

GREEK GRAMMAR



GOODWIN
AND
GULICK



GREEK GRAMMAR

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WITHDRAWN



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PREFACE

"Greek, sir," said Dr. Johnson in one of his *obiter dicta*, "is like lace; every man gets as much of it as he can." This remark, uttered when men still wore lace, threatened to be disastrously true in a contrary sense some two decades ago, when Greek was at its lowest ebb in American education. But the tide has turned, and the very noticeable revival of Greek studies in the colleges and universities of the country makes it appropriate that Goodwin's Grammar should appear in a more modern dress.

In this third edition I have entirely rewritten Parts I and II (Phonology and Inflection), and to a great extent Part III (Formation of Words). Nevertheless, I have kept within the limits imposed by Goodwin in his treatment, which was designed to explain the language on its own soil, without too great inclusion of its pre-history or of Indo-European forms. Thus, for good or for ill, the morphology is expounded without reference to the labio-velar sounds, or to the law of long diphthongs shortened before a consonant; but it is believed that nothing essential to the understanding of forms as they occur in classical literature has been omitted. More details concerning accent have been added. The article, which constitutes a most important development peculiar to the Greek, has been placed where it logically belongs, with the demonstrative pronouns. Adverbs and prepositions have been given a somewhat fuller treatment; and enough has been added from the material afforded by the dialects to answer the need of students of lyric poetry. The classes of verbs have been reduced from eight to five, partly through the simple distinction of thematic and athematic forms, and partly by the assignment of the greater number of verbs to the iota class. In accordance with the desire and the practice of all teachers today, *εἰμί*, *φημί*, etc. are treated with other *μι* verbs and not relegated to a separate category as though they were irregular or anomalous. Quantities are marked in Parts I and II, and occasionally elsewhere. The cross-references have been greatly increased in num-

ber, and the Indexes enlarged. Repetition has not been avoided if it could serve the reader better than a cross-reference.

The translation of examples has been revised in the interest of a more contemporary idiom. There is, strictly speaking, no such thing as a "literal translation," and much of the value of Greek as an aid to English depends upon the constant practice of rendering the Greek idiom by the English idiom, with due regard, of course, to the character and style of the author to be translated. Many new examples have been added; my studies in Athenaeus have prompted me to introduce sentences from later authors, including, on occasion, the New Testament.

A lighter hand has been applied in the revision of Part IV. Goodwin was a master in his own field of the moods and tenses, and his exact knowledge combined with common sense produced a lucidity of statement that could hardly be improved. In the treatment of tense as well as of many other topics, Gildersleeve's "Syntax of Classical Greek," produced with the co-operation of Professor C. W. E. Miller, has illuminated much that was little understood before. I have tried to emphasize more distinctly the "character of the action"; this will be especially noted in the exposition of the imperfect and the perfect — "action in a line," and "perfective." I have purposely refrained from reducing Goodwin's account of the cases to fewer categories, believing that the infinite variety and subtlety of the Greek can thereby better be kept in mind.

I have gone farther than Goodwin in the matter of pronunciation, especially in the case of α ; and in the uncertainty as to the exact value of ζ in Attic Greek, I have indicated the English z as an approximate equivalent. No one beyond the borders of the Greek Republic, of course, would follow the Modern Greek as a guide to the value of the ancient vowels and consonants; yet I firmly believe that every teacher today should have at least a slight acquaintance with Modern Greek, if only to realize more vividly the fluency of the language and the continuity of its history. And whatever may be said of the difference between stress and pitch accent, the fact remains that the observance of stress accent is the only device by which we can even remotely approach the ancient enunciation. I regret, therefore, the recent decision of my friends in the Classical Association of England

and Wales to adhere to the quantitative or Latin method of pronunciation.

In the absence of a brief manual in English on Greek verse, comparable to that of Masqueray in French, I need not apologize for retaining Part V, the section on Prosody. Full details may be studied in the authoritative "Verse of Greek Comedy" by my late colleague John Williams White, although I cannot follow him in his abolition of ictus; and in the actual practice of the classroom, where reading aloud is of the first importance, I have found that the older system works better. This is a pragmatic position which by no means denies the force of White's argument in many cases, and which recognizes fully the fallacy of analogies drawn from modern music of the West, on which the older system was largely based.

I am under great obligation to many teachers who have kindly furnished me with corrections and suggestions inspired by the last edition. My particular thanks are due to my colleagues Professors Joshua Whatmough and Carl Newell Jackson. Professor Whatmough read Part I, and Professor Jackson read the entire book. To their helpful criticism I owe much; neither is chargeable with responsibility for any doctrine which may be debatable. To Mr. Byington of the Athenæum Press I am indebted for searching criticism, from the point of view of a profound scholar and an accomplished maker of books.

Parallel references to the former and the present edition will be found on pages 459-472.

CHARLES BURTON GULICK

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Eumenides	Eum.		
Persians	Pers.	Plato	Plat.
Prometheus	Pr.	Apology	Ap.
Septem	Sev.	Charmides	Ch.
Supplices	Suppl.	Cratylus	Crat.
Alcaeus	Alcae.	Critias	Critias
Andocides	Andoc.	Crito	Crito
Aristophanes	Ar.	Euthydemus	Euthyd.
Acharnenses	Ach.	Euthyphro	Euthyph.
Aves	Av.	Gorgias	G.
Ecclesiazusae	Eccl.	Hippias Major	H. Maj.
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Nubes	Nub.	Lysis	Lys.
Pax	Pax	Menexenus	Menex.
Plutus	Pl.	Meno	Meno
Ranae	R.	Phaedo	Ph.
Thesmophoriazusae	Th.	Phaedrus	Phdr.
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GREEK GRAMMAR

INTRODUCTION

THE GREEK LANGUAGE AND DIALECTS

The Greek language is the language spoken by the Greek race, which, from a period long before Homer, has occupied the lower part of the Balkan peninsula, the islands of the Aegean Sea, the coasts of Asia Minor, and, later, certain districts in Southern Italy, Sicily, Gaul, and Northern Africa. After the Homeric period the people of this race called themselves by the name **Hellenes**, and their language **Hellenic**. We call them **Greeks**, from the Roman name **Graeci**.

Although conscious of possessing the same speech and the same religion, the Greeks were not politically united. In the Homeric poems (before 900 B.C.) there is no common name to denote the entire race. The Homeric Hellenes were a small tribe in south-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans. Later, Greek literature recognized three important divisions which we may conveniently follow here, though they leave out of account many regions and dialects which differed from each other and from the three. These main divisions are **Aeolic**, **Doric**, and **Ionic**. The **Attic** dialect is closely related to the **Ionic**.

Aeolic was the language of Lesbos and the Lesbian poets Alcaeus and Sappho. Many traces of it appear in Homer and later poetry. A variety of Aeolic was spoken in Thessaly and Boeotia. **Doric** belongs to Peloponnesus (except Elis and Arcadia), Crete and other islands, Southern Italy, and parts of Sicily. It is the dialect of many lyric poets, and the choral parts of Athenian tragedy have some forms related to it.

In the language of the **Ionians** we must distinguish the **Old** and the **New Ionic**. The **Old Ionic** or **Epic** is the language of the

Homeric poems, the oldest literature of the Greeks and therefore of Europe. It exercised a great influence on later poetry, both in diction and in the forms of words. As a spoken language Ionic is found on the coast of Asia Minor, in most of the Aegean Islands, and in Sicily. The **New Ionic** was the language of Ionia in the fifth century B.C., as it appears in Herodotus (about 484–425 B.C.) and Hippocrates (born 460 B.C.).

The **Attic** was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.). In it were written the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the orations of Demosthenes and the other orators of Athens, and the works of the philosopher Plato. **Old Attic** is a name often given to the dialect of the tragedians and Thucydides. **New Attic** is the language of most of the later Attic writers.

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or of more primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but in this very extension to regions widely separated the Attic dialect itself was not a little modified by various local influences, and lost some of its early purity. The language which thus arose, with admixture of many Ionic elements, is called the **Common Dialect**, or **Koiné** (*ἡ κοινὴ διάλεκτος*). This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II in 285 B.C. The Greek of the philosopher Aristotle (384–322 B.C.) lies on the border line between this and the purer Attic. The name **Hellenistic** is often given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were **Hellenists** (that is, foreigners who spoke Greek). The New Testament is in large part written in the popular colloquial language of the time.

Towards the end of the eleventh century after Christ the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of **Modern Greek**, was called **Romaic** (Ῥωμαϊκή), since the people called themselves Romans. The name **Romaic** has been little used since Greek independence was established in the last century; and the present language of the Greeks is called simply Ἑλληνική or Ἑλληνικά, while the country is Ἑλλάς and the people are Ἕλληνες. The literary Greek has been greatly purified during the last half-century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say that the Greek of many of the books and newspapers now published in Athens could have been understood by Demosthenes or Plato. The Greek language has thus an unbroken literary history, from Homer to the present day, of perhaps thirty centuries.

The Greek belongs to a great family of related languages called the Indo-European. These include ancient Indian (or Sanskrit), Persian, Armenian, Albanian, Slavic, Lithuanian, Italic (that is, Latin, Oscan, and Umbrian), Celtic, and Germanic. Greek is closely connected with the Italic languages, as is shown by many striking analogies between Greek and Latin, which appear in both bases and terminations; but there are also many less obvious analogies between Greek and the Anglo-Saxon element in English, which are seen in words like *me*, *is*, *know*, etc.

On the basis of this original kinship an important distinction is drawn between cognate and borrowed words. Thus, English *is*, Latin *es-t*, Greek *ἐσ-τί* are cognate; but English *mechanic*, *theatre*, *telephone*, and thousands of other words, are borrowed (or derived) from Attic Greek.

PART I

LETTERS, SYLLABLES, ACCENTS

THE ALPHABET

1. The Greek alphabet has twenty-four letters:

FORM	EQUIVALENT		NAME	SOUND
A α	a	ἄλφα	<i>alpha</i>	ă: papa; ā: father
B β	b	βῆτα	<i>beta</i>	be
Γ γ	g	γάμμα	<i>gamma</i>	go (also sing, 21)
Δ δ	d	δέλτα	<i>delta</i>	do
E ε	ě	εἶ, ě, ě ψῖλόν	<i>epsilon</i>	let
Z ζ	z	ζῆτα	<i>zeta</i>	gaze
H η	ē	ἥτα	<i>eta</i>	French fête
Θ θ	th	θῆτα	<i>theta</i>	thin
I ι	i	ιώτα	<i>iota</i>	ī: French petit; ī: pique
K κ	k, c	κάππα	<i>kappa</i>	kill
Λ λ	l	λά(μ)βδα	<i>lambda</i>	land
M μ	m	μῦ	<i>mu</i>	men
N ν	n	νῦ	<i>nu</i>	now
Ξ ξ	x	ξεῖ, ξῖ	<i>xi</i>	wax
O ο	ö	οῦ, ö, ö μικρόν	<i>omicron</i>	obey
Π π	p	πεῖ, πῖ	<i>pi</i>	pet
P ρ	r	ῥῶ	<i>rho</i>	run
Σ σ s	s	σίγμα	<i>sigma</i>	sit
T τ	t	ταῦ	<i>tau</i>	tell
Υ υ	(u) y	ῦ, ῦ ψῖλόν	<i>upsilon</i>	French u, German ü
Φ φ	ph	φεῖ, φῖ	<i>phi</i>	graphic
X χ	ch	χεῖ, χῖ	<i>chi</i>	Scotch loch
Ψ ψ	ps	ψεῖ, ψῖ	<i>psi</i>	gypsum
Ω ω	ō	ῶ, ῶ μέγα	<i>omega</i>	tone

2. At the end of a word the form *s* is used, elsewhere the form *σ*; e.g. σύνθεσι*s* combination.

3. Three other letters belonged to the primitive Greek alphabet: *vau* or *digamma* (Ϝ), equivalent to *w*; *koppa* (Ϙ), equivalent to *q*; and *sampi* (Ϻ), which is a graphic combination of *san*, a form of *sigma*, and *pi*. They were used as numerals (446), *vau* here having the form Ϝ, which is used also as an abbreviation of στ. *Vau* had not entirely disappeared in pronunciation when the Homeric poems were composed, and the meter of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that Ϝ has been omitted (see 102, 266, 267).

4. The Athenians of the best period used the names εἶ or ἕ for *epsilon*, οὔ or ὄ for *omicron*, ὕ for *upsilon*, and ὦ for *omega*; the present names for these letters are late. Some medieval Greek grammarians used ε̅ ψιλόν (*plain ε*) and υ̅ ψιλόν (*plain υ*) to distinguish ε and υ from αι and οι, which in their time had similar sounds.

VOWELS AND DIPHTHONGS

5. The vowels are α, ε, η, ι, ο, ω, and υ. Of these, ε and ο are always short; η and ω are always long; α, ι, and υ are long in some syllables and short in others, whence they are called *doubtful* vowels.

6. Vowels are *open* or *close* according to the more open or less open position of the mouth in pronunciation. The open vowels, in order of openness, are α, η, ω; the close vowels are ε, ι, ο, υ, the closest being ι and υ.

7. The diphthongs (δι-φθογγοι *double-sounding*) are αι, αυ, ει, ευ, οι, ου, ηυ, υι, α, η, ω. These unite in one syllable two vowels, of which the second is the close ι or υ. All diphthongs are long. The long vowels (ᾱ, η, ω) with ι form the so-called *improper* diphthongs α, η, ω, in which the ι is now usually written below the line and is called *iota subscript*. But with capitals it is written in the line (*iota adscript*): ΤΗΙ ΚΩΜΩΔΙΑΙ to the comedy. So also ὦχετο, but ᾠχετο *he went away*.

8. The diphthongs ει and ου are either *genuine* or *spurious*. Genuine ει, ου either belong to the earliest structure of the language, as in πείθω *persuade* (cf. its perfect πέποιθα), or arise from contraction of ε + ι, as in γένει-ι, γένει *by birth* (232). Spurious ει and ου arise from contraction of ε + ε and ε + ο, ο + ε, or ο + ο, as in ἐποίη (for ἐποίηε) *he made*, ἐποιοῦν (for ἐποίηον) *they made*; or from compensative lengthening (32), as in τιθεῖς (for τιθεντ-ς, 70) *placing*, τοῖς (for τόν-ς, 75), the accusative plural of the article. In the fourth century B.C. the spurious diphthongs were written like genuine ει and ου (that is, ΕΙ, ΟΥ); but in earlier times they were written Ε and Ο. See 28.

9. The mark of diaeresis (*διαίρεσις* separation), a double dot over a vowel, shows that this vowel does not form a diphthong with the preceding vowel; e.g. *προῖέναι* (*προ-ιέναι*) *to go forward*, Ἀτρεΐδης *son of Atreus*.

10. The *ι* now called subscript was written as an ordinary sound (that is, in the line with the first vowel) as long as it was pronounced. It was no longer sounded after about 200 B.C., though it was sometimes written (always in the line, or *adscript*), sometimes omitted. The *iota subscript* is not older than the eleventh century.

BREATHINGS

11. Every vowel or diphthong at the beginning of a word has either the *rough breathing* (ʹ) or the *smooth breathing* (̃). The rough breathing shows that the vowel is *aspirated*, that is, that it is preceded by the sound *h*; the smooth breathing shows that the vowel is not aspirated. Thus ὁρῶν *seeing* is pronounced *hōrōn*; but ὄρων *of mountains* is pronounced *ōrōn*. In Attic words, initial *υ* is always aspirated, as in ὕδωρ *water*.

12. A diphthong takes the breathing, like the accent (128), upon its *second* vowel. But *α̃*, *η*, and *ω* (7) have both breathing and accent on the first vowel, even when the *ι* is written in the line. Thus οἴχεται, εὐφραίνω, Αἴμων; but ᾗχετο or ἕλιχετο, ᾗδω or ἄιδω, ᾗδη or ἥιδη. On the other hand, the writing of αἰδῖος (*Ἀίδιος*) shows that *α* and *ι* do not form a diphthong, and the diaeresis (9) is not needed in writing.

13. The rough breathing was once denoted by *H*. When this sign was taken to denote *ē* (which once was not distinguished in writing from *ē*), half of it (*I*) was used for the rough breathing; and afterwards the other half (*I*) was used for the smooth breathing. From these fragments came the later signs ʹ and ̃.

14. When a word beginning with the rough breathing is compounded, as in *προ-ορῶν foreseeing*, the aspirate is not written. But it must often have been heard in pronunciation, e.g. in *πολυῖστωρ*, Lat. *polyhistor*, and it affected consonants preceding it (51, 103).

15. At the beginning of a word *ρ* is written *ῥ*, as in *ῥήτωρ* (Lat. *rhetor*) *orator*.

a. Older texts often printed *ρρ* as *ῥῥ*; e.g. ἄῤῥητος *unspeakable*, Πύρρος *Pyrrhus*.

CONSONANTS

16. The consonants are divided, according to the organs of speech by which they are produced, or according to their sound effect, into stops (also called mutes), double consonants, liquids, nasals, and spirants.

17. Stops or mutes are produced by the complete closing of the organ of speech employed in uttering the sound. There are three classes of stops, according to the organ :

Labials (lips)	π	β	ϕ
Palatals (palate)	κ	γ	χ
Dentals (teeth)	τ	δ	θ

Stops of the same class are called *cognate*.

18. Stops are also of three orders, according to the effort of breathing required :

Smooth or Voiceless	π	τ	κ
Middle or Voiced (23)	β	δ	γ
Rough or Aspirate	ϕ	θ	χ

Stops of the same order are called *coördinate*.

19. The Double Consonants are ξ , ψ , ζ . Ξ , pronounced $\kappa\sigma$, may represent $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; $\kappa\sigma$, not ξ , is written in compounds of $\acute{\epsilon}\xi$ ($\acute{\epsilon}\kappa$) out of, as $\acute{\epsilon}\kappa$ -στὰς standing out of. Ψ , pronounced $\pi\sigma$, may stand for $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. The combinations $\sigma\delta$, $\gamma\iota$, or $\delta\iota$ give ζ .

a. All these have the effect of two consonants in lengthening a preceding syllable (120).

20. The Liquids are λ and ρ .

21. The Nasals are μ (a labial), ν (a dental), and nasal γ .

a. The nasal γ occurs before κ , γ , χ , or ξ , and has the sound of *n* in *king* or *ink*; compare *Concord* with *concordance*. E.g. $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$ (Lat. angelus) messenger; $\acute{\alpha}\gamma\kappa\upsilon\rho\alpha$ (ancora) anchor; $\sigma\phi\acute{\iota}\gamma\xi$ *Sphinx*.

22. The only Spirant in Greek is σ , also called a *sibilant*.

a. Rarely the spirant y gave place to ζ ; cf. $\zeta\upsilon\gamma\acute{o}\nu$, Eng. *yoke*, Lat. *iugum*; more commonly to the rough breathing, e.g. $\acute{\eta}\pi\alpha\rho$ liver, Lat. *iecur*.

23. Voiced sounds are produced when the vocal cords vibrate. All vowels are voiced, as their name denotes (cf. Lat. *vocalis*). Of the sounds explained above, β , γ , nasal γ , δ , λ , μ , ν , and ζ are voiced; so also ρ when not initial. Voiced sounds are also called *sonants*.

Voiceless consonants are produced without vibration of the vocal cords; they are π , τ , κ , ϕ , θ , χ , σ , ψ , ξ . These are sometimes called *surds*.

24. The only consonants which can end a Greek word are ν , ρ , and σ . If others are left at the end in forming words, they are dropped, but μ becomes ν .

E.g. μέλι *honey* for μέλιτ (gen. μέλιτ-ος); σῶμα *body* for σωματ (gen. σώματ-ος); ἄλλο *other* for ἄλλοδ (cf. Lat. aliud); ἐλῦε *was loosing* for ἐλῦε-τ; ἔφερον *was carrying* for ἐ-φερο-ντ (cf. Lat. ferunt); ἵππον *horse* for ἱππο-μ (cf. Lat. equum).

25. The only exceptions, and these are apparent, not real, are ἐκ *out of* for ἐξ (84 a), and οὐκ or οὐχ *not*, which has another form οὐ. They are pronounced as part of the following word. Final ξ and ψ (κσ and πσ) are not exceptions. For ν movable, see 110.

26. Lost Sounds. Besides ϣ (3), a spirant, other sounds were lost very early (22). They include the *semivowels* ι and υ, corresponding to Eng. *y* and *w*; cf. *un̄ion, queer*. These left many traces. See 37, 87, 92.

27. Sonant Liquids and Sonant Nasals. The sounds λ, μ, ν, ρ once performed the function of vowels and had syllabic force; cf. Eng. *table, fathom, cotton, Fr. timbre*. In Greek sonant λ is represented by λα or αλ; sonant μ and ν, by α (218 a); sonant ρ, by ρα or αρ.

28. The Greek alphabet above described is the *Ionic*, used by the Asiatic Ionians from a very early period, but not sanctioned officially at Athens until 403 B.C. The Athenians had previously used an alphabet which had no separate signs for ε̄, δ̄ (long and open), ks, or ps. In this earlier alphabet Ε was used for ε̄ and ε̇ and also for the spurious diphthong ει (8), which in some cases is an orthographic device to represent ε̄ (long and close); Ο for δ̄ and δ̇ and for spurious ου (8); Η was still an aspirate (h); ΧΞ stood for Ξ, and ΦΞ for Ψ. Thus the Athenians of the time of Pericles wrote ΕΔΟΧΞΕΝ ΤΕΙ ΒΟΛΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ for ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ *Resolved, by the Council and People*; ΤΟ ΦΞΕΦΙΞΜΑ ΤΟ ΔΕΜΟ for τὸ ψήφισμα τοῦ δήμου *the decree of the people*; ΗΕΞ for ἧς *of which*; ΗΕΙ for ἣ *to which*; ΠΕΜΠΕΝ for πέμπειν *to send*; ΧΡΥΞΟΞ for χρυσοῦς *golden*; ΤΟΥΤΟ for both τοῦτο and τούτου *this and of this*; ΤΟΞ ΠΡΥΤΑΝΕΞ for τοὺς πρυτάνεις *the prytanes*; ΑΡΧΟΞΙ for ἄρχουσι *they rule*; ΔΕΟΞΟΝ for δεουσῶν *lacking*; ΗΟΠΟΞ for ὅπως *how*; ΧΞΕΝΟΞ for ξένος or ξένους *alien or aliens*.

ANCIENT PRONUNCIATION

[For further remarks on pronunciation, see the Preface.]

29. The pronunciation of ancient Greek varied with the dialect and the period. In general, such differences were represented orthographically, as in Boeotian τιοῦχα for Attic τύχη *chance*, wherein the pronunciation of υ in Boeotia is shown to be the same as that of Eng. *u* in *futile*. With few exceptions, of which the iota subscript (7) is an example, letters actually written were also spoken. The following paragraphs suggest only the approximate equivalents for the Athenian pronunciation of Greek during the century from the death of Pericles (429 B.C.) to the death of Demosthenes (322 B.C.).

a. Vowels. The long vowels ā, η, ι, were pronounced much like *a* in *father*, *e* in *fête* (French *ê* or *è*) or in *there* (but without any sound of *r*), *i* in *machine*; ω was

probably more open than the *o* in *tone*, more like the *o* in *song*. Originally *υ* had the sound of Latin *u* (Eng. *u* in *lunatic*, *brunette*, or better, Eng. *oo* in *moon*); but before the fourth century B.C. it had come to that of French *u* or German *ü* (pronounced by rounding the lips as in whistling, leaving the aperture small, and thus uttering *e* as in *me*). The short vowels *α* and *ι* had the same quality as the long vowels, but shortened or less prolonged; this is hard to express in English, as our short *a* and *i*, in *pan* and *pil*, have sounds of a different nature from those of *ā* and *ī*, given above. We have an approach to *ā*, *ē*, *ī*, and *ō* in the second *a* in *grandfather*, French *é* in *réal*, *i* in *verity*, and *o* in *monastic*, *renovate*. The sound of *ε* (short, close) was nearer the *e* of *beg* than the *e* of *net*, while that of *ο* (close) was certainly not the sound of *o* in *not*; cf. *ο* in *consist*.

b. Diphthongs. We may assume that the diphthongs originally had the separate sounds of their two vowels, and only later became a single tone. Our *ai* in *aisle*, *oi* in *oil*, *ui* in *quit*, will give some idea of *αι*, *οι*, and *υι*; *αυ* was sounded like *au* in Germ. *aus*, Eng. *ou* in *stout*; *ου* like *ou* in *youth*. Likewise the genuine *ει* must have been pronounced originally as *ε + ι*, later like *ei* in *rein* (cf. Hom. Ἑρπείδης, Attic Ἑρπείδης); and genuine *ου* was a compound of *ο* and *υ*. But the spurious *ει* and *ου* are written for simple sounds, represented by the Athenians of the best period by *Ε* and *Ο* (see 8 and 28), and sounded as long close *ē* (cf. Fr. *é*) and long close *ō*. We do not know how these sounds were related to ordinary *ε* and *ο* on one side and to *αι* and *ου* on the other; but after the beginning of the fourth century B.C. they appear to have agreed substantially with *αι* and *ου*, since *ΕΙ* and *ΟΥ* are written for both alike. In *ει* the sound of *ι* appears to have prevailed more and more, so that after 300 B.C. it had the sound of *ī*. On the other hand, *ου* became (and still remains) a simple sound, like *ou* in *youth*. *ευ* was pronounced somewhat like *ēh-oo*, *ηυ* like *ēh-oo*, *αυ* perhaps like *aw-oo*.

The diphthongs *ᾱ*, *η*, and *ω* were probably always pronounced with the chief force on the first element, so that the *ι* gradually disappeared (see 10).

c. Consonants, Nasals, Liquids. Probably *β*, *δ*, *κ*, *λ*, *μ*, *ν*, *π*, and *ρ* were sounded as *b*, *d*, *k*, *l*, *m*, *n*, *p*, and *r* in English, *ρ* being trilled at the tip of the tongue. Ordinary *γ* was hard, like *g* in *go*; for nasal *γ*, see 21. *τ* was always like *t* in *tin* or *to*; *σ* was generally like *s* in *so*, though before voiced consonants (23) it may have been like *z*. *Ζ* is a compound of *δ* and *σ* (19); opinions differ whether it was *δσ* or *σδ*, but the ancient testimony seems to point to *σδ*; cf. Ἀθήναζε to Athens from Ἀθήνας-δε Athens-ward. In Hellenistic times *ζ* came to the sound of English *z*, which it still keeps. *Ξ* represents *κσ*, and *ψ* represents *πσ*, although the earlier Athenians felt an aspirate in both, as they wrote *χσ* for *ξ* and *φσ* for *ψ*. The rough consonants *θ*, *χ*, and *φ* in the best period were *τ*, *κ*, and *π* followed by *h*, so that *ἐνθα* was *ἐν-τha*, *ἀφίημι* was *ἀπ-ηιημι*, *ἐχω* was *ἐ-κhw*, etc. We cannot represent these aspirates in English; our nearest approach is in words like *hothouse*, *blockhead*, and *uphill*, but here the *h* is not in the same syllable with the consonant. In later Greek *θ* and *φ* came to the modern pronunciation of *th* (in *thin*) and *f* (cf. *philosophy*), and *χ* to that resembling *ch* in Scotch *loch* or German *machen*.

Proper division of the syllables is of great importance in the pronunciation. See 118. In reading prose, the Greek accents (126) should be observed.

CHANGES OF VOWELS

30. Vowels undergo many changes in the formation and inflection of words. The process, which is common in other languages, is known as *vowel gradation* (in German grammar *ablaut*). It may involve either the quantity or the quality of the vowel.

31. **Quantitative Gradation.** A short vowel interchanges with a long vowel:

α with η	ι with ī
(ā after ε, ι, ρ)	ο with ω
ε with η	υ with ū

E.g. pres. indic. τιμά-ω *I honor*, fut. τιμή-σω; ἐά-ω *I let*, fut. ἐᾶ-σω; τίθη-μι *I place*, τίθε-μεν *we place*; δίδω-μι *I give*, δίδο-μεν *we give*; ἵτις *willow rim*, ἵτέᾱ *willow tree*; φύ-σις *growth*, φύω *I grow*.

32. **Compensative Lengthening.** When one or more consonants are dropped (especially before σ), a preceding short vowel is often lengthened. Here

α becomes ā	ι becomes ī
ε becomes ει	ο becomes ου
	υ becomes ū

E.g. μέλας *black* for μελαν-ς (75), στᾶς *standing* for σταντ-ς (70), τιθείς *placing* for τιθεντ-ς (70), δοῦς *having given* for δοντ-ς, λύουσι *they loose* for λύο-νσι, ἔκρινα *I chose* for ἐκριν-σα, δεικνύς *showing* for δεικνυντ-ς. Here ει and ου are the spurious diphthongs (8).

α. In the first aorist of liquid and nasal verbs (687), α becomes η when σ is dropped; e.g. ἔφηνα *I showed* for ἐφαν-σα, from φαίνω (φαν-). But after ι or ρ in the stem α becomes ā; e.g. ὑγιαίνω (ὑγιαν-) *be healthy*, aor. ὑγιάνα for ὑγιαν-σα, ραίνω (ραν-) *sprinkle*, aor. ῥρᾶνα.

33. **Transfer of Quantity.** The combinations ηο (āο) and ηα often exchange quantity. Thus Epic νηός (νᾱός) *temple*, Attic νεώς; Epic βασιλῆος, βασιλῆα *king*, Attic βασιλέως, βασιλέᾱ; Epic μετήρορ *in mid-air*, Attic μετέωρος. See 267.

34. **Qualitative Gradation.** An interchange of vowels and diphthongs of different quality is found in many bases (169) and suffixes. Cf. Eng. *seek, sought; choose, chose; sink, sank, sunk*. A regular series is established, involving *strong grades* and a *weak (vanish) grade*, in which the vowel may be lost entirely.

E.g. λείπ-ω, λέ-λοιπ-α *leave, have left*, weak grade (with loss of ε) ἔ-λιπ-ον *left*; φεύ-γω, πέ-φευγ-α, weak grade ἔ-φυγ-ον *flee*, φυγ-ή *flight*; πέτ-ομαι *fly*,

ποτ-άομαι *flit*, πῖ-πτ-ω *fall*; λέγ-ω *say*, λόγ-ος *word*; φέρ-ω *carry*, φόρ-ος *tribute*, with weak grade in δι-φρ-ος *carrying two*, *chariot*, cf. Eng. *bear*, *bore*; τήκ-ω *melt*, ἐ-τάκ-ην *melted*; ῥήγ-νυμι, ἔρ-ρωγ-α, ἐρ-ράγ-ην *break*; ἐλεύ-σομαι (69), ἐλήλουθ-α, ἤλυθ-ον *go*, *have gone*; σπεύδ-ω *hasten*, σπουδή *haste*.

a. Such variations arose under very ancient conditions of accent which were not in operation in the historical period. See 585, 806.

b. When, in the weak grade, the syllable which has lost its vowel is followed by one beginning with a vowel, as in πῖ-πτ-ω, δι-φρ-ος, it is easily pronounced. But often combinations of consonants with sonant nasals and liquids occurred which gave rise to the vowel *a* in the series (27). Thus, τρέπ-ω, τέ-τροφ-α *turn*, τρόπ-ος *way*, but weak grade ἐ-τρά-πην for ἐ-τρ-πην; στέλ-λω *send*, στόλ-ος *expedition*, weak grade ἐ-στάλ-ην for ἐ-στλ-ην *was sent*.

Other Vowel Changes

35. **Shortening.** A long vowel is often shortened before another vowel (*vocalis ante vocalem corripitur*); e.g. ἔως *dawn*, Ep. ἤως; βασιλέων *of kings*, Ep. βασιλήων; τεθνεώς *dead*, for τεθνηώς.

36. **Prothetic Vowel.** An apparent prefixing of *a*, *e*, *o* sometimes occurred before *λ* and *ρ*; e.g. ἀλείφω *smear*, *anoint*, cf. λίπος *fat*; ἐλεύθερος *free*, cf. Lat. *liber*; so ἀμέλγω *milk*. In Epic it seems to occur also before *φ* occasionally; e.g. ἔδνα *wedding-gifts* (also ἔδνα), for ἐ-φεδνα.

37. **Lost Vowels.** Diphthongs ending in *ι* and *υ* sometimes lose *ι* and *υ*, which became semivowels (26), before another vowel; e.g. πο-εῖν *to make*, often on inscriptions and in modern texts for ποιεῖν; βο-ός *of an ox*, for βογ-ος, nom. βοῦς; νᾱ-ός *of a ship*, for νᾱγ-ος, νᾱφ-ος (266); see βασιλέως (265). See also 258. So ῥέω *flow*, for ῥευ-ομαι, fut. ῥεύσομαι. See also 611.

Collision of Vowels. Hiatus

38. A succession of two vowel sounds in adjoining syllables, though often tolerated in Ionic Greek, was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (39–48). Between two words, where it is called *hiatus*, it could be avoided by *crasis* (49–53), by *elision* (55–61) or *aphaeresis* (62), or by adding a *movable consonant* (110–116) to the former word.

Contraction of Vowels

39. Two successive vowels, or a vowel and a diphthong, may be united by *contraction* in a single long vowel or a diphthong; φιλέω, φιλω̃; φίλεε, φίλει; τῖμαε, τῖμα̃. It seldom takes place unless the former vowel is *open* (6).

40. The regular use of contraction is one of the characteristics of the Attic dialect (48). It follows these four general principles:

41. I. Two vowels which can form a genuine diphthong (7) simply unite in one syllable; e.g. *τείχεῖ*, *τείχει*; *γέραῖ*, *γέραι*; *ῥάιστος*, *ῥᾶστος*; *ὄϊς* (Lat. *ovis*), *οῖς*; *κλήιθρον*, *κλήθρον*.

a. The second element in these cases is *ι*. In Attic, *υῖ* is either left uncontracted or becomes *ῠ*: *ὑίδιον*, *ῠδιον* *pig*. If *υ* is the second element, it does not unite with the first: *πράυνσις* *softening*.

42. II. When the two vowels cannot form a genuine diphthong, two like vowels (i.e. two *a*-sounds, two *e*-sounds, or two *o*-sounds, without regard to quantity) unite to form the common long (*ā*, *η*, or *ω*). But *εε* gives the spurious diphthong *ει* (8), and *οο* gives the spurious *ου* (8). E.g.

μνάᾱ, *μνᾱ* (193); *φιλέητε*, *φιλήητε*; *δηλόω*, *δηλῶ*; but *ἐφίλεε*, *ἐφίλει*; *πλόος*, *πλοῦς*.

43. III. When unlike vowels occur which cannot form a genuine diphthong, one is assimilated to the other.

a. When an *o*-sound precedes or follows an *a*- or an *e*-sound, the two become *ω*. But *οε* and *εο* give the spurious *ου* (8). E.g.

δηλόητε, *δηλῶτε*; *φιλέωσι*, *φιλῶσι*; *τιμάομεν*, *τιμῶμεν*; *τιμάωμεν*, *τιμῶμεν*; but *νόε*, *νοῦ*; *γένεος*, *γένους*.

b. When an *a*-sound precedes or follows an *e*-sound, the first (in order) prevails, and we have *ā* or *η*. E.g.

ἐτίμαε, *ἐτίμᾱ*; *τιμάητε*, *τιμᾱτε*; *τείχεα*, *τείχη*; *Ἑρμέας*, *Ἑρμῆς*.

44. IV. A vowel disappears by absorption before a diphthong beginning with the same vowel, and *ε* is always absorbed before *οι*. In other cases, a simple vowel followed by a diphthong is contracted with the first vowel of the diphthong; and a following *ι* remains as *iota subscript*. E.g.

μνάαι, *μναῖ*; *μνάα*, *μνᾱ*; *φιλέει*, *φιλεῖ*; *φιλέη*, *φιλή*; *δηλόοι*, *δηλοῖ*; *νόφ*, *νῶ*; *δηλόου*, *δηλοῦ*; *φιλέοι*, *φιλοῖ*; *χρῦσέοι*, *χρῦσοῖ*; *τιμάει*, *τιμᾱ*; *τιμάη*, *τιμᾱ*; *τιμάοι*, *τιμῶ*; *λύεαι*, *λύῃ* (45 c); *λύῃαι*, *λύῃ*; *μεμνήοιο*, *μεμνῶο*.

45. *a.* In contracts of the first and second declensions, every short vowel before *α*, or before a long vowel or a diphthong, is absorbed. But in the singular of the first declension *εᾱ* is contracted regularly to *η* (after a vowel or *ρ*, to *ᾱ*). See 195.

b. In the third declension $\epsilon\alpha$ becomes $\bar{a}$ after ϵ , and $\bar{a}$ or η after ι or υ . See 269, 309.

c. In the second person singular of the passive and middle, $\epsilon\alpha\iota$ (for $\epsilon\sigma\alpha\iota$) gives the common (later) Attic form in $\epsilon\iota$ as well as the regular contract form in η ; e.g. $\lambdaύ\epsilon\alpha\iota$, $\lambdaύ\eta$ or $\lambdaύ\epsilon\iota$. See 582 g.

d. In verbs in ω , $\sigma\epsilon\iota$ gives $\sigma\iota$; e.g. $\delta\etaλό\epsilon\iota\varsigma$, $\delta\etaλοῖ\varsigma$; $\sigma\iota$ is found also in the subjunctive for $\sigma\eta$; e.g. $\delta\etaλό\eta$, $\delta\etaλοῖ$.

e. The spurious diphthongs $\epsilon\iota$ and $\sigma\upsilon$ are contracted like simple ϵ and σ ; e.g. $\piλακό\epsilon\iota\varsigma$, $\piλακοῦ\varsigma$ *cake*; $\tauῖμά\sigma\upsilon$, $\tauῖμῶ$; $\phiιλέ\sigma\upsilon$, $\phiιλοῦ$. Thus infinitives in $\alpha\epsilon\iota\upsilon$ and $\sigma\epsilon\iota\upsilon$ have no ι in the contracted forms; e.g. $\tauῖμά\epsilon\iota\upsilon$, $\tauῖμᾶ\upsilon$; $\delta\etaλό\epsilon\iota\upsilon$, $\delta\etaλοῦ\upsilon$; whereas $\tauῖμά\epsilon\iota$ (genuine $\epsilon\iota$) makes $\tauῖμᾶ$, and $\delta\etaλό\epsilon\iota$, $\delta\etaλοῖ$. See 793.

f. When three vowels occurred in succession, the last two contracted first, and this diphthong sometimes contracted with the first vowel. E.g. $\tauῖμά\epsilon\sigma\alpha\iota$, 2d pers. sing. ind. pass., lost σ (90), $\tauῖμά\epsilon\sigma\alpha\iota$ became $\tauῖμᾶ\eta$, whence $\tauῖμᾶ$. Yet 'Ηρακλέους of *Heracles* was not contracted further from 'Ηρακλεγε(σ)ος. See 48, 241.

46. The close vowel ι is contracted with a following ι in the Ionic dative singular of nouns in $\iota\varsigma$ (see 257); and υ may be contracted with ι or ϵ in a few forms of epic nouns in $\upsilon\varsigma$ (see 41 a, 260, and 261).

a. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see 230-265. For exceptions in the contraction of verbs, see 486 and 488. See dialect forms of verbs in $\alpha\omega$, $\epsilon\omega$, and $\sigma\omega$, in 659-661.

47. For TABLE OF CONTRACTIONS, see page 15. In this Table, "sp." after $\epsilon\iota$ or $\sigma\upsilon$ means *spurious*, "gen." means *genuine* (8).

48. Whenever contraction does not take place in Attic (40), an original f or γ may be assumed as the hindering cause. E.g.

$\acute{\alpha}\eta\delta\acute{\eta}\varsigma$ *unpleasant* for $\acute{\alpha}\text{-}\phi\eta\delta\acute{\eta}\varsigma$, $\acute{\epsilon}\nu\acute{\nu}\epsilon\alpha$ *nine* (cf. Lat. *novem*), $\nuέ\sigma$ *young* (Lat. *novus*), 'Ηρακλέους for 'Ηρακλεγ-ους (45 f), $\beta\omicron\acute{o}\varsigma$ for $\beta\omicron\gamma\omicron\varsigma$ (37), $\beta\alpha\sigma\iotaλέ\omega\varsigma$ of *a king* for $\beta\alpha\sigma\iotaλῆ\gamma\omicron\varsigma$ (33), $\acute{\epsilon}\nu\delta\epsilon\acute{\alpha}$ *deficient*, from an original $\acute{\epsilon}\nu\text{-}\delta\epsilon\gamma\text{-}\epsilon\alpha$.

Crisis

49. A vowel or diphthong at the end of a word may be contracted with one at the beginning of the following word. This occurs in prose as well as in poetry, and is called *crasis* ($\kappa\rho\acute{\alpha}\sigma\iota\varsigma$ *blending*). The *corōnis* (') is placed over the contracted syllable. The first of the two words is generally the article, a relative ($\omicron$ or $\bar{\alpha}$), and $\kappa\alpha\iota$, $\pi\rho\acute{o}$, $\acute{\omega}$, or $\delta\acute{\eta}$.

50. Crasis generally follows the laws of contraction (with which it is essentially identical), with these modifications:

a. A diphthong at the end of the first word drops its last vowel before crasis takes place.

TABLE OF CONTRACTIONS

$\alpha + \alpha = \bar{\alpha}$	γέραα, γέραĩ	$\eta + \epsilon i$ (sp.)	= η	τιμήεις, τιμῆς (45 e)
$\alpha + \alpha i = \alpha i$	μνάαι, μναĩ	$\eta + \epsilon i$ (gen.)	= η	ζήει, ζῆĩ
$\alpha + \alpha = \alpha$	μνάα, μνα̂	$\eta + \eta = \eta$	= η	φανήητε, φανῆτε
$\alpha + \epsilon = \bar{\alpha}$	ἐτῖμαε, ἐτῖμα̂	$\eta + \eta = \eta$	= η	ζήη, ζῆĩ
$\alpha + \epsilon i$ (gen.)	= α	$\eta + \iota = \eta$	= η	κλή-ιθρον, κλη̂θρον
$\alpha + \epsilon i$ (sp.)	= $\bar{\alpha}$	$\eta + \omicron i = \omega$	= ω	μεμνηοίμην, μεμνω̂-μην
$\alpha + \eta = \bar{\alpha}$	τιμάειν, τιμα̂ν (45 e)	$\iota + \iota = \bar{\iota}$	= $\bar{\iota}$	Χίος, Χίος
$\alpha + \eta = \alpha$	τιμάητε, τιμάτε	$\omicron + \alpha = \omega$	= $\bar{\alpha}$	αἰδóa, αἰδῶ̂
$\alpha + \eta = \alpha$	τιμάη, τιμά̂	$\omicron + \alpha i = \alpha i$	} doubtful; see 304	
$\alpha + \iota = \alpha i$	γέραĩ, γέραι	$\omicron + \epsilon = \omicron u$ (sp.)		νόε, νοũ
$\bar{\alpha} + \iota = \alpha$	γρᾱ-ιδιον, γρᾱ̂διον	$\omicron + \epsilon i$ (gen.)		= $\omicron i$
$\alpha + \omicron = \omega$	τιμάομεν, τιμῶμεν	$\omicron + \epsilon i$ (sp.)	= $\omicron u$ (sp.)	δηλόει, δηλοĩ (45 e)
$\alpha + \omicron i = \omega$	τιμάοιμι, τιμῶμι	$\omicron + \eta = \omega$	= ω	δηλόητε, δηλώτε
$\alpha + \omicron u$ (sp.)	= ω	$\omicron + \eta = \omega$	= ω	διδόης, διδῶ̂ς
$\alpha + \omega = \omega$	τιμάω, τιμῶ̂	$\omicron + \eta = \omega$	= ω	δηλόη, δηλοĩ
$\epsilon + \alpha = \eta$	γένεα, γένη	$\omicron + \iota = \omicron i$	= $\omicron i$	δοής, δῶ̂ς
$\epsilon + \alpha = \bar{\alpha}$	δοστέα, δοστα̂ (45 a)	$\omicron + \omicron = \omicron u$ (sp.)	= $\omicron u$ (sp.)	πειθοĩ, πειθοĩ
$\epsilon + \bar{\alpha} = \eta$	χρῶσέα, χρῶσῆ̂	$\omicron + \omicron i = \omicron i$	= $\omicron i$	νοός, νοũς
$\epsilon + \alpha i = \eta$	λῦεαι, λῦῆ̂ (45 c)	$\omicron + \omicron i = \omicron i$	= $\omicron i$	δηλόοι, δηλοĩ
$\epsilon + \alpha i = \alpha i$	χρῶσεαι, χρῶσαĩ̂ (45 a)	$\omicron + \omicron u$ (sp.)	= $\omicron u$ (sp.)	δηλόου, δηλοũ̂
$\epsilon + \epsilon = \epsilon i$ (sp.)	ἐφίλλεε, ἐφίλλει	$\omicron + \omega = \omega$	= ω	δηλόω, δηλώ̂
$\epsilon + \epsilon i = \epsilon i$ (gen.)	φιλέει, φιλεĩ̂	$\omicron + \omega = \omega$	= ω	ἀπλόω, ἀπλώ̂
$\epsilon + \epsilon i$ (sp.)	= ϵi (sp.)			
$\epsilon + \eta = \eta$	φιλέειν, φιλεĩν			
$\epsilon + \eta = \eta$	φιλέητε, φιλήτε			
$\epsilon + \eta = \eta$	φιλέη, φιλή̂			
$\epsilon + \iota = \epsilon i$	τείχεĩ, τείχει			
$\epsilon + \omicron = \omicron u$ (sp.)	γένεος, γένους			
$\epsilon + \omicron i = \omicron i$	φιλέοι, φιλοĩ̂			
$\epsilon + \omicron u = \omicron u$ (sp.)	φιλέου, φιλοũ̂			
$\epsilon + \upsilon = \epsilon u$ (rare)	ἐύ, εὔ (41 a)			
$\epsilon + \omega = \omega$	φιλέω, φιλώ̂			
$\epsilon + \omega = \omega$	δοστέω, δοστώ̂			
$\eta + \alpha i = \eta$	λῦῆαι, λῦῆ̂			
$\eta + \epsilon = \eta$	τιμήνεντι, τιμήνντι			

b. The article loses its final vowel or diphthong in crasis before *α*; the particle *τοί* drops *οι* before *α*; and *καί* drops *αι* before all vowels and diphthongs except *ε* and *ει*. But we have *κεῖ* and *κεῖς* for *καὶ εἰ* and *καὶ εἰς*.

51. The following are examples of crasis :

τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τᾶγαθὰ; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί; τὸ ἱμάτιον, θοῖμάτιον (103); ᾶ ἄν, ᾷν; καὶ ἄν, κᾷν; — ὁ ἀνὴρ, ᾗνῆρ; οἱ ἀδελφοί, ᾗδελφοί; τῷ ἀνδρὶ, τᾷνδρὶ; τὸ αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ; — τοι ἄν, τᾷν (μέντοι ἄν, μεντᾷν); τοι ἄρα, τᾶρα; — καὶ αὐτός, καυτός; καὶ αὕτη, χαῦτη (103); καὶ ἐστι, κᾷστι; καὶ εἰ, κέι; καὶ εἶτα, κᾷτα; καὶ οὐ, κοῦ; καὶ οἱ, χοῖ; καὶ αἱ, χαῖ. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἀνθρῳπε, ὦνθρῳπε; τῇ ἐπαρῇ, τῇπαρῇ. Likewise we have *προὔργου* helpful for *πρὸ ἔργου* ahead in work; cf. *φροῦδος* vanished for *πρὸ ὁδοῦ*, *φρουρός* guard for *προ-ἰορός* (14, 103).

52. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the coronis; e.g. ᾗν, ᾗνῆρ, for ᾶ ἄν, ὁ ἀνὴρ.

53. In crasis, *ἕτερος* *other* takes the earlier form *ἄτερος*, — whence *ᾗτερος* (for ὁ ἕτερος), *θαῖτερου* (for τοῦ ἑτέρου), *θαῖτέρῳ*, etc. (50 *b*; 105 *f*).

Synizesis

54. In poetry, two successive vowels (or a vowel and a diphthong), not forming a diphthong, are sometimes united in pronunciation for the sake of the meter, although no contraction appears in writing. This is called *synizēsis* (συνίζησις *settling together*). Thus *θεοί* may make one syllable in poetry; *στήθεα* or *χρῦσέω* may make two.

a. Synizesis may also take the place of crasis (49) when the first word ends in a long vowel or a diphthong, especially with *ἐπεὶ* since, *μή* not, *ἤ* or, *ἦ* (interrog.), and *ἐγὼ* I. E.g. *ἐπεὶ οὐ* may make two syllables, *μή εἰδέναι* may make three; *μή οὐ* always makes one syllable in poetry.

Elision

55. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. E.g.

δι' ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς; ἐπ' ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So ἐφ' ἑτέρῳ; νύχθ' ὀλην for νύκτα ὀλην (103).

56. Elision is especially frequent in ordinary prepositions, conjunctions, and adverbs; but it may also be used with short vowels at the end of nouns, adjectives, pronouns, and verbs.

57. Elision never occurs in

a. The prepositions *περί* and *πρό*, except *περί* in Aeolic (rarely before *ι* in Attic).

b. The relative and conjunction *ὅτι* *what, that* (*δτ'* is for *ὅτε* *when*).

c. Monosyllables, except those ending in *ε*, e.g. *δέ*, *γέ*, *τέ*.

d. The dative singular in *ι* of the third declension and the dative plural in *σι*, except in epic poetry.

e. Words ending in *υ*.

58. The epic, lyric, and comic poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι* (*θαι*). So *οι* in *οἶμοι* *woe is me*, and rarely in *μοι to me*.

59. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use. In prose, forms which admit *ν* movable (110) do not suffer elision, except *ἐστὶ* *is*.

60. Apocope. The poets and non-literary dialects sometimes cut off a short vowel before a consonant. Thus in Homer we find the monosyllabic forms *ἄν*, *κάτ*, and *πάρ*, for the more usual dissyllabic *ἀνά*, *κατά*, and *παρά*. So Alcaeus: *ὄν* (= *ἀνὰ*) *τὸ μέσσον on the main*. Both in composition and alone, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants; e.g. *κάββαλε* and *κάκτανε* for *κατέβαλε* and *κατέκτανε* — but *κατθανεῖν* (not *καθθανεῖν*) for *καταθανεῖν* (63 a), *κάκ κορυφήν*, *κάγ γόνυ*, *κάπ πεδῖον*; and *ν* in *ἄν* (for *ἀνά*) is subject to the changes of 72 and 73; e.g. *ἄμ-βάλλω*, *ἀλ-λέξαι*, *ἄμ πεδῖον*, *ἄμ φόνον*. So *ὑβ-βάλλειν* (once) for *ὑπο-βάλλειν*.

61. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. E.g.

ἀπ-αιτῶ (*ἀπό* and *αἰτέω*) *demand back*, *δι-έβαινον* (*διά* and *ἔβαινον*) *they crossed over*. So *ἀφαιρῶ* (*ἀπό* and *αἰρέω*) *take away from*; *δεχ-ήμερος* (*δέκα* and *ἡμέρα*) *lasting ten days*; *φιλ-ιππος* (*φιλο-* and *ἵππος*) *fond of horses*. 103.

Aphaeresis

62. In poetry, a short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong, especially after *μή* *not* and *ἤ* *or*. This is called *aphaeresis* (*ἀφαίρεσις* *taking away*), or *inverse elision*. E.g. *μή 'γώ* for *μή ἐγώ*; *ποῦ 'στιν* for *ποῦ ἐστιν*; *ἐγὼ 'φάνην* for *ἐγὼ ἐφάνην*; *ἦ 'μοῦ* for *ἦ ἐμοῦ*.

CHANGES OF CONSONANTS

Doubling of Consonants

63. a. A rough stop (18) is never doubled in literary Greek, but $\pi\phi$, $\kappa\chi$, and $\tau\theta$ are always written for $\phi\phi$, $\chi\chi$, and $\theta\theta$. Thus $\Sigma\alpha\pi\phi\acute{\omega}$, $\text{B}\acute{\alpha}\kappa\chi\omicron\varsigma$, $\kappa\alpha\theta\theta\alpha\nu\epsilon\acute{\iota}\nu$, not $\Sigma\alpha\phi\phi\acute{\omega}$, $\text{B}\acute{\alpha}\chi\chi\omicron\varsigma$, $\kappa\alpha\theta\theta\alpha\nu\epsilon\acute{\iota}\nu$ (60). So in Latin, Sappho, Bacchus.

b. A voiced stop is never doubled in Attic Greek. In $\gamma\gamma$ the first γ is always nasal (21). The doubling of voiceless stops, liquids, and nasals (73) is due to assimilation; e.g. ἵππος horse ($\text{ἰκχ}\omicron\varsigma$, Lat. equus), πολλοί many (πολγ-οι), ἐμμένω (ἐν-μένω) abide by.

c. Attic has $\tau\tau$ for the $\sigma\sigma$ of Ionic and most of the other dialects in forms arising from voiceless palatals or dentals with ι (17; 94; 95); e.g. φυλάττω guard for φυλάσσω (base φυλακ-), ἐλάττων less for ἐλάσσω (ἐλαχ-), μέλιττα bee for μέλισσα (μελιτ-). Also $\tau\tau$ (not for $\sigma\sigma$) and $\tau\theta$ occur in a few other words; e.g. Ἀττικός , Ἀθθίς , Attic (cf. 66). In tragedy and in Thucydides $\sigma\sigma$ is an Ionism.

64. Initial ρ is doubled when a vowel precedes it in forming a compound word; e.g. $\kappa\alpha\tau\alpha\text{-}\rho\rho\acute{\iota}\pi\tau\omega$ throw down. So after the syllabic augment (535); as in ἔρρῖπτον (imperfect of $\rho\acute{\iota}\pi\tau\omega$). But after a diphthong it remains single; as in εὔροος , εὔρους fair-flowing.

Euphonic Changes of Consonants

65. The following rules (66–109) apply chiefly to changes made in the final consonant of a stem to facilitate pronunciation. They occur when endings are added, especially in forming and inflecting the tenses of verbs and cases of nouns, when compounds are formed, and in other instances to be noted.

66. Consonants before Consonants. Before a dental stop (τ , δ , θ , 17), a labial (π , β , ϕ) or a palatal (κ , γ , χ) must be coordinate (18), and another dental stop becomes σ . E.g.

$\beta\tau$, $\phi\tau$: τέτριπται has been rubbed (τε-τριβ-ται); ἔστραπται is twisted (ἐ-στραφ-ται).

$\gamma\tau$, $\chi\tau$: λέλεκται has been said (λε-λεγ-ται); δέδεκται has received (δε-δεχ-ται).

$\pi\delta$, $\phi\delta$: κλέβδην by stealth (κλέπ-τω steal); γράφδην scraping (γράφ-ω scratch, write).

$\pi\theta$, $\beta\theta$: ἐλειφθην was left (ἐ-λειπ-θην); ἐτριφθην was rubbed (ἐ-τριβ-θην).

$\kappa\theta$, $\gamma\theta$: ἐπλέχθην was plaited (ἐ-πλεκ-θην); ἐλέχθην was said (ἐ-λεγ-θην).

ττ: ἀρυστὶς *ladle* (for ἀρυτ-τις, ἀρύτ-ω *draw water*). But cf. 63 c.

δτ: νενόμισται *is the custom* (νε-νομιδ-ται, from νομίζω *hold as a custom*); ἵστε *you know* (ιδ-τε, from οἶδα *I know*).

θθ: ἐνομίσθη *was believed* (ἐ-νομιδ-θην, from νομίζω); οἶσθα *thou knowest* (οἶδ-θα).

θτ: ἐπίεσται *is persuaded* (πε-πειθ-ται, from πείθ-ω *persuade*).

θθ: ἐπέισθην *was persuaded* (ἐ-πειθ-θην).

67. Ἐξ *from* has in composition the form ἐκ before a consonant; e.g. ἐκ-κρίνω, ἐκ-δρομή, ἐκ-θεις. 80 a; 84 a.

68. No combinations of stops except those included in 63 and 66 (those in which the second is τ, δ, or θ) are allowed in Greek. When any such arise, the first stop is dropped; e.g. πέπεικα *have persuaded* for πεπειθ-κα. When γ stands before κ, γ, or χ, as in συγχέω *confound* (σύν and χέω), it is not a stop but a nasal (21; 63 b).

69. Consonants before σ. No stop can stand before σ except π and κ. A labial with σ forms ψ, a palatal ξ, and a dental is first assimilated to form σσ, and one σ is then dropped. E.g.

τριψω *shall rub* (for τριβ-σω), γράψω *shall write* (γραφ-σω), λέξω *shall say* (λεγ-σω), πείσω *shall persuade* (πειθ-σω), ᾄσει *will sing* (ᾄδ-σει), σώμασι *bodies, dative* (σωματ-σι), ἐλπίσι *hopes, dative* (ἐλπιδ-σι), φλέψ *vein* (φλεβ-ς), ἐλπίς *hope* (ἐλπιδ-ς), νύξ *night* (νυκτ-ς), πάσχω *suffer* (πασσχ-ω, παθ-σκω, with transfer of breathing, 105 f).

70. The combinations ντ, νδ, νθ, when they occur before σ in inflection, are dropped and the preceding vowel is lengthened (32). E.g.

πάσι *for all* (παντ-σι), γιγᾶς *giant* (γιγαντ-ς), δεικνύς *showing* (δεικνυντ-ς), λέουσι *dat. plur. lions* (λεοντ-σι), τιθεῖσι *dat. plur. placing* (τιθεντ-σι), τιθείς *nom. sing. placing* (τιθεντ-ς), διδούς *giving* (διδοντ-ς), σπείσω *shall make libation* (σπενδ-σω), πείσομαι *shall suffer* (πενθ-σομαι).

71. a. The combinations λσ, ρσ may become λ, ρ and the preceding vowel be lengthened (32); e.g. ἡγγεῖλα *reported* (for ἡγγελ-σα, from ἀγγέλλω), ἔφθειρα *destroyed* (for ἔφθερ-σα). See 92.

b. New Attic frequently shows ρρ for ρσ; e.g. Χερρόνησος for Χερσόνησος *Chersonesus*. But ρσ is retained in βύρσα *ox-hide*, and in the dat. plur.; e.g. χερσί from χεῖρ *hand* (stem χερ-).

72. ν before Consonants. Before a labial stop ν becomes μ; before a palatal it becomes nasal γ (21); before a dental it remains unchanged. E.g.

ἐμπῖπτω *fall into* (ἐν-πίπτω), συμβαίνω *come together* (συν-βαίνω), ἐμφανής *in plain sight* (ἐν-φανής); συγχέω *confound* (συν-χέω), συγγενής *akin to* (συν-γενής); ἐντίθημι *put in*.

73. Before λ, μ, and ρ, ν is assimilated. E.g.

ἐλλείπω *fail* (ἐν-λείπω), σύλλογος *assembly* (συν-λογος), ἐμμένω *abide by* (ἐν-μένω), συρρέω *flow together* (συν-ρέω). So ν is assimilated after λ in ὀλλῦμι *destroy* (for ὀλ-νῦ-μι, 640).

74. But verbs in -νω form the perfect middle (603) in -σμαι, not -μμαι; e.g. πέφασμαι (from φαίνω *show*) for πε-φαν-μμαι, by analogy with forms in -σται arising from a dental before a dental (66, 82). See 499 d; 732.

75. N before σ is generally dropped and the preceding vowel is lengthened (32). Here α becomes ā, ε the spurious diphthong ει (8), ο the spurious ου. E.g.

μέλας *black* (for μελαν-ς), εἷς *one* (for ἐν-ς, ἐμ-ς), λήθουσι *they loose* (for λῡο-νσι).

See 215 b; 582. So λήθουσα *loosing* (for λῡοντ-ια, λῡον-σα), λυθεῖσα *loosed* (for λυθεντ-ια, λυθεν-σα), πᾶσα *all* (for παντ-ια, παν-σα). See 95 b.

76. N standing before σι of the dative plural appears to be dropped without lengthening the vowel; e.g. δαίμοσι, apparently for δαιμον-σι. But the dat. plur. of such words originally had the weak grade (34) δαιμν-σι, which would give δαιμα-σι (27), becoming δαίμοσι through force of the other cases. So μέλασι for μελν-σι, φρασί (Pindar) for φρν-σι, Attic φρεσί conforming to the ε in φρένες.

77. The preposition ἐν is not changed before ρ, σ, or ζ; e.g. ἐνράπτω *sew into*, ἔνσπονδοι *allies*, ἐνζεύγνυμι *yoke fast*.

α. Σύν *with* becomes συσ- before σ and a vowel, but συν- before σ and a consonant or before ζ; e.g. σύσ-σιτος *messmate*, σύ-στημα *system*, σύ-ζυγος *paired*.

78. Πᾶν and πάλιν may retain ν in composition before σ or assimilate to σ; e.g. πάν-σοφος, πᾶσσοφος *all-wise*, παλιν-σκίος *thickly shaded*, παλίσ-συτος *rushing back*. See 86 c.

79. Stops before μ. Before μ a labial stop becomes μ, and a palatal becomes (or remains) γ. E.g.

λέλειμμαι *have been left* (for λελειπ-μαι), τέτρωμαι *have been rubbed* (for τετρίβ-μαι), γέγραμμαι *have been written* (for γεγραφ-μαι), πέπλεγμαι *have been plaited* (πεπλεκ-μαι), τέτευγμαι *have been made* (τετευχ-μαι), τέταγμαι *have been posted* (stem ταγ-).

80. But κ and μ may stand when they come together through vowel gradation (34; 107; 169); e.g. κέ-κμη-κα *am tired* (see κάμνω). Both κ and χ may stand before μ in the formation of substantives; e.g. ἀκμή *edge*, ἀκμών *anvil*, αἰχμή *spear-head*, δραχμή *drachma*.

α. Ἐξ is ἐκ in composition before μ (67); e.g. ἐκ-μανθάνω *learn thoroughly*.

81. When γγμ or μμμ would thus arise, they are simplified to γμ or μμ; e.g. ἐλέγχω *test*, perfect ἐλήλεγμαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω *bend*, κέκαμμαι *have been bent* (for κεκαμπ-μαι, κεκαμμ-μαι); πέμπω *send*, πέπεμμαι *have been sent* (for πεπεμπ-μαι, πεπεμμ-μαι). See 499 b.

82. Before μ , a dental stop sometimes appears to become σ ; e.g. *νερόσφισμαι am separated* (for *νερόσφιδ-μαι*, from *νοσφίζω*), *πέπεισμαι am persuaded* (for *πεπειθ-μαι*, from *πείθω*). These forms, with their ending *-σμαι*, are really due to analogy with the 3d sing. *νερόσφισται, πέπεισται*, where σ arose from a dental before a dental (66, 74). So *ἴσμεν we know* (Hom. *ἴδμεν*), due to *ἴστε* (for *ιδ-τε*) *you know*; *ᾄσμα song* (*ᾄδω sing*); *νόμισμα currency* (*νομίζω hold as a custom*); *σχίσμα schism* (*σχίζω split*). But in *ἔρετμόν oar*, *ἀριθμός number*, *ῥυθμός rhythm*, *σταθμός stage*, the dental before μ is unchanged.

83. The Spirant σ . Between consonants or between a liquid and a consonant, σ is dropped; e.g. *τέταχθε you have been posted* (for *τεταγ-σθε*, 66); *ἔσταλθε you have been sent* (for *ἔσταλ-σθε*).

84. In compounds σ is retained when it begins the second element of the compound; e.g. *ἔν-σπονδοι allies* (77).

a. *Ἐξ from drops σ before a consonant in compounds*; e.g. *ἐκ-ρέω flow out*, *ἐκ-πρεπής preëminent*; cf. *ἐκ τῆς πόλεως from the city*, but *ἐξ Ἀθηνῶν from Athens*. 25, 67.

85. When $\sigma\sigma$ arises from inflection, one σ is dropped; e.g. *ἔπεσι dat. plur. words* (Hom. *ἔπεσ-σι*), *ἐτέλεσα I finished* (Hom. *ἐτέλεσ-σα*). But $\sigma\sigma$, when represented by Attic *ττ*, never becomes σ ; cf. *φυλάσσω* (63 c).

86. a. Compounds of *δυσ-* *ill* and a word beginning with σ and a vowel retain $\sigma\sigma$; e.g. *δυσσεβής impious*; but *δύσχιστος hard to split* (for *δυσ-σχιστος*, from *σχίζω split*).

b. Σ is usually dropped before μ or ν , with compensative lengthening (32); e.g. *εἰμί I am* (for *ἔσ-μι*). But *σμ* may stand when μ belongs to a suffix, e.g. *χάσ-μα chasm* (82), and in compounds of *δυσ-* *ill*, e.g. *δύσμεικτος hard to mix*.

c. Σ is assimilated (according to the ancient and still current etymology) in *Πελοπόννησος* for *Πέλοπος νῆσος* 'Pelops' isle'; so also in *ἐννύμι clothe* (for *ἔσ-νύμι*, Ionic *εἰνύμι*), and in the Homeric forms *ἀγά-ννιφος very snowy*, *snow-capped* (*ἀγα-σνιφ-*), *φιλο-μειδής laughter-loving* (*φιλο-σμειδ-*).

d. Adverbs denoting *motion towards* may be formed by *-ζε*, representing *-σδε*; e.g. *Ἀθήναζε to Athens* for *Ἀθήνας-δε*. 19.

87. Loss of σ . Many forms are due to the loss of an original spirant, which may be recognized in earlier Greek or in kindred languages.

88. At the beginning of a word an original σ appears as the rough breathing. E.g.

ἵστημι set for *σι-στη-μι*, Lat. *sisto*; *ἡμις half*, Lat. *sēmi-*; *ἕξομαι sit*, Lat. *sedeo*; *ἑπτὰ seven*, Lat. *septem*.

a. Initial σ sometimes disappears before μ without trace; e.g. *μία one* for *σμία*, *μειδῆσαι to smile* for *σμειδ-* (86 c), *μοῖρα fate*, perhaps for *σμορ-ια*. Compare *σμικρός* and *μικρός little*, *σμῖλαξ* and *μῖλαξ smilax*.

89. In some words both σ and ς (or the semivowel ν , 26) have disappeared. E.g.

$\eta\delta\upsilon\varsigma$ *sweet* (base $\sigma\phi\alpha\delta-$), cf. Lat. *suāvis* (for *suād-uis*); Hom. $\omicron\varsigma$ *his* (for $\sigma\upsilon\omicron\varsigma$), Lat. *suus*.

90. Between vowels σ became h , then disappeared. E.g.

$\gamma\acute{\epsilon}\nu\omicron\varsigma$ *race*, Att. gen. $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$, Hom. gen. $\gamma\acute{\epsilon}\nu\epsilon\omicron\varsigma$ for $\gamma\epsilon\upsilon\epsilon\sigma-\omicron\varsigma$, cf. Lat. *gener-is*; $\lambda\tilde{\upsilon}\eta$, $\lambda\tilde{\upsilon}\epsilon\iota$ *thou ransomest* for $\lambda\tilde{\upsilon}\epsilon-\sigma\alpha\iota$, $\lambda\tilde{\upsilon}\epsilon-\alpha\iota$; $\epsilon-\lambda\tilde{\upsilon}\epsilon-\sigma\omicron$, $\epsilon\lambda\tilde{\upsilon}\epsilon\omicron$, $\epsilon\lambda\tilde{\upsilon}\omicron\upsilon$; $\acute{\alpha}\lambda\eta\theta\epsilon\sigma-\iota\alpha$ (cf. $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$ *true*), $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$ *truth*; $\epsilon\iota\pi\acute{o}\mu\eta\nu$ *I followed* (for $\epsilon-\sigma\epsilon\pi-\omicron\mu\eta\nu$, cf. Lat. *sequor*), with transfer of breathing (105 f); $\epsilon\iota\chi\omicron\nu$ *I had* (for $\epsilon-\sigma\epsilon\chi-\omicron\nu$).

91. There are a few cases of the retention of σ between vowels, as in some $-\mu\iota$ forms of the verb, e.g. $\iota\sigma\tau\alpha-\sigma\alpha\iota$ and $\iota\sigma\tau\alpha-\sigma\omicron$; also, σ is not dropped when it stands for $\sigma\sigma$ (85), as in $\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$, or when $-\sigma\iota-$ represents an original $-\tau\iota-$, as in $\pi\lambda\omicron\upsilon\sigma\iota\omicron\varsigma$ for $\pi\lambda\omicron\upsilon\tau-\iota\omicron\varsigma$, $\lambda\tilde{\upsilon}\omicron\upsilon\sigma\iota$ for $\lambda\tilde{\upsilon}\omicron\upsilon\tau\iota$, or, in general, where its loss would disturb an inflectional system, as in $\epsilon\lambda\tilde{\upsilon}\sigma\alpha$, σ being retained because of σ in $\epsilon\pi\rho\tilde{\alpha}\xi\alpha$.

92. In the first aorist active and middle of liquid and nasal verbs, σ is generally dropped, with compensative lengthening (32); e.g. $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu-$) *show*, aor. $\epsilon\phi\eta\nu-\alpha$ for $\epsilon\phi\alpha\nu-\sigma\alpha$, $\epsilon\phi\eta\nu-\acute{\alpha}\mu\eta\nu$ for $\epsilon\phi\alpha\nu-\sigma\alpha\mu\eta\nu$. So $\acute{o}\kappa\acute{\epsilon}\lambda\lambda\omega$ ($\acute{o}\kappa\epsilon\lambda-$) *run aground*, aor. $\acute{\omega}\kappa\epsilon\iota\lambda-\alpha$ for $\acute{\omega}\kappa\epsilon\lambda-\sigma\alpha$; but poetic $\kappa\acute{\epsilon}\lambda\lambda\omega$ has $\acute{\epsilon}\kappa\epsilon\lambda-\sigma\alpha$. See 71, 687.

93. Consonant Changes before ι . The following changes occur when ι (representing an original y , 26) follows a consonant.

94. The palatals κ , χ with such an ι become in Attic $\tau\tau$, in Ionic and other dialects $\sigma\sigma$ (63 c); labials give $\pi\tau$ (621). E.g.

$\kappa\acute{o}\pi\tau\omega$ *cut* for $\kappa\omicron\pi-\iota\omega$; $\tau\alpha\rho\acute{\alpha}\tau\tau\omega$ *disturb* for $\tau\alpha\rho\alpha\chi-\iota\omega$, cf. $\tau\alpha\rho\alpha\chi-\acute{\eta}$ *disturbance*; $\eta\tau\tau\omega\nu$ *worse* for $\eta\kappa-\iota\omega\nu$ (357); $\theta\acute{\alpha}\tau\tau\omicron\nu$ *sooner* for $\tau\alpha\chi-\iota\omicron\nu$ (105 e).

95. The dentals τ , θ with ι may become

a. $\tau\tau$ ($\sigma\sigma$, 63 c); e.g. $\kappa\omicron\rho\acute{\upsilon}\tau\tau\omega$, Hom. $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ *equip*, for $\kappa\omicron\rho\upsilon\theta-\iota\omega$ (cf. $\kappa\acute{o}\rho\upsilon\varsigma$, stem $\kappa\omicron\rho\upsilon\theta-$, *helmet*); $\mu\acute{\epsilon}\lambda\iota\tau\tau\alpha$ *bee* for $\mu\epsilon\lambda\iota\tau-\iota\alpha$ (cf. $\mu\acute{\epsilon}\lambda\iota$, stem $\mu\epsilon\lambda\iota\tau-$, *honey*). The poetical form $\chi\alpha\rho\acute{\iota}\epsilon\sigma\sigma\alpha$ *graceful* does not show a corresponding form in $\tau\tau$ (323).

b. Or, after a long vowel, a diphthong, or a consonant, τ , θ with ι may become σ ; after a short vowel $\sigma\sigma$, Attic σ ; e.g. in the feminine of participles and adjectives (324 b; 332 a), in which ν is dropped with compensative lengthening (32); $\pi\alpha\nu\tau-$, $\pi\alpha\nu\tau-\iota\alpha$, $\pi\acute{\alpha}\nu\sigma\alpha$ (Thessalian, Cretan, Arcadian, Argive), Hom. and Att. $\pi\acute{\alpha}\sigma\alpha$ *all*; $\lambda\tilde{\upsilon}\sigma-\nu\tau-$, $\lambda\tilde{\upsilon}\sigma\upsilon\tau-\iota\alpha$, $\lambda\tilde{\upsilon}\sigma\omicron-\sigma\alpha$, $\lambda\tilde{\upsilon}\sigma\upsilon\sigma\alpha$ *loosing*. Hom. $\mu\acute{\epsilon}\sigma\sigma\omicron\varsigma$, Att. $\mu\acute{\epsilon}\sigma\omicron\varsigma$ *middle* may come from $\mu\epsilon\tau-\sigma\omicron-\varsigma$ (Boeot. $\mu\acute{\epsilon}\tau\tau\omicron\varsigma$).

96. After a vowel δ or γ with ι becomes ζ ; e.g. $\phi\rho\acute{\alpha}\zeta\omega$ *tell* (for $\phi\rho\alpha\delta-\iota\omega$, 617, 623); $\kappa\omicron\mu\acute{\iota}\zeta\omega$ *tend* (for $\kappa\omicron\mu\iota\delta-\iota\omega$); $\pi\epsilon\zeta\acute{o}\varsigma$ *on foot* (for $\pi\epsilon\delta-\iota\omicron\varsigma$, cf. Lat. *pēs*, *ped-is*); $\kappa\rho\acute{\alpha}\zeta\omega$ *screech* (for $\kappa\rho\alpha\gamma-\iota\omega$, 589); Ion. $\mu\acute{\epsilon}\zeta\omega\nu$ (for $\mu\epsilon\gamma-\iota\omega\nu$), Att. $\mu\acute{\epsilon}\iota\zeta\omega\nu$ *greater*, comp. of $\mu\acute{\epsilon}\gamma-\alpha\varsigma$ *great* (357). But after a consonant γ with ι becomes δ ; e.g. $\epsilon\rho\delta\omega$ *do* (for $\epsilon\rho\gamma-\iota\omega$), cf. $\rho\acute{\epsilon}\zeta\omega$ *do* (for $\rho\epsilon\gamma-\iota\omega$).

97. Verbs like *πράττω do*, *τάττω arrange*, from stems in γ (*πρᾶγ-, ταγ-*), seem to violate the principle of 96. They are probably due to analogy, since their futures, *πράξω, τάξω*, are like the future of *φυλάττω (φυλάξω)*. The analogy was strengthened by verbs like *ἀρπάξω*, which has two stems, *ἀρπαδ-* and *ἀρπαγ-*, giving Hom. future *ἀρπάξω*, Att. *ἀρπάσομαι snatch away*. *Πράττω* may have had an earlier stem *πρᾶκ-* (also *πρᾶχ-*, cf. *πέπρᾶχα*). Cf. *σφάζω* and *σφάττω* (stem *σφαγ-*) *slaughter*.

98. Λ with ι becomes λλ; e.g. *στέλλω send* for *στελ-ιω*; *ἄλλομαι leap* for *ἀλ-ιομαι* (cf. Lat. *salio* and 88); *ἄλλος other* for *ἀλ-ιος*, Lat. *alius*. 63 b; 628.

99. After *αν, αρ, ορ*, an ι is transposed and contracted with α or ο. This was called *epenthesis* (*ἐπένθεσις insertion*), though the process is really assimilation; e.g. *φαίνω show* for *φαν-ιω*; *χαίρω rejoice* for *χαρ-ιω*; *μέλαινα black* for *μελαν-ια*, fem. of *μέλᾱς* (319); *μοῖρα fate* for *μορ-ια* (88 a), cf. *μέρος portion*.

100. After *εν, ερ, ιν, ιρ, υν, υρ*, an ι disappears and ε, ι, or υ is lengthened (ε to ει). E.g.

τείνω stretch, for *τεν-ιω*; *χείρων worse*, for *χερ-ιων*; *κείρω cut the hair*, for *κερ-ιω*; *κρίνω separate*, for *κριν-ιω*; *οἰκτῖρω pity*, for *οἰκτιρ-ιω*; *πλύνω wash*, for *πλυν-ιω*; *σῶω drag*, for *συρ-ιω*. So *σώτειρα*, fem. of *σωτήρ savior*, for *σωτερ-ια*. 630.

101. Before an ι (not the semivowel operating in the preceding cases, 93–100), τ becomes σ in many dialects (not, e.g., in Doric). E.g.

Dor. *λύσ-ντι they loose*, *λύσ-νσι*, Hom. and Att. *λύουσι* (75), Aeolic *λύοισι*; *τίθησι he places*, Dor. *τί-θη-τι*; *πλούσιος rich* for *πλουτ-ιος* (cf. *πλούτος wealth*); *σύ thou*, Dor. *τύ*, Lat. *tū*. 91.

102. Digamma. The Aeolic and Doric retained *f*, equivalent to English *w* (3), long after it disappeared in Ionic and Attic. The following are a few of the many words in which its former presence is known:

ἔαρ spring (Lat. *vēr*), *εἴκω yield* (Eng. *weak*), *δῖος divine* (*divus*), *ἔπος word*, *εἶπον said* (stem *φεπ-*, cf. Lat. *voc-is*), *εἶδον saw* (for *ἐ-φιδ-ον*, Lat. *vid-eo*), *ἐλπομαι hope* (Lat. *volup-tas*), *ἐννύμι clothe* (for *φεσ-νύμι*, 86 c), *ἑσθῆς garment* (Lat. *vestis*), *ἐρέω I shall say* (Lat. *ver-bum*), *ἔσπερος evening* (*vesper*), *ἰς strength* (*vīs*), *κλῆις*, Dor. *κλᾱίς*, *key* (*clāvis*), *οἶδα I know* (Eng. *wise*), *οἶς sheep* (*ovis*, Eng. *ewe*), *οἶκος house* (*vīcus*), *οἶνος wine* (*vīnum*), *σκαίος left* (*scaevus*). See also the cases under the semivowel *υ*, 89.

103. Changes in Aspirates. When a voiceless consonant (*π, κ, τ*) is brought before a rough breathing either by elision, by crasis, or in forming a compound, it is itself made rough. E.g.

ἀφῆμι for *ἀπ-ῖμι* *let go*, *καθαιρῶ* for *κατ-αίρέω take down*, *ἀφ' ὧν* for *ἀπὸ ὧν from which*, *νύχθ' ὅλην* for *νύκτα ὅλην all night* (55, 66). For crasis, see the examples in 51, 53. So *οὐχ οὗτος not he* (115).

104. The Ionic generally does not observe this principle in writing, but has (for example) ἀπ' οὐ, ἀπ' ἱμῖ (from ἀπό and ἱμῖ, 165 i).

105. The Greeks generally avoided two rough consonants in successive syllables.

a. In reduplication (544) an initial rough stop (φ, χ, θ) is always made smooth. E.g.

πέφυκα for φεφύκα, perfect of φῶν *grow*; κέχηνα for χεχηνα, perf. of χάσκω *gape*; τέθηλα for θεθηλα, perf. of θάλλω *flourish*. So in τί-θημι *place*, for θι-θημι (612 b).

b. The ending θι of the first aorist imperative passive becomes τι after θη- of the tense stem (789 a). E.g.

λύθητι *be released* (for λυθη-θι), φάνθητι *be shown* (for φανθη-θι); but 2 aor. φάνηθι *appear* (789 b).

c. In the aorist passive ἐτέθην *was placed* from τίθημι (θε-), and in ἐτύθην *was sacrificed* from θύω (θυ-), θε and θυ become τε and τυ before θην.

d. A similar change occurs in ἀμπ-έχω (for ἀμφ-έχω) and ἀμπ-ίσχω (for ἀμφ-ίσχω) *clothe*, and in ἐκε-χειρίᾱ (έχω and χεῖρ) *truce*. So an initial aspirate is lost in έχω (stem έχ- for σεχ-, 88, 537), but reappears in fut. έξω.

e. There is a transfer of the aspirate in a few verbs which had originally two rough consonants in the stem; e.g. τρέφω (stem τρεφ- for θρεφ-) *nourish*, fut. θρέψω (675); τρέχω (τρεχ- for θρεχ-) *run*, fut. θρέξομαι; ἐτάφην from θάπτω (ταφ- for θαφ-) *bury*; see also θρύπτω, τύφω, and stem θαπ-, in the Catalogue of Verbs. So in θρίξ (227) *hair*, gen. τριχός (stem τριχ- for θριχ-); and in ταχύς *swift*, comparative θάσσων for θαχ-ών (94). Here the first aspirate reappears whenever the second is lost by any phonetic change.

Yet in some forms both rough consonants appear. E.g.

ἐθρέφ-θην *was nourished*, inf. θρεφ-θήναι, τε-θράφ-θαι; τε-θάφ-θαι inf. *lie buried*; έσχε-θον *I held*; and the imperatives φάθι *say*, γράφθι *be written*, στράφθι *turn*; epic present φθινύθω *waste*.

f. An aspirate may pass from one syllable to another in early phonetic changes. E.g.

Attic έως *dawn*, Hom. ήώς, Aeolic αὔος for αὔσ-ος, αὔ-ός (90, cf. Lat. aur-ōra, from aus-ōsa); έννυμι *clothe* (86 c) for φεσ-νυμι, φεη-νυμι; πάσχω *suffer* for παθ-σκω (69). So also the rough breathing; e.g. φροῦδος *vanished* from προῶδοῦ; φρουρός *watchman* (for προ-όρος). 51.

106. Metathesis. A consonant sometimes shifts its position within a word; e.g. Πνύξ *Pnyx Hill*, gen. Πυκνός; τίκτω *give birth* for τι-τκ-ω, aor. έ-τεκ-ον; σκέπτομαι *consider*, Lat. specio.

107. The term *metathesis* should not be applied to cases like κράτος and κάστος, θράσος and θάρσος, which arose from a sonant ρ (27); cf. centre and

center, apron (ἀπρην); nor to forms such as βέ-βλη-κα *I have thrown*, τέ-τμη-κα *I have cut*, which are a grade of the dissyllabic bases *belē*, *temē* (169); cf. βάλλω, ἔ-βαλ-ον, βέ-λος, βέλε-μνον; τέμ-νω, ἔ-ταμ-ον, τέμε-νος, all representing different vowel grades (34).

108. Between μ and ρ or μ and λ the sound of β is developed. E.g. μεσημβρία *midday* for μεσ-ημρ-ια, from μέσος *middle* and the weak grade (ἡμρ, 34) of ἡμέρα *day*, Hom. ἡμαρ; μέμβλωκα, epic perfect of βλώσκει *go*, from μολ-, μλω-, με-μλω-κα. Thus the vulgar *chimley* for *chimney* generally becomes *chimbley*, and Lat. camera became Fr. *chambre*, Eng. *chamber*.

a. In such cases the μ before β is lost when it begins a word. E.g. βροτός *mortal* from μορ-, μρ- (cf. Lat. mor-ior *die*), but ἄμβρο-τος *immortal*; βλίττω *take honey*, from μέλιτ-, μλιτ-, cf. μέλι *honey*. See 625.

109. Between ν and ρ a δ is developed; e.g. in the oblique cases of ἀνὴρ *man* (277), gen. ἀνδρός for ἀνρ-ος, dat. ἀνδρί, etc.; σίνδρων *mischief-maker*, cf. σινα-ρός *mischievous*. Cf. Lat. cinerem and Eng. *cinder*.

Movable Consonants

110. Most words ending in -σι (including -ξι and -ψι), and all verbs of the third personal singular ending in ε, may add ν when the next word begins with a vowel. This is called ν movable, ν ἐφελκυστικόν (*dragging after*). It is not found in Herodotus. E.g. πᾶσι δίδωσι ταῦτα *he gives these things to everybody*; but πᾶσιν ἔδωκεν ἐκείνα *he gave those things to everybody*. So δίδωσί μοι *he gives me*; but δίδωσιν ἐμοί.

111. Ἔστί *is* may also take ν movable, like forms of the third person in σι, or it may admit elision (55; 59).

112. The third person singular of the pluperfect active in -ει, and ἦει *went*, may take ν movable; e.g. ᾔδει(ν) *he knew*. But contracted imperfects in -ει (for -εε), e.g. ἐφίλει, never take ν in Attic.

113. The epic κέ (for ἄν) is generally κέν before a vowel, and the poetic νύν (enclitic) has an epic form νύ. Many adverbs in -θεν (as πρόσθεν) have poetic forms in -θε, which are regular in Herodotus.

114. N movable may be written at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry (and sometimes in prose) to make a syllable long by position (120). It may be added, by analogy with other neuters, to the pronominal forms τοσοῦτο(ν), τοιοῦτο(ν), ταῦτό(ν).

115. Οὐ *not* is the form used before a consonant or at the end of a sentence, οὐκ before a smooth vowel, and οὐχ before a rough vowel; e.g. οὐ

ἑώρα *I shall not loose*, οἱ μὲν, οἱ δ' οὐ *some, but others not*, οὐκ αὐτός *not he himself*, οὐχ οὗτος *not he* (103). The emphatic form οὐχί is used before both vowels and consonants. Μὴ *not* inserts κ in μηκ-έτι *no longer*, by the analogy of οὐκ-έτι.

116. Οὕτως *thus*, ἐξ (ἐκς) *from*, are used before a vowel, οὕτω and ἐκ (cf. 84 a) before a consonant; e.g. οὕτως ἔχει *so it is*, οὕτω δοκεῖ *so it seems*, ἐξ ἁστεως *out of the city*, ἐκ τῆς πόλεως *out of the city*. Οὕτως is used at the end of a sentence or in answers, *just so!*

SYLLABLES

117. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last (*ultima*) is called the *penult* (*paen-ultima almost last*); the one before the penult is called the *antepenult*.

118. The following rules, based on ancient tradition, are now generally observed in pronunciation and in dividing syllables at the end of a line:

a. Single consonants, combinations of consonants which can begin a word (which may be seen from the *Lexicon*), and consonants followed by μ or ν are placed at the beginning of a syllable; e.g. ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, ἔ-λε-ξα, δα-ψι-λής, μῆ-κρόν, πρᾶ-γμα-τος, μι-μνή-σκω, πῆ-πτω.

b. Other combinations of consonants, which cannot begin a word, are divided; e.g. ἐλ-πίς, ἔν-δον, ἄρ-ματα. So doubled consonants, e.g. πρᾶσ-σω.

c. Compound words are usually divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is perhaps more properly divided as a simple word would be, without regard to the derivation; e.g. κα-θν-φαι-ρῶ (from κατά, ὑπό, and αἰρέω), πα-ρά-γω (from παρά and ἄγω); so εἰ-σαγ-γε-λί-α (from εἰς and ἀγγελίᾱ).

Quantity of Syllables

119. A syllable is long by *nature* (φύσει) when it has a long vowel or a diphthong: τῆ-μή *honor*, κτεί-νω *kill*.

120. a. A syllable is long by *position* (θέσει) when its vowel is followed by two consonants or a double consonant; e.g. τρά-πε-ζα *table*, ὄρ-τυξ *quail*, ἰ-στάν-τες *setting*. In ἰ-στάν-τες the first two syllables are long by position.

b. The length of the *vowel* itself is not affected by position. E.g. α was sounded as long in πρᾶσσω *do*, πρᾶγμα *deed*, and πρᾶξις *action*, but as short in τάσσω *arrange*, τάγμα *order*, and τάξις *ordering*.

c. One or both of the consonants which make position may be in the next word; e.g. the second syllable in οὗτός φησιν *he says* and in κατὰ στόμα *vis-à-vis* is long by position.

121. When a vowel *short by nature* is followed by a stop with a liquid or a nasal, the syllable is *common* (that is, it may be either long or short); e.g. τέ-κνον *child*, ὕ-βρις *insolence*, ὕ-πνος *sleep*. But in Attic poetry such a syllable is generally short (*correptio Attica*); in Homer it is generally long: πικρός *bitter*, Att. πικρός.

122. A voiced stop (β, γ, δ) before μ or ν, and generally before λ, lengthens the preceding syllable by position; e.g. ἄ-γνωσ *unknown*, βι-βλι-ον *book*, δό-γμα *decree*. Exceptions, however, occur *metri gratia*.

123. To allow a preceding syllable to be common (e.g. short instead of long), the stop and the liquid or nasal must be in the same word, or in the same part of a compound. E.g. ἐκ is common (i.e. it may be short) in ἔ-κρυψα *I hid* (◡_◡ or _◡_◡); but it is always long when a liquid or nasal follows either in composition or in the next word: ἐκ-λέγω *pick out*, ἐκ νεῶν *from the ships* (both _◡_◡).

124. The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ε and ο are short by nature. See 5.

125. When α, ι, and υ are not measured long by position, their quantity must generally be learned by observing the usage of poets or from the Lexicon. But it is to be remembered that

a. Every vowel arising from contraction or crasis is long; e.g. α in γέρα (for γέραα) *prizes*, ἄκων (for ἀέκων) *unwillingly*, and κᾶν (for καὶ ἄν) *even if*.

b. The combinations ασ and υσ are long when ν or ντ has been dropped before σ (70).

c. The accent often shows the quantity of its own vowel, or of vowels in following syllables.

Thus the circumflex on κνῖσα *savor* shows that ι is long and α is short; the acute on χῶρα *land* shows that α is long; on τίς *who?* that ι is short. On βασιλειᾶ *kingdom* the acute shows that the final α is long; on βασίλεια *queen*, that final α is short. See 126; 130; 132.

d. Within a word, α, ι, υ are generally short before ζ; e.g. θαυμάζω *wonder*, νομίζω *think*, ποππύζω *smack*. So before ξ within a word, ι and υ are generally short; e.g. ὄρυξ *quail*, στίξω *shall tattoo*.

ACCENT

General Principles

126. a. There are three accents:

The acute (´); e.g. ἀθάνατος, ἄνθρωπος, λόγος, αὐτός, δέ.

The grave (`); e.g. αὐτὸς ἔφη.

The circumflex (˘); e.g. πᾶς, τοῦτο, τῶν.

b. No accent can stand in any syllable before the antepenult (117). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last.

c. The circumflex can stand only on a syllable long by *nature*.

127. *a.* The Greek accent was not a *stress* accent, like ours, but it raised the musical *pitch* or *tone* (τόνος) of the syllable. This appears in the terms τόνος and προσωδία, Lat. *accentus*, and also in ὀξύς *sharp*, and βαρύς *grave, flat* (see 129 *a* and *c*), all taken from ancient Greek music. As the language declined, the musical accent gradually changed to a stress accent, which is now its only representative in Greek as in most other languages.

b. The marks and terms of accent were introduced by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B.C., in order to teach foreigners the correct pronunciation of Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent (κατάλῳ, now written καταλῶ simply); and the circumflex, originally formed thus ' ^, and still ^ in French, was the union of an acute and a following grave. See 137.

128. The accent, like the breathing (12), stands on the second vowel of a diphthong; e.g. αἶρω, μούσα, τοὺς αὐτοὺς. But in the improper diphthongs (αι, ηι, φι) it stands on the first vowel even when the ι is written in the line; e.g. τιμῇ, ἀπλῶ, ὦμι (ῶ), ὦμιξα (ῶξα).

129. *a.* A word is called *oxytone* (ὀξύ-τονος *sharp-toned*) when it has the acute on the last syllable, e.g. τίς *who* (interrog.), ἀνὴρ *man*, βασιλεὺς *king*; *paroxytone* when it has the acute on the penult, e.g. λῶν, πάθος, βασιλέως; *proparoxytone* when it has the acute on the antepenult, e.g. ἑλῶν, βασιλείοντος.

b. A word is called *perispomenon* (περι-σπώμενον *drawn round, circumflexus*) when it has the circumflex on the last syllable, e.g. παῖς, ἐλθεῖν; *properispomenon* when it has the circumflex on the penult, e.g. μούσα.

c. A word is called *barytone* (βαρύ-τονος, *grave or flat-toned*) when its last syllable has no accent (127 *b*). Of course, all paroxytones, proparoxytones, and properispomena are at the same time barytones.

d. When a word throws its accent as far back as possible (130) it is said to have *recessive* accent. This is especially the case with verbs (150). See 142.

e. The term *orthotone* is applied to a word, usually enclitic or proclitic (154), which acquires or retains an accent in certain positions; e.g. ὦν περί instead of the usual περί ὦν *concerning which* (135). So in English, "Government *of* the people, *by* the people, *for* the people."

→ 130. **Rules for the Accent.** The antepenult, if accented, takes the acute, but it can have no accent if the last syllable is long by nature or ends in ξ or ψ; e.g. πέλεκυς *axe*, ἄνθρωπος *man*; but ἀνθρώπους *men*, προφύλαξ *outpost*.

131. Genitives in *-εως* and *-εων* of substantives in *-ις* and *-υς* (252), all cases of substantives and adjectives in *-ως* and *-ων* of the *Attic* declension (205), and the Ionic genitive in *-εω* of the first declension (196 c), allow the acute on the antepenult; e.g. *πόλεως, πόλεων, Μενέλεως, εὐγεως, ἱλεως, Ἀτρείδεω* (gen. of *Ἀτρείδης*). So some compound adjectives in *-ως*, e.g. *ὑψί-κερως* with *high antlers*. For the accent of *ὥσπερ, οἷδε, ὠντινων*, see 163.

→132. The penult, if accented, is circumflexed when it is long by nature while the last syllable is short by nature; e.g. *μῆλον, νῆσος, ἡλιξ* (125 d). Otherwise, if accented, it takes the acute; e.g. *λόγος, τοῦτων, ἀνθρώπου, θώραξ*.

→133. Final *αι* and *οι* are counted as short in determining the accent; e.g. *ἄνθρωποι, νῆσοι*; except in the optative (e.g. *τίμησαι, ποιήσοι*, not *τίμησαι* or *ποίησαι*) and in *οἶκοι* at home. 153.

→134. An oxytone changes its acute to the grave before other words in the same sentence, and no stress whatever should be placed upon a syllable so marked; e.g. *τοὺς πονηροὺς ἀνθρώπους* (for *τοὺς πονηροὺς ἀνθρώπους*), *ἀπὸ ἵππων*.

a. This change, which means that all the syllables of the former oxytone are now of the same tone, is not made before *enclitics* (160), nor before an elided syllable (*νύχθ' ὀλην*, 55, 140), nor in the interrogative *τίς, τί; τί ὁρᾷς* what do you see? (394). It is not made before a colon or a period. Before a comma modern usage differs, and the tradition is uncertain.

b. The grave accent is occasionally written on the indefinite pronoun *τίς, τί* (394) to distinguish it from the interrogative *τίς, τί*.

135. *Anastrophe*. Dissyllabic prepositions, regularly oxytone, throw the accent back on the penult in two cases. This is called *anastrophe* (*ἀναστροφή* turning back, *reversion*). It occurs

a. When such a preposition follows its case; e.g. in *τούτων περί* (for *περί τούτων*) about these matters.

This occurs in prose only with *περί*, but in the poets with other dissyllabic prepositions except *ἀνά, διά, ἀμφί*, and *ἀντί*. In Homer it occurs also when a preposition follows its verb; e.g. *ὀλέσας ἄπο* having destroyed.

b. When a preposition stands for itself compounded with *ἔστιν*; e.g. *πάρα* for *πάρεστιν* (in poetry also for *πάρεσι* or even *πάρεμι*), *ἐν* for *ἐνεστιν* (*ἐνί* being poetic for *ἐν*). Homer has *ἄνα* (for *ἀνά-στηθι*) up! and *ἐν* for *ἐνεισι*.

136. *Anastrophe* is really the reversion of a preposition to its original use as an adverb, when it was orthotone (129 e) and generally more emphatic than its verb. Cf. the sentence-accent in Eng. *go away!* Greek *ἄπιθι*, and the poetic use of *ἄνα* up! (adverb) with the unstressed *ἄμ* *βωμοῖσι* upὸν the altars.

Accent of Contracted Syllables and Elided Words

137. A contracted syllable is accented if either of the original syllables had an accent. A contracted penult or antepenult is accented regularly (130; 132). A contracted final syllable, if the original word was oxytone, has the acute; if not, the circumflex.

E.g. *τῖμώμενος* from *τῖμαόμενος*, *φιλεῖτε* from *φιλέετε*, *φιλοῖμεν* from *φιλέοιμεν*, *φιλοῦντων* from *φιλέοντων*, *βεβώς* from *βεβαώς*, but *τῖμῶ* from *τῖμάω*.

This proceeds from the ancient principle that the circumflex comes from ' + ' (127 *b*), never from ' + ' ; so that *τιμάω* gives *τιμῶ*, but *βεβάως* gives *βεβώς*. So Hom. *παῖς* boy becomes Attic *παῖς*, but *κλῆῖς* key, *κλῆς*.

a. Some exceptions to the rule of 137 will be noticed under the declensions. See 209; 304. The analogy of other forms is the cause.

138. If neither of the original syllables had an accent, the contracted form is accented without regard to the contraction; e.g. *τῖμᾱ* for *τῖμαε*, *εὔνοι* for *εὔνοοι*.

139. In *crasis* (49) the accent of the first word is lost and that of the second remains; e.g. *τᾶγαθὰ* for *τὰ ἀγαθὰ*, *ἐγῶδα* for *ἐγὼ οἶδα*, *καῖτα* for *καὶ εἶτα*; *τᾶλλα* for *τὰ ἄλλα*; *τᾶρα* or *τᾶρα* for *τοὶ ἄρα*.

140. In elision, oxytone prepositions and conjunctions, since they are of the nature of proclitics (154), lose their accent with the elided vowel; so also the enclitics (158) *τινά* and *ποτέ*. Other oxytones throw the accent back to the penult, but without changing the acute to the grave (134). E.g.

ἐπ' αὐτῷ for *ἐπὶ αὐτῷ*, *ἀλλ' εἶπεν* for *ἀλλὰ εἶπεν*, *τίς ποτ' ἀνθρώπων* for *τίς ποτὲ ἀνθρώπων*, *φῆμ' ἐγώ* for *φημὶ ἐγώ*, *κάκ' ἔπη* for *κακὰ ἔπη*.

Accent of Substantives and Adjectives

141. The place of the accent in the nominative singular of a substantive (and the nominative singular masculine of an adjective) must generally be learned by observation. The other forms accent the same syllable as this nominative, if the last syllable permits (130); otherwise the following syllable. E.g.

θάλαττα, *θαλάττης*, *θάλατταν*, *θάλατται*, *θαλάτταις*; *κόραξ*, *κόρακος*, *κόρακες*, *κοράκων*; *πᾶγμα*, *πᾶγματος*, *πᾶγμάτων*; *διδούς*, *διδόντος*, *διδούσιν*. So *χαρίεις*, *χαρίεσσα*, *χαρίεν*, gen. *χαρίεντος*; *ἄξιος*, *ἀξίᾱ*, *ἄξιον*, *ἄξιοι*, *ἄξιαί*, *ἄξια*.

a. The kind of accent is determined as usual (130; 132); e.g. *νῆσος*, *νῆσου*, *νῆσον*, *νῆσοι*, *νῆσοις*. See also 143; 145.

142. The following substantives and adjectives have *recessive* accent (129 d) :

a. Contracted compound adjectives in -οος (209 b).

b. The neuter singular and vocative singular of adjectives in -ων, -ον (except those in -φρων, compounds of φρήν), and the neuter of comparatives in -ων: e.g. εὐδαίμων, εὐδαιμον (307); βελτῶν, βέλτιον (cf. 355); but δαίφρων, δαίφρον.

c. Many barytone compounds in -ης in all forms; e.g. αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων; φιλαλήθης, φιλάληθες (but ἀληθής, ἀληθές); this includes vocatives like Σώκρατες, Δημόσθενες (232); so some other adjectives of the third declension (see 308), and δεσπότης, δέσποτα *master* (192).

d. The vocative of nouns in -τηρ (273), of compound proper names in -ων, e.g. Ἀγάμεμνον, Αὐτόμεδον (except Λακεδαιμόν), and of Ἀπόλλων, Ποσειδῶν (Hom. Ποσειδάων), σωτήρ *savior*, and Hom. δᾱήρ, *brother-in-law*—voc. Ἀπολλων, Πόσειδον (Hom. Ποσειδάων), σῶτερ, δᾱερ (see 223 b).

e. Ἐτοῖμος *ready* became ἔτοιμος in New Attic.

143. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed; e.g. τῆμῆς, τῆμῇ, τῆμαϊν, τῆμων, τῆμαῖς, cases of τῆμῃ; θεοῦ, θεῶ, θεῶν, θεοῖς, from θεός.

144. The genitive and dative of the *Attic* second declension (203) are exceptions; as νεώς *temple*, gen. νεώ, dat. νεῶ.

145. In the first declension, -ων of the genitive plural (for -ᾶων, -έων) is circumflexed (184 b). But the feminine of adjectives and participles in -ος is written and accented like the masculine and neuter. E.g.

δικῶν, δοξῶν (from δίκη, δόξα), πολῖτων (from πολίτης for πολῖτᾶ-ων, πολῖτέ-ων); but ἀξίων, λεγομένων (fem. gen. plur. of ἄξιος, λεγόμενος, 296). For the genitive plural of other adjectives and participles, see 313. Cf. 165 d.

146. Three nouns of the first declension are paroxytone in the genitive plural: ἀψή *anchovy*, ἀψών; χρήστης *creditor*, χρήστων; ἑτησίαι *Etesian winds*, ἑτησίων. Contrast ἀφνών from ἀφνής *dull*; χρηστῶν from χρηστός *useful, good*.

147. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers; here -ων and -οιν are circumflexed. E.g. θής *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

148. Δᾱς *torch*, δμῶς *slave*, οὖς *ear*, παῖς *child*, Τρώς *Trojan*, φῶς *light*, and a few others, violate the last rule in the genitive dual and plural; so παῖς *all*, in both genitive and dative plural. E.g. παῖς, παιδός, παιδί, παινί, but παιδων; πᾱς, παντός, παντί, but πάντων, πᾱσι.

149. The interrogative τίς, τίνος, τίνι, etc., always accents the first syllable. So do all monosyllabic participles; e.g. ὢν, ὄντος, ὄντι. ὄντων, οὐσί;

βάς, βάντος.

παῖς	παῖδος	παῖδός
παῖδός	παῖδων	παῖδων
παῖδός	παῖδων	παῖδων
παῖδός	παῖδων	παῖδων
παῖδός	παῖδων	παῖδων

Accent of Verbs

150. Verbs, simple or compound, generally have recessive accent (129 d). E.g.

βουλεύω, βουλεύομεν, ἐβούλεον; παρέχω, παρέχε; ἀποδίδωμι, ἀπόδοτε; σύνιδα (σύν and οἶδα); βουλεύονται, βουλεύσαι (aor. opt. act.), but βούλευσαι (aor. imper. mid.). See 133.

151. The chief exceptions to this principle are these:

a. The imperatives εἰπέ *say*, ἐλθέ *come*, εὔρε *find*, λαβέ *take*, ἰδέ *behold*, are oxytone, their plurals εἰπέτε, ἐλθέτε, etc., paroxytone. But their compounds are regular; e.g. ἄπελθε, κατάλαβε (cf. 136). Similarly the second aorist middle imperative, second person singular, of these and other verbs in -ω is perispomenon, which is due to contraction; e.g. λιποῦ for λιπέ-(σ)ο, λαβοῦ for λαβέ-(σ)ο, παραβαλοῦ *bring alongside*. For compounds like κατά-θου see 152 c.

b. The forms of the present indicative of φημί *say* and εἰμί *am*, except φῆς and εἶ, are oxytone when not enclitic. 159 c.

c. Contract verbs present only apparent exceptions to 150; e.g. indic. τῖμῶ for τῖμάω, φιλοῦσι for φιλέουσι; subjv. λυθῇ for λυθέ-η, φανῶ for φανέ-ω; opt. λυθῶμεν for λυθέ-ῖ-μεν, ποιῶμεν for ποίεο-ῖ-μεν. Similarly other forms which are due to contraction; e.g. second aor. act. infin. λαβεῖν, ἐλθεῖν, λιπεῖν for λαβέ-εν, ἐλθέ-εν, λιπέ-εν (8, 28); pres. and second aor. act. and mid. subjv. of most verbs in -μι; e.g. τιθῶ for τιθέω, θῶ for θέω, ἰστώναι, ἀποθώναι, also perf. κεκτώναι. Optatives of the -μι inflection or formed without thematic vowel regularly circumflex the penult; e.g. ἰσταῖμεν, ἰσταῖτο, διδοῖσθε (772), εἰδεῖτε, λυθεῖν.

Note, however, that δύναμαι *am able*, ἐπίσταμαι *understand*, κρέμαμαι *hang*, δύνημι *help*, and ἐπριάμην (761) *bought*, have recessive accent in subjv. and opt.; e.g. δύνωμαι, δύναιτο, ἐπίστωμαι, πρίαιτο.

d. The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive (except πρίασθαι and ὄνασθαι), the perfect middle and passive infinitive, and all infinitives in -ναι or -μεν (except those in -μεναι); e.g. βουλεύσαι, γενέσθαι, λελύσθαι, ἰσάναι, διδόναι, λελυκέναι, δόμεν but δόμεναι (both epic for δοῦναι).

e. The following participles are oxytone: the second aorist active masc. and neuter sing., and all of the third declension in -ς except the first aorist active; e.g. λιπών, λιπόν, λυθείς, λυθέν, διδούς, δεικνύς, λελυκώς, ἰστᾶς (pres.); but the first aorist active has recessive accent; e.g. λήσας, τῖμήσας.

So ἰών, present participle of εἶμι *go*.

But the perfect middle and passive participle is always paroxytone; e.g. λελυμένος, δεδομένοι.

f. The verbal adjectives in -τός are oxytone; e.g. λυτός, τῖμητός. Those in -τέος are paroxytone: e.g. λυτέος, ποιητέος. This applies to verbals com-

pounded with a preposition, if they have a gerundive force; e.g. *ἐξαιρετός, -τή, -τόν* to be removed. But if they are purely adjectival in sense, the accent is recessive; e.g. *ἐξάιρετος, ἐξάιρετον* picked out, choice. So all verbals in -τος not compounded with a preposition; e.g. *ἄλυτος, ἄλυτον* indissoluble, *δημοποίητος, -τον* created by the people.

g. The accent of infinitives, participles, and verbal adjectives may in general be traced to their quality as verbal nouns. Hence the case-forms of participles follow the accent of adjectives (141), and are not recessive; e.g. *βουλεύων, βουλεύοντος, βουλεύουσα, βουλευούσης, βουλεύον* (not *βούλεον*), *φιλέων, φιλῶν*, neut. *φιλέον, φιλοῦν* (not *φίλεον, φίλουν*).

152. There are these exceptions to the recessive accent of compound verbs.

a. The accent cannot go farther back than the augment or reduplication, since the augment, at least, was originally an adverbial modifier, and therefore emphatic; e.g. *παρ-εἶχον* (not *πάρειχον*) I provided, *παρ-ῆν* (not *πάρην*) was present, from *πάρεμι*, *ἀφ-ἔλκει* (not *ἄφικται*) has arrived, from *ἀφικνούμαι*.

So when the augment falls on a long vowel or a diphthong which is not changed by it; e.g. *ὑπ-εῖκε* (imperfect) he was yielding; but *ὑπ-εἰκε* (imperative) yield! 136.

b. Compounds of *δός, ἔς, θές, and σχές* are paroxytone; e.g. *ἀπόδος, πάρες, παράσχες* (not *ἄποδος* etc.).

c. Monosyllabic second aorist middle imperatives in -ου have recessive accent when compounded with a dissyllabic preposition; e.g. *κατά-θου* put down, *ἀπό-δου* sell; otherwise they circumflex the ου (151 a); e.g. *ἐν-θού* put in, but uncontracted *ἐν-θεο*.

d. Compounds of *ἔσται* will be do not have recessive accent; e.g. *παρέσται* will be present, but *πάρεστι* is present.

153. Final -αι and -οι are long in the optative (133); e.g. aor. opt. act. *λύσαι*, but aor. inf. *λῦσαι*, aor. mid. imper. *λῦσαι*.

Proclitics

154. Some words have no accent, or merge their accent in the accent of adjoining words. If a word loses its accent in the following word, it is called a proclitic (*προκλῖνω* lean forward). If a word loses its accent in the preceding word, it is called an enclitic (158).

a. Proclitics and enclitics are as common in English as in Greek. In the sentence *Give me the apple*, *me* is enclitic, *the* is proclitic. In the Greek equivalent, *δός μοι τὸ μῆλον*, the pronoun *μοι* *me* is enclitic (159 a), *τὸ* *the* is virtually proclitic, since it is barytone (129 c), its accent being the grave, or equivalent to no accent (134).

b. The term proclitic is usually restricted to the monosyllables enumerated in 155. But prepositions, even when dissyllabic, and the nom. and acc. forms of the article are proclitics in effect, since they become barytone before the following word (134).

155. The proclitics are the articles δ , η , $\sigma\iota$, $\alpha\iota$; the prepositions $\epsilon\iota\varsigma$ ($\epsilon\varsigma$), $\epsilon\kappa$ ($\epsilon\kappa$), $\epsilon\nu$; the conjunctions $\epsilon\iota$ and $\omega\varsigma$ (so $\omega\varsigma$ used as a preposition, but not when it is the adverb *thus*, *so*); and the negative $\sigma\upsilon$ ($\sigma\upsilon\kappa$, $\sigma\upsilon\chi$, but not $\sigma\upsilon\chi\iota$).

156. If a word which is normally proclitic occurs in a position where its accent cannot be merged in the following word, it becomes orthotone (129 *e*, 136). The following cases should be noted:

a. $\sigma\upsilon$ takes the acute at the end of a sentence; e.g. $\pi\omega\varsigma\ \gamma\alpha\rho\ \sigma\upsilon$ *for why not?* So when it stands alone, e.g. $\sigma\upsilon$ *No*.

b. $\sigma\iota$ s and sometimes $\epsilon\kappa$ and $\epsilon\iota\varsigma$ take the acute when (in poetry) they follow their noun; e.g. $\kappa\alpha\kappa\omega\upsilon\varsigma\ \epsilon\kappa$ *out of evils*; $\theta\epsilon\sigma\varsigma\ \omega\varsigma$ *like a god* (cf. 135).

c. $\sigma\iota$ s is accented also when it means *thus*; e.g. $\omega\varsigma\ \epsilon\iota\pi\epsilon\nu$ *thus he spoke*. This use of $\omega\varsigma$ is chiefly poetic; but $\kappa\alpha\iota\ \omega\varsigma$ *even so* and $\sigma\upsilon\delta'\ \omega\varsigma$ or $\mu\eta\delta'\ \omega\varsigma$ *not even so* sometimes occur in Attic prose.

d. A proclitic before an enclitic (158) receives an acute; e.g. $\epsilon\iota\ \tau\iota\varsigma$, $\epsilon\iota\ \phi\eta\sigma\iota\nu\ \sigma\upsilon\tau\omicron\varsigma$, $\sigma\upsilon\ \phi\eta\mu\iota$.

157. When δ is used for the relative $\delta\varsigma$, it is accented (as in *Od.* 2, 262); and many editors accent all articles when they are demonstrative, e.g. *Il.* 1, 9, $\delta\ \gamma\alpha\rho\ \beta\alpha\sigma\iota\lambda\eta\iota\ \chi\omicron\lambda\omega\theta\epsilon\iota\varsigma$, and write $\delta\ \mu\acute{\epsilon}\nu\ .\ .\ .\ \delta\ \delta\acute{\epsilon}$, and $\sigma\iota\ \mu\acute{\epsilon}\nu\ .\ .\ .\ \sigma\iota\ \delta\acute{\epsilon}$, in Attic Greek. Cf. English: *SOME, to be sure, . . . but OTHERS . . .*

Enclitics

158. An enclitic ($\epsilon\gamma\kappa\lambda\acute{\iota}\tau\omega$ *lean upon*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word (154); as $\alpha\acute{\nu}\theta\rho\omega\pi\omicron\iota\ \tau\epsilon$, Latin *hóminésque*.

159. The enclitics are —

a. The personal pronouns $\mu\omicron\upsilon$, $\mu\omicron\iota$, $\mu\acute{\epsilon}$; $\sigma\omicron\upsilon$, $\sigma\omicron\iota$, $\sigma\acute{\epsilon}$; $\sigma\upsilon$, $\sigma\iota$, ϵ , and (in poetry) $\sigma\phi\acute{\iota}\sigma\iota$.

To these are added the dialectal and poetic forms $\mu\epsilon\upsilon$, $\sigma\acute{\epsilon}\omicron$, $\sigma\epsilon\upsilon$, $\tau\omicron\iota$, $\tau\acute{\upsilon}$ (accus. for $\sigma\acute{\epsilon}$), $\epsilon\omicron$, $\epsilon\upsilon$, $\epsilon\theta\epsilon\nu$, $\mu\acute{\iota}\nu$, $\nu\acute{\iota}\nu$, $\sigma\phi\acute{\iota}$, $\sigma\phi\acute{\iota}\nu$, $\sigma\phi\acute{\epsilon}$, $\sigma\phi\omega\acute{\epsilon}$, $\sigma\phi\omega\acute{\iota}\nu$, $\sigma\phi\acute{\epsilon}\omega\nu$, $\sigma\phi\acute{\epsilon}\alpha\varsigma$, $\sigma\phi\acute{\alpha}\varsigma$, $\sigma\phi\acute{\epsilon}\alpha$.

b. The indefinite pronoun $\tau\iota\varsigma$, $\tau\acute{\iota}$, in all its forms (except $\alpha\tau\tau\alpha$); also the indefinite adverbs $\pi\omicron\upsilon$, $\pi\omicron\theta\acute{\iota}$, $\pi\acute{\eta}$, $\pi\omicron\iota$, $\pi\omicron\theta\acute{\epsilon}\nu$, $\pi\omicron\tau\acute{\epsilon}$, $\pi\acute{\omega}$, $\pi\acute{\omega}\varsigma$. These must be distinguished from the interrogatives $\tau\iota\varsigma$, $\tau\acute{\iota}$, $\pi\omicron\upsilon$, $\pi\acute{\omicron}\theta\iota$, $\pi\acute{\eta}$, $\pi\omicron\iota$, $\pi\acute{\omicron}\theta\epsilon\nu$, $\pi\acute{\omicron}\tau\epsilon$, $\pi\acute{\omega}$, $\pi\acute{\omega}\varsigma$.

c. The present indicative of $\epsilon\iota\mu\acute{\iota}$ *am* and of $\phi\eta\mu\acute{\iota}$ *say*, except the forms $\epsilon\iota$ and $\phi\acute{\eta}\varsigma$ (151 *b*); but epic $\acute{\epsilon}\sigma\sigma\iota$ and Ionic $\epsilon\acute{\iota}\varsigma$ are enclitic.

d. The particles γέ, τέ, τοί, πέρ; the inseparable -δε in ὅδε, τούσδε, etc. (not δέ *but*); and -θε and -χι in εἶθε and ναίχι (163). So also the poetic νύν (not νῦν), and the epic κέ (κέν), θήν, and ῥά.

160. The word before the enclitic always retains its own accent, and it never changes a final acute to the grave (134).

a. If this word is oxytone or perispomenon, it remains unchanged; e.g. τῖμαί τε (134), τῖμῶν γε, σοφός τις, σοφοί τινες, σοφῶν τινες.

b. If it is proparoxytone or properispomenon, it receives an acute on the last syllable as a second accent. Thus ἄνθρωπός τις, ἄνθρωποί τινες, δεῖξόν μοι, παῖδές τινες, οὗτός ἐστιν.

c. If it is paroxytone, it receives no additional accent (to avoid two acutes on successive syllables). Here a dissyllabic enclitic keeps its accent (to avoid three successive unaccented syllables). E.g. λόγος τις (not λόγός τις), λόγοι τινές (not λόγοι τινες), λόγων τινῶν, οὕτω φησίν (but οὗτός φησιν by b). When the final vowel of a dissyllabic enclitic is elided, there is no change; e.g. ἄνδρα τιν' ὀρώ, but ἄνδρα τινὰ ὀρώ. (Papyri and mediaeval MSS. show anomalies, e.g. τέκνά τε.)

161. Enclitics sometimes retain their accent:

a. For emphasis, when they begin a sentence or clause, e.g. τινὲς λέγουσι *SOME say*, or when pronouns express antithesis, e.g. οὐ τᾶρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα *not against Trojans, you may be sure, but against YOU shall we fight*, S. Ph. 1253.

b. Ἔστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ἔστι; so after οὐκ, μή, εἰ, the adverb ὥς, καί, ἀλλ' or ἀλλά, and τοῦτ' or τοῦτο, and in the circumlocutions ἔστιν οἱ *there be who*, some, ἔστιν ὅτε *sometimes*.

c. When the preceding syllable is elided; e.g. πόλλ' ἐστίν (140).

d. After an accented preposition and ἔνεκα *on account of*, the personal pronouns, but not the indefinite pronoun τις, generally retain their accent; e.g. ἐπὶ σοί (not ἐπὶ σοι), περὶ σέ, yet πρὸς με; ἔνεκα σοῦ.

e. The forms οὖ, ἕ, σφίσιν are generally not written as enclitic when they are used as indirect reflexives (986).

f. A dissyllabic enclitic retains its accent after a paroxytone (160 c).

162. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; e.g. ἡ νύ σέ που θεός ἴσχει *surely now some god, I ween, possesses thee*, Il. 5, 812.

163. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus οὐτινος, ᾧτινι, ᾧτινων, ὥσπερ, ὥστε, οἶδε, τούσδε, εἵτε, οὔτε, μήτε, are only apparent exceptions to 126, 130, and 132.

SOME DIALECTAL VARIATIONS FROM ATTIC

164. Vowels. The Ionic dialect is marked by the use of η for original $\bar{a}$, even after ϵ , ι , ρ (where the Attic has $\bar{a}$); and the Doric and Aeolic by the use of original $\bar{a}$ where the Attic has η . E.g.

Ionic $\gamma\epsilon\eta\acute{\epsilon}$ Attic $\gamma\epsilon\eta\epsilon\acute{\alpha}$, Ionic $\iota\eta\sigma\omicron\mu\alpha\iota$ Attic $\iota\acute{\alpha}\sigma\omicron\mu\alpha\iota$ (from $\iota\acute{\alpha}\sigma\omicron\mu\alpha\iota$, 593); Doric $\tau\bar{\iota}\mu\bar{\alpha}\sigma\bar{\omega}$ Attic $\tau\bar{\iota}\mu\acute{\eta}\sigma\omega$ (from $\tau\bar{\iota}\mu\acute{\alpha}\omega$); Aeolic and Doric $\lambda\acute{\alpha}\theta\bar{\alpha}$ Attic $\lambda\acute{\eta}\theta\eta$.

But an Attic $\bar{a}$ caused by contraction (as in $\tau\bar{\iota}\mu\bar{\alpha}$ for $\tau\bar{\iota}\mu\alpha\epsilon$) is never changed to η ; and wherever η interchanges with ϵ , representing an original $\bar{e}$, it is never changed to $\bar{a}$; e.g. $\phi\iota\lambda\acute{\eta}\sigma\omega$ from $\phi\iota\lambda\acute{\epsilon}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$ and $\tau\acute{\iota}\theta\epsilon\mu\epsilon\nu$.

165. a. The loss of ρ in Attic often left no trace; e.g. $\xi\epsilon\nu\omicron\varsigma$ *stranger*, for $\xi\epsilon\nu\omicron\varsigma$; $\mu\acute{\omicron}\nu\omicron\varsigma$ *alone*, for $\mu\omicron\nu\omicron\varsigma$. But in Ionic these became $\xi\epsilon\bar{\iota}\nu\omicron\varsigma$, $\mu\omicron\bar{\upsilon}\nu\omicron\varsigma$; cf. Ionic $\kappa\omicron\upsilon\rho\omicron\varsigma$ *boy* with Attic $\kappa\acute{\omicron}\rho\eta$ *girl* (originally $\kappa\omicron\rho\omicron\varsigma$, $\kappa\omicron\rho\eta$). See 32.

b. Ionic shows the original long diphthong in the combination $\eta\iota$ where Attic has $\epsilon\iota$; e.g. $\beta\alpha\sigma\iota\lambda\acute{\eta}\iota\omicron\varsigma$ *royal* (stem $\beta\alpha\sigma\iota\lambda\eta\nu$), Att. $\beta\alpha\sigma\iota\lambda\epsilon\iota\omicron\varsigma$.

c. Ionic does not avoid successive vowels to the same extent as Attic; and it therefore often omits contraction (40). It uses $\epsilon\upsilon$ for $\epsilon\omicron$ and $\epsilon\omicron\upsilon$; e.g. $\pi\omicron\iota\epsilon\bar{\upsilon}\mu\epsilon\nu$, $\pi\omicron\iota\epsilon\bar{\upsilon}\sigma\iota$ (from $\pi\omicron\iota\epsilon\omicron\mu\epsilon\nu$, $\pi\omicron\iota\epsilon\omicron\upsilon\sigma\iota$), but Att. $\pi\omicron\iota\omicron\upsilon\mu\epsilon\nu$, $\pi\omicron\iota\omicron\upsilon\sigma\iota$. New Ionic does not use ν movable (110), and some editors reject it from Homer. See also 102 and 660.

d. Doric contracts $\alpha\epsilon$ to η (e.g. $\acute{\omicron}\rho\eta$ *he sees*, for $\acute{\omicron}\rho\acute{\alpha}\epsilon\iota$, Att. $\acute{\omicron}\rho\acute{\alpha}$); $\bar{\alpha}\epsilon$ to $\bar{\alpha}$ (e.g. $\acute{\alpha}\lambda\iota\omicron\varsigma$ *sun*, for $\acute{\alpha}\epsilon\lambda\iota\omicron\varsigma$, Hom. $\acute{\eta}\epsilon\lambda\iota\omicron\varsigma$, Att. $\acute{\eta}\lambda\iota\omicron\varsigma$); $\bar{\alpha}\omega\iota$ to $\bar{\alpha}\nu$ (e.g. $\chi\alpha\lambda\epsilon\pi\bar{\alpha}\nu$ *hard*, where the fem. gen. plur. is distinguished from the masc. and neut.; cf. 145, 296).

e. Interchange of stem vowels often occurs; e.g. Dor. $\tau\rho\acute{\alpha}\pi\omega$ *turn*, Att. Ion. $\tau\rho\acute{\epsilon}\pi\omega$; Ion. $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ *four*, Att. $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$; Aeol. $\delta\nu$ *upon*, Att. $\acute{\alpha}\nu\acute{\alpha}$; Ion. $\acute{\epsilon}\sigma\sigma\omega\nu$ *worse*, Att. $\acute{\eta}\tau\tau\omega\nu$; Ion. $\mu\acute{\epsilon}\xi\omega\nu$ *greater*, Att. $\mu\acute{\epsilon}\acute{\iota}\xi\omega\nu$; Ion. $\iota\sigma\tau\acute{\iota}\eta$ *hearth*, Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\acute{\alpha}$; Ep. $\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma$ *four*, Att. $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$; Aeol. $\delta\nu\nu\mu\alpha$ *name*, Att. $\delta\nu\omicron\mu\alpha$ (but cf. $\acute{\alpha}\nu$ - $\acute{\omega}\nu\mu\omicron\varsigma$); Ion. Dor. $\acute{\omega}\nu$ *therefore*, Att. $\omicron\bar{\upsilon}\nu$.

f. Metrical lengthening, to avoid a succession of short syllables, appears in Ep. $\omicron\bar{\upsilon}\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ *ruinous* for $\omicron\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, $\epsilon\bar{\iota}\nu\acute{\alpha}\lambda\iota\omicron\varsigma$ *in the sea* for $\acute{\epsilon}\nu\acute{\alpha}\lambda\iota\omicron\varsigma$, $\acute{\eta}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$ *very holy* for $\acute{\alpha}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$, $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ *deathless* for $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$.

g. In compensative lengthening (32) Doric generally lengthens ϵ to η , $\omicron$ to ω ; e.g. $\xi\eta\nu\omicron\varsigma$ *stranger*, Att. $\xi\epsilon\nu\omicron\varsigma$ (165 a); $\tau\acute{\omega}\varsigma$ *the*, Att. $\tau\omicron\upsilon\varsigma$ (for $\tau\acute{\omicron}\nu\varsigma$, Cretan); $\acute{\eta}\mu\acute{\iota}$ *am*, Att. $\epsilon\bar{\iota}\mu\acute{\iota}$ (for $\acute{\epsilon}\sigma\mu\iota$). Aeolic lengthens α to $\alpha\iota$, ϵ to $\epsilon\iota$, $\omicron$ to $\omicron\iota$; e.g. $\pi\acute{\alpha}\iota\sigma\alpha$ *all*, Att. Dor. $\pi\acute{\alpha}\sigma\alpha$ (for $\pi\alpha\nu\sigma\alpha$, $\pi\alpha\nu\tau\text{-}\iota\alpha$); $\tau\acute{\iota}\theta\epsilon\iota\varsigma$ *placing*, Att. $\tau\iota\theta\acute{\epsilon}\iota\varsigma$ (for $\tau\iota\theta\epsilon\nu\tau\text{-}\varsigma$); $\mu\omicron\iota\sigma\alpha$ *Muse*, Att. $\mu\omicron\upsilon\sigma\alpha$, Dor. $\mu\acute{\omega}\sigma\alpha$ (for $\mu\omicron\nu\tau\text{-}\iota\alpha$). But Aeolic often doubles a liquid or nasal instead of lengthening the vowel; e.g. $\xi\epsilon\nu\nu\omicron\varsigma$ *stranger*; $\acute{\epsilon}\nu\nu\epsilon\kappa\alpha$ *on account of*, Ion. $\epsilon\bar{\iota}\nu\epsilon\kappa\alpha$, Att. $\acute{\epsilon}\nu\epsilon\kappa\alpha$; $\acute{\epsilon}\mu\mu\iota$ *am* (so Hom.) and $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ *to be*; $\phi\theta\acute{\epsilon}\rho\rho\omega$ *destroy*, Att. $\phi\theta\acute{\epsilon}\lambda\rho\omega$.

h. Shortening before a short vowel is common in Ionic; e.g. βασιλέος of a king, for βασιλῆος, Att. βασιλέως. The gen. plur. of the first declension, ending in -ᾶων, was weakened to -εων; e.g. Boeot. δραχμᾶων of drachmas, Ion. δραχμέων, Att. δραχμῶν.

i. Aspiration is regularly dropped in Aeolic and often in New Ionic. This is called *psilosis* (ψίλωσις a making bare); e.g. ἀπῖκετο arrived, Att. ἀφῖκετο; Hom. Hdt. αὔτις again, Att. αὔθις; so ἀπ' οὗ from which (where the rough breathing is written in literary texts but not pronounced), Att. ἀφ' οὗ (104).

166. Consonants. *a.* Doric retains original τι (578), e.g. in ἔχοντι they have, Aeol. ἐχοισι, Ion. Att. ἐχουσι; so Dor. τύ thou, Lat. tū, Att. Ion. Aeol. σύ. Cf. 95 *b*.

b. Interchange of consonants is seen in New Ionic κότε, κοῦ, κῶς, κότερος, Att. πότε, ποῦ, πῶς, πότερος (409); Dor. ὅκα when, Att. ὅτε; Dor. ἐνθεῖν go, come, Att. ἐλθεῖν (but ἐνθεῖν and ἐλθεῖν may have come from different bases). Note also Hom. Ὀδυσσεύς Odysseus, colloquial Att. Ὀλυτεῦς, Lat. Ulixes; Greek δάκρυν tear, Lat. lacrima.

c. In Aeolic the accent recedes at least one mora (the time of a short vowel). This is called *barytonesis* (βαρυτόνησις); e.g. αὐτος self, Ion. Att. αὐτός; τίθεις placing, Att. τιθείς; λῖπειν to leave, Att. λιπεῖν; Ζεὺς (= Ζεὺς, 137) Zeus, Att. Ζεύς. This does not occur in prepositions or conjunctions; e.g. ἀπύ from, Att. ἀπό; yet the principle of 154 *b* obtains here also.

PUNCTUATION MARKS

167. a. Greek texts use the comma and the period, like the English. They also have a colon, a point above the line (·), which is equivalent to the English colon and semicolon; e.g. οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφην that is not what I meant; for I am not so foolish, S. *El.* 941.

b. The mark of interrogation (;) is the same as the English semicolon; e.g. πότε ἦλθεν; when did he come?

PART II

INFLECTION

168. Inflection is a change in the form of a word, made to express its relation to other words. It includes the *declension* of substantives, adjectives, participles, and pronouns, and the *conjugation* of verbs.

169. In the process of inflection various endings, or *suffixes*, are added to a *stem*, or *base*, which conveys the fundamental *idea* underlying the word. Thus the idea *bring, carry* is contained in the stem *φερε*, *φερο*, *φορο*, which with proper endings, and sometimes none at all, may become an intelligible word: *φέρο-μεν we bring*, *φόρο-ς tribute*, *φέρε bring!* In *φόρο-ς* and *φέρ-ο-μεν* we detect a common suffix *-ο-* and a root or base *φερ-*, *φορ-*, with vowel gradation (34). A stem becomes *nominal*, e.g. *φόρο-ς*, or *verbal*, e.g. *φέρε*, according to its meaning. The original meaning of endings and suffixes is no longer obvious. Many bases were dissyllabic. The base *temē*, with varying accent and suffixes, appears in *τέμ-ν-ω cut*, *τέμα-χ-ος slice*, *τέ-τμη-κα have cut*, *τόμ-ο-ς a cutting*. Further, vowel gradation may alter a stem within the same system of inflection. Thus, in the declension of *μήτηρ mother* the forms of the stem in different cases are *μητηρ*, *μητερ-*, *μητρ-*; in *λείπω leave* the imperfect is *ἔλειπον*, stem *λειπο-*, the aorist *ἔλιπον*, stem *λιπο-*, the perfect *λέλοιπα*, stem *λοιπ-*. Cf. 34; 107; 806.

170. There are three numbers: singular, dual, and plural. The plural denotes more than one object and is often used for the dual, which denotes two objects, or a natural pair, e.g. *τῶ χεῖρε the two hands*.

171. There are three genders: masculine, feminine, and neuter.

172. The *grammatical* gender in Greek is very often different from the *natural* gender. Examples of natural gender are *ὁ ἀνὴρ the man*, *ἡ γυνή the woman*, *ἡ κόρη the girl*. But many names of things are masculine or feminine, i.e. they must be modified by masculine or feminine forms of article, adjective, or pronoun, and some words denoting persons may be grammatically neuter; e.g. *ὁ εὐρὺς ποταμός the broad river (masc.)*,

ἡ καλὴ οἰκίᾱ *the beautiful house* (fem.), τοῦτο τὸ πρᾶγμα *this thing* (neut.), τὸ γράδιον *the little old woman* (174 d).

173. Nouns which may be either masculine or feminine are said to be of the *common gender*; e.g. ὁ θεός *god*, ἡ θεός *goddess*; ὁ βοῦς *ox*, ἡ βοῦς *cow*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (ἐπίκοινος); e.g. ὁ ἀετός *the eagle*, ἡ ἀλώπηξ *the fox*, both including males and females. The masculine is used when a whole class is denoted; e.g. οἱ ἄνθρωποι *mankind* (all men and women, 948). It is also used when a woman speaks of herself in the plural; e.g. καὶ γὰρ ἡδικημένοι σιγησόμεσθα, κρεισσόνων νικώμενοι *for even though I (Medea) am wronged, yet will I keep silent, overcome by my betters*, E. Med. 314. 910.

174. The gender must often be learned by observation. But

a. Names of males are generally masculine, and names of females feminine (172).

b. Names of *winds, months, and most rivers* are masculine; and most names of *countries, towns, trees, and islands* are feminine.

c. Most nouns denoting *qualities or conditions* are feminine; e.g. ἀρετή *virtue*, ἐλπίς *hope*.

d. Diminutive nouns are neuter even when they denote persons; e.g. παιδίον *little child*; γυναῖον *little woman*; Σωκρατίδιον *dear little Socrates*. Neuter, also, are τέκνον and τέκος *child*. Yet, in poetry, the grammatical gender is sometimes disregarded; e.g. φίλε τέκνον (not φίλον) *dear child!* κολλικοφάγε Βοιωτίδιον *you little bun-eating Boeotian!*

e. Indeclinable nouns, including infinitives, and words or expressions quoted, are neuter; e.g. τὸ λέγειν *to speak, or the act of speaking*, τὸ δέκα *the number ten*, τὸ λάμβδα *the letter L*, τὸ παρ' Ὁμήρῳ *ζωρότερον the word in Homer meaning 'purer.'*

175. There are five cases: nominative, genitive, dative, accusative, and vocative.

176. The cases have in general the same meaning as in Latin; but the genitive, besides denoting *of* or possession, often means *from*; the dative denotes *to* or *for*, but also *with, by, in, at, on*. The chief functions of the Latin ablative are divided in Greek between the genitive and dative, since the original forms of the instrumental, locative, and ablative have been lost. 1040.

177. a. The nominative and vocative plural are always alike.

b. In neuters, the nominative, accusative, and vocative are alike in all numbers; in the plural these end in ᾱ.

c. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

178. All the cases except the nominative and vocative are called *oblique cases*.

NOUNS

179. There are three declensions of nouns (substantives, adjectives, and participles), corresponding in general to the first three declensions in Latin :

First, or $\bar{a}$ declension, with stems in $\bar{a}$.

Second, or $\circ$ declension, with stems in $\circ$.

Third, or consonant declension, with stems in a consonant or in ι and υ , which sometimes become semivowels (26).

180.

CASE ENDINGS OF NOUNS

	VOWEL DECLENSION		CONSONANT DECLENSION	
SING.	<i>Masc. and Fem.</i>	<i>Neuter</i>	<i>Masc. and Fem.</i>	<i>Neuter</i>
Nom.	s or none	v	s or none	none
Gen.	s or $\iota\sigma$		os	
Dat.	ι		ι	
Acc.	v		v or $\check{a}$	none
Voc.	none	v	none or like Nom.	none
DUAL				
N.A.V.	none		ϵ	
G.D.	$\iota\upsilon$		$\omicron\iota\upsilon$	
PLUR.				
N.V.	ι	$\check{a}$	$\epsilon\varsigma$	$\check{a}$
Gen.	$\omega\upsilon$		$\omega\upsilon$	
Dat.	$\iota\varsigma$ ($\iota\sigma\iota$)		$\sigma\iota$, $\sigma\sigma\iota$, $\epsilon\sigma\sigma\iota$	
Acc.	$\upsilon\varsigma$ ($\bar{a}\varsigma$)	$\check{a}$	$\upsilon\varsigma$, $\check{a}\varsigma$	$\check{a}$

For the laws governing changes in these endings, see 24, 27, 75, 85.

SUBSTANTIVES

FIRST DECLENSION

181. Stems of the first declension end originally in $-\bar{a}$. This $-\bar{a}$ is often modified, so that the nominative singular of feminines ends in $-\eta$ or $-\check{a}$ as well as in $-\bar{a}$; that of masculines ends in $-\bar{a}\varsigma$ or $-\eta\varsigma$. There are no neuters.

182. The following table shows how the final $\bar{a}$ or η of the stem unites with the case endings (180), when any are added, to form the actual terminations :

SINGULAR					PLURAL
	<i>Feminine</i>		<i>Masculine</i>		<i>Masc. and Fem.</i>
Nom.	ᾱ or ᾶ	η	ᾱ-ς	η-ς	α-ι
Gen.	ᾱ-ς or η-ς	η-ς	Hom. ᾱ-ο (for ᾱ-ιο)		ῶν (for ἐ-ων, ᾶ-ων)
Dat.	ᾳ or η	η	ᾳ	η	α-ις or α-ισι
Acc.	ᾱ-ν or ᾶ-ν	η-ν	ᾱ-ν	η-ν	ᾶς (for α-νς)
Voc.	ᾱ or ᾶ	η	ᾱ	ᾶ or η	α-ι

DUAL	
<i>Masculine and Feminine</i>	
N.A.V.	ᾱ
G.D.	α-ιν

Feminines

183. The nouns (ἡ) χώρᾱ *land*, (ἡ) γνώμη *opinion*, (ἡ) τιμή *honor*, (ἡ) πείρα *test*, (ἡ) γέφυρα *bridge*, (ἡ) Μοῦσα *Muse*, are thus declined:

<i>Stem</i>	(χώρᾱ-)	(γνώμᾱ-)	(τιμᾱ-)	(πείρᾱ-)	(γεφύρᾱ-)	(Μουσᾱ-)
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SINGULAR						
Nom.	χώρᾱ	γνώμη	τιμή	πείρα	γέφυρα	Μοῦσα
Gen.	χώρᾱς	γνώμης	τιμῆς	πείρᾱς	γεφύρᾱς	Μούσης
Dat.	χώρᾳ	γνώμῃ	τιμῇ	πείρᾳ	γεφύρᾳ	Μούσῃ
Acc.	χώρᾱν	γνώμην	τιμὴν	πείραν	γέφυραν	Μούσαν
Voc.	χώρᾱ	γνώμη	τιμή	πείρα	γέφυρα	Μοῦσα

DUAL						
N.A.V.	χώρᾱ	γνώμᾱ	τιμᾶ	πείρᾱ	γεφύρᾱ	Μούσᾱ
G.D.	χώραιν	γνώμαιν	τιμαῖν	πείραιν	γεφύραιν	Μούσαιν

PLURAL						
Nom.	ῶραι	γνώμαι	τίμαί	πείραι	γέφυραι	Μοῦσαι
Gen.	χωρῶν	γνωμῶν	τιμῶν	πειρῶν	γεφυρῶν	Μουσῶν
Dat.	χωραῖς	γνωμαῖς	τιμαῖς	πειραις	γεφύραις	Μούσαις
Acc.	χωρᾶς	γνωμᾶς	τιμᾶς	πείρᾱς	γεφύρᾱς	Μούσᾱς
Voc.	χωραι	γνωμαι	τίμαί	πείραι	γέφυραι	Μοῦσαι

184. *a.* Final *-αι* (nom. and voc.) is always short (133).

b. The genitive plural regularly has the circumflex on the last syllable, being a contraction of *-έων* from Hom. *-ᾶων* (145, 146, 165 *h*).

185. The stem retains *ᾱ* in the singular after *ε*, *ι*, or *ρ*, e.g. χώρᾱ, χώρᾱς *land*, οἰκῖᾱ, οἰκῖᾱς *house*, νέᾱ, νέᾱς *new*; otherwise *ᾱ* becomes *η*.

186. But nouns having σ, λλ, ττ (σσ), αι, or a double consonant (19) before final *ā* of the stem, have *ä* in the nominative, accusative, and vocative singular, and *η* in the genitive and dative, like Μοῦσα.

Ἐ.g. ἄμαξα *wagon*, ἀμάξης; δίψα *thirst*, δίψης; ῥίζα *root*, ῥίζης; ἀμιλλα *contest*, ἀμίλλης; θάλασσα (Attic θάλαττα) *sea*, θαλάσσης; λέαινα *lioness*, λεαίνης; τρίαινα *trident*, τριαινής. So μέριμνα *care*, δέσποινα *mistress*; also τόλμα *daring*, δίαίτα *way of living*, ἄκανθα *thorn*, εὐθυνα *scrutiny*.

187. The following have *ä* in the nominative, accusative, and vocative, and *ā* in the genitive and dative, singular (after ε, ι, or ρ):

a. Most nouns ending in -ρα preceded by a diphthong or by *ū*; e.g. μοῖρα *fate*, μοῖρās, μοῖραν; see γέφυρα *bridge*, 183.

b. Most abstract nouns formed from adjectives in -ης or -οος; e.g. ἀλήθεια *truth* (ἀληθής *true*), ἀληθείās; εὖνοια *kindness* (εὖνοος *kind*), εὐνοιάs.

c. Nouns in -εια and -τρια designating females; e.g. βασίλεια *queen* (but βασίλειā *kingdom*), ψάλτρια *female harper*. So μῦια *fly*, μυιάs, μυῖαν.

188. EXCEPTIONS. Δέρη *neck*, and κόρη *girl* (originally δέρρη, κόρρη), have *η* after ρ (185). Ἑρση *dew*, and κόρση (Attic κόρρη) *temple*, have *η* after σ (186). Some proper names have *ā* irregularly; e.g. Λήδā *Leda*, gen. Λήδās. Both οā and οη are allowed; e.g. βοή *cry*, στοά *porch*.

Masculines

189. The nouns (ὁ) ταμῖās *steward*, (ὁ) πολῖτης *citizen*, (ὁ) κριτής *judge*, and (ὁ) Εὐρίπιδης *Euripides*, are thus declined:

Stem	(ταμῖā-)	(πολῖτā-)	(κριτā-)	(Εὐρίπιδā-)
SINGULAR				
Nom.	ταμῖās	πολίτης	κριτής	Εὐρίπιδης
Gen.	ταμίου	πολίτου	κριτοῦ	Εὐρίπίδου
Dat.	ταμίᾳ	πολίτῃ	κριτῇ	Εὐρίπιδῃ
Acc.	ταμίᾱν	πολίτην	κριτήν	Εὐρίπίδην
Voc.	ταμῖά	πολίτα	κριτά	Εὐρίπίδη
DUAL				
N.A.V.	ταμῖά	πολίτᾱ	κριτᾱ	
G.D.	ταμίαιν	πολίταιν	κριταῖν	
PLURAL				
Nom.	ταμίαι	πολίται	κριταί	
Gen.	ταμιῶν	πολίτῶν	κριτῶν	
Dat.	ταμίαις	πολίταις	κριταῖς	
Acc.	ταμῖās	πολίτās	κριτās	
Voc.	ταμίαι	πολίται	κριταί	

190. The stem retains $\bar{a}$ in the singular after ϵ , ι , or ρ ; otherwise $\bar{a}$ becomes η . But compounds of $-\muετρης$ have η , e.g. $\gammaεωμετρης$ *land measurer*.

191. The genitive singular of masculines of the $\bar{a}$ declension ends in $-\sigma\upsilon$ on the analogy of nouns of the second or σ declension, most of which are masculine.

192. The vocative singular has $\check{a}$ in nouns in $-\tauης$, e.g. $\piολιτα$ *citizen*, $\sigmaτρατιωτα$ *soldier*; in national names, e.g. $Πέρσα$ *Persian*; in compounds, e.g. $\gammaεωμέτρα$ *land measurer*. $\Deltaεσπότης$ *master* has voc. $\deltaέσποτᾶ$, with recessive accent (142 c).

Contracts of the First Declension

193. Most nouns in $-\alpha\bar{a}$, $-\epsilon\bar{a}$, and $-\epsilon\bar{a}s$ are contracted (39) in all their cases.

$Μνά\bar{a}$, $μν\bar{a}$ *mīna*, $σῦκ\bar{e}\bar{a}$, $σῦκ\eta$ *fig tree*, and $Ἑρμ\bar{e}\bar{a}s$, $Ἑρμ\eta s$ *Hermes*, are thus declined:

Stem ($μν\bar{a}$ - for $μνα\bar{a}$ -) ($σῦκ\eta$ - for $σῦκ\bar{e}\bar{a}$ -) ($Ἑρμ\eta$ - for $Ἑρμ\bar{e}\bar{a}$ -)

SINGULAR

Nom.	($μνά\bar{a}$)	$μν\bar{a}$	($σῦκ\bar{e}\bar{a}$)	$σῦκ\eta$	($Ἑρμ\bar{e}\bar{a}s$)	$Ἑρμ\eta s$
Gen.	($μνά\bar{a}\tau$)	$μν\bar{a}s$	($σῦκ\bar{e}\bar{a}s$)	$σῦκ\eta s$	($Ἑρμ\bar{e}\bar{o}\upsilon$)	$Ἑρμ\mu\bar{o}\upsilon$
Dat.	($μνά\bar{a}$)	$μν\bar{a}$	($σῦκ\bar{e}\bar{a}$)	$σῦκ\eta$	($Ἑρμ\bar{e}\bar{a}$)	$Ἑρμ\eta$
Acc.	($μνά\bar{a}\nu$)	$μν\bar{a}\nu$	($σῦκ\bar{e}\bar{a}\nu$)	$σῦκ\eta\nu$	($Ἑρμ\bar{e}\bar{a}\nu$)	$Ἑρμ\eta\nu$
Voc.	($μνά\bar{a}$)	$μν\bar{a}$	($σῦκ\bar{e}\bar{a}$)	$σῦκ\eta$	($Ἑρμ\bar{e}\bar{a}$)	$Ἑρμ\eta$

DUAL

N.A.V.	($μνά\bar{a}$)	$μν\bar{a}$	($σῦκ\bar{e}\bar{a}$)	$σῦκ\bar{a}$	($Ἑρμ\bar{e}\bar{a}$)	$Ἑρμ\bar{a}$
G.D.	($μνά\bar{a}\iota\nu$)	$μνα\bar{i}\nu$	($σῦκ\bar{e}\bar{a}\iota\nu$)	$σῦκα\bar{i}\nu$	($Ἑρμ\bar{e}\bar{a}\iota\nu$)	$Ἑρμα\bar{i}\nu$

PLURAL

N.V.	($μνά\bar{a}\iota$)	$μνα\bar{i}$	($σῦκ\bar{e}\bar{a}\iota$)	$σῦκα\bar{i}$	($Ἑρμ\bar{e}\bar{a}\iota$)	$Ἑρμα\bar{i}$
Gen.	($μνα\bar{a}\omega\nu$)	$μν\bar{a}\omega\nu$	($σῦκ\bar{e}\bar{a}\omega\nu$)	$σῦκ\bar{a}\omega\nu$	($Ἑρμ\bar{e}\bar{a}\omega\nu$)	$Ἑρμ\bar{a}\omega\nu$
Dat.	($μνά\bar{a}\iota s$)	$μνα\bar{i}s$	($σῦκ\bar{e}\bar{a}\iota s$)	$σῦκα\bar{i}s$	($Ἑρμ\bar{e}\bar{a}\iota s$)	$Ἑρμα\bar{i}s$
Acc.	($μνά\bar{a}s$)	$μν\bar{a}s$	($σῦκ\bar{e}\bar{a}s$)	$σῦκ\bar{a}s$	($Ἑρμ\bar{e}\bar{a}s$)	$Ἑρμ\bar{a}s$

194. $Βορ\bar{e}\bar{a}s$ *North wind*, which appears uncontracted in fifth-century Attic, has also a contracted form $Βορρ\bar{a}s$, gen. $Βορρ\bar{o}\upsilon$, dat. $Βορρ\bar{a}$, acc. $Βορρ\bar{a}\nu$, voc. $Βορρ\bar{a}$.

195. In the dual and the accusative plural ϵ before $\bar{a}$ is absorbed, the result being $\bar{a}$, not η , on the analogy of uncontracted forms ($σῦκ\bar{a}$, $σῦκ\bar{a}s$, like $\tau\bar{i}\mu\bar{a}$, $\tau\bar{i}\mu\bar{a}s$). See 45 a.

First Declension in the Dialects

196. a. The Ionic has η for $\bar{a}$ throughout the singular, even after ϵ , ι , or ρ ; e.g. $\gamma\epsilon\upsilon\eta$ *race*, $\chi\acute{\omega}\rho\eta$, $\tau\alpha\mu\acute{\iota}\eta\varsigma$. So Ionic has η for $\bar{a}$, e.g. $\pi\rho\acute{\upsilon}\mu\eta$ *stern*, Att. $\pi\rho\acute{\upsilon}\mu\alpha$. But Homer has $\theta\epsilon\acute{\alpha}$ *goddess*, 'Ερμείας *Hermes*, perhaps Aeolisms. Cf. Hom. voc. $\nu\acute{\upsilon}\mu\phi\acute{\alpha}$, nom. $\nu\acute{\upsilon}\mu\phi\eta$ *maiden*. The Ionic generally uses uncontracted forms of contract nouns, e.g. $\sigma\acute{\upsilon}\kappa\acute{\epsilon}\eta$, $\mu\acute{\nu}\epsilon\alpha\iota$; and abstracts in $-\epsilon\acute{\iota}\eta$, $-\omicron\acute{\iota}\eta$, Att. $-\epsilon\iota\alpha$, $-\omicron\iota\alpha$, e.g. $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\eta$, $\epsilon\acute{\upsilon}\nu\omicron\acute{\iota}\eta$ (187 b). Hom. has 'Αθηναίη *Athēna*, Att. 'Αθηναίᾱ and 'Αθηνᾶ . Doric and Aeolic have $\bar{a}$ unchanged, e.g. $\nu\acute{\iota}\kappa\bar{\alpha}$ *victory*, $\tau\acute{\omicron}\lambda\mu\bar{\alpha}$ *daring* (Att. $\tau\acute{\omicron}\lambda\mu\alpha$), 'Ερμᾶς .

b. Nom. Sing. Hom. sometimes has $-\tau\acute{\alpha}$ for $-\tau\eta\varsigma$; e.g. $\iota\pi\pi\acute{\omicron}\tau\alpha$ for $\iota\pi\pi\acute{\omicron}\tau\eta\varsigma$ *horseman*, $\mu\eta\tau\acute{\iota}\epsilon\tau\alpha$ (with recessive accent) *counsellor*. Cf. Latin $po\bar{e}ta$ = $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$, $nauta$ = $\nu\acute{\alpha}\upsilon\tau\eta\varsigma$.

c. Gen. Sing. For Hom. has the earlier form $-\bar{a}\omicron$ for $-\bar{a}-\iota\omicron$, e.g. $\text{'Ατρειδᾶ}\omicron$; sometimes $-\omega$ after vowels, e.g. Βορέω (nom. Βορέας). Hom. and Hdt. have $-\epsilon\omega$ (always one syllable in Hom.) for $-\eta\omicron$ (33), e.g. 'Ατρειδew (131), Τήρεw (gen. of Τήρης). Doric and Aeolic contract $-\bar{a}\omicron$ to $-\bar{a}$, e.g. 'Ατρειδᾶ .

d. Acc. Sing. Hdt. sometimes forms an acc. in $-\epsilon\alpha$ (for $-\eta\nu$) from proper nouns in $-\eta\varsigma$, e.g. $\Xi\acute{\epsilon}\rho\epsilon\zeta\eta\varsigma$, acc. $\Xi\acute{\epsilon}\rho\epsilon\zeta\epsilon\alpha$ or $\Xi\acute{\epsilon}\rho\epsilon\zeta\eta\nu$; so $\delta\epsilon\sigma\acute{\omicron}\tau\epsilon\alpha$ for $\delta\epsilon\sigma\acute{\omicron}\tau\eta\nu$, from $\delta\epsilon\sigma\acute{\omicron}\tau\eta\varsigma$ *master*.

e. Gen. Plur. Hom. $-\bar{a}\omega\nu$, the original form, e.g. $\kappa\lambda\iota\sigma\iota\bar{a}\omega\nu$ of *tents*; sometimes $-\bar{\omega}\nu$. Hom. and Hdt. have Ionic $-\acute{\epsilon}\omega\nu$ (one syllable in Hom.), e.g. $\pi\upsilon\lambda\acute{\epsilon}\omega\nu$ of *gates* (54). Doric and Aeolic have $-\hat{a}\nu$ for $-\bar{a}\omega\nu$; it occurs also in choral passages in the Attic drama.

f. Dat. Plur. Poetic $-\alpha\iota\varsigma\iota$ (also Aeolic and Old Attic form); Ionic $-\eta\varsigma\iota$ (Hom., Hdt., Old Attic), Hom. also $-\eta\varsigma$ (rarely $-\alpha\iota\varsigma$).

g. Acc. Plur. Aeolic $-\alpha\iota\varsigma$, Doric $-\alpha\nu\varsigma$, $-\acute{\alpha}\varsigma$, $-\bar{\alpha}\varsigma$ (all for $-\alpha-\nu\varsigma$).

SECOND DECLENSION

197. Stems of the second declension end in $-\omicron$. The nominative singular regularly ends in $-\omicron\varsigma$ or $-\omicron\nu$. Nouns in $-\omicron\varsigma$ are masculine, less commonly feminine; those in $-\omicron\nu$ are neuter.

198. The following table shows how the final $\omicron$ of the stem unites with the case endings, when any are added, to form the actual terminations:

SINGULAR		DUAL		PLURAL	
Masc. and Fem.	Neuter	Masc., Fem., and Neuter		Masc. and Fem.	Neuter
N. $\omicron-\varsigma$	$\omicron-\nu$			N. $\omicron-\iota$	$\acute{\alpha}$
G. $\omicron\nu$ (for $\omicron-\omicron$)		N.A.V. ω		G. $\omega\nu$	
D. ψ		G.D. $\omicron-\iota\nu$		D. $\omicron-\iota\varsigma$ or $\omicron-\iota\sigma\iota$	
A. $\omicron-\nu$				A. $\omicron\upsilon\varsigma$ (for $\omicron-\nu\varsigma$)	$\acute{\alpha}$
V. ϵ	$\omicron-\nu$			V. $\omicron-\iota$	$\acute{\alpha}$

199. In the genitive singular the Homeric -ο-ιο becomes -ο-ε-ο (37), then -οο, contracted to Att. Ion. -ου, and to -ω in Aeolic and some Doric dialects. In the dative singular the ending was originally -αι, with which -ο of the stem contracts to -ω. In the vocative singular -ο interchanges with -ε (cf. 169); so also in a few adverbs, e.g. πανδημεί in a mass (πᾶς all, δῆμος people).

200. The nouns (ὁ) λόγος word, (ἡ) νῆσος island, (ὁ, ἡ) ἄνθρωπος man or human being, (ἡ) ὁδός road, (τὸ) δῶρον gift, are thus declined:

Stem	(λογο-)	(νησο-)	(ἄνθρωπο-)	(ὁδο-)	(δωρο-)
SINGULAR					
Nom.	λόγος	νῆσος	ἄνθρωπος	ὁδός	δῶρον
Gen.	λόγου	νῆσου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	λόγον	νῆσον	ἄνθρωπον	ὁδόν	δῶρον
Voc.	λόγε	νῆσε	ἄνθρωπε	ὁδέ	δῶρον
DUAL					
N.A.V.	λόγω	νήσω	ἀνθρώπῳ	ὁδῶ	δώρῳ
G.D.	λόγοιν	νήσوين	ἀνθρώποιν	ὁδοῖν	δώροιν
PLURAL					
Nom.	λόγοι	νήσοι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	λόγων	νήσων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	λόγοις	νήσοις	ἀνθρώποις	οδοῖς	δώροις
Acc.	λόγους	νήσους	ἀνθρώπους	οδοῦς	δῶρα
Voc.	λόγοι	νήσοι	ἄνθρωποι	οδοί	δῶρα

201. The chief feminine nouns of the second declension are the following:

a. Words meaning way: e.g. ὁδός road, street, μέθοδος procedure, κέλευθος way (poet.), ἀμαξιτός wagon road, ἀτραπός path.

b. Names of countries, towns, trees, and islands, which are regularly feminine (174 b): e.g. Ἠπειρος Epirus also ἡπειρος mainland, Κόρινθος Corinth, Σέρϊφος the island Seriphus also σέρϊφος wormwood, νῆσος island; also a few names of females, e.g. νύς daughter-in-law (174 a).

c. Various words: e.g. βάσανος touchstone, βιβλος papyrus scroll, γέρανος crane, γνάθος jaw, δοκός beam, δρόσος dew, κάμινος oven, κάρδοπος kneading-trough, κιβωτός chest, νόσος disease, πλινθος brick, ῥάβδος rod, σορός coffin, σποδός ashes, τάφρος ditch, ψάμμος sand, ψῆφος pebble.

202. The nominative in -ος is sometimes used for the vocative in -ε; e.g. ὦ φίλος. Θεός god always has θεός as vocative; ἀδελφός brother has vocative ἀδελφε, with recessive accent (cf. 142).

Attic Declension

203. A few masculine and feminine nouns of this declension have stems apparently in -ω, which is seen in all the cases. These forms arise usually from transfer of quantity (33) and the shortening of a long vowel before a vowel (35). So *νεώς temple*, Hom. *νηός*, Dor. *ναός*. A few have -ως after a consonant. This is called the *Attic declension*, though it is not confined to Attic Greek. The noun (δ) *νεώς temple* is thus declined:

SINGULAR		DUAL		PLURAL	
Nom.	νεώς			Nom.	νεῶ
Gen.	νεώ	N.A.V.	νεώ	Gen.	νεών
Dat.	νεῶ	G.D.	νεών	Dat.	νεώς
Acc.	νεών			Acc.	νεώς
Voc.	νεώς			Voc.	νεῶ

204. There are no neuter substantives of the Attic declension in good use. But the corresponding adjectives, e.g. *ἴλεως propitious*, *εὐγεως fertile*, have neuters in -ων, e.g. *ἴλεων*, *εὐγεων*. See 299.

205. The accent of these nouns in the nominative is due to the original form (*Μενέλεως* for *Μενέλαος*, *ἴλεως* for *ἰλαός*), and is retained in all the other cases.

206. Some nouns of this class may have -ω in the accusative singular; e.g. *λαγώς hare*, acc. *λαγών* or *λαγώ*. So *ἄθως*, τὸν *ἄθων* or *ἄθω*; *κῶς*, τὴν *κῶν* or *κῶ*; and *κέως*, *τέως*, *μίτῳς*. *Ἔως dawn* has regularly *ἔω*.

207. Although most nouns of the Attic declension are formed by transfer of quantity (33), some come by contraction; e.g. *λαγώς* from *λαγαώς*.

Contract Substantives of the Second Declension

208. *a.* Stems in -οο and -εο are contracted to form nominatives in -ους, -ουν (42; 43).

b. *Νόος*, *νοῦς mind*, *περίπλοος*, *περίπλους a sailing round*, and *ὀστέον*, *ὀστοῦν bone*, are thus declined:

SINGULAR						
Nom.	(νόος)	νοῦς	(περίπλοος)	περίπλους	(ὀστέον)	ὀστοῦν
Gen.	(νόου)	νοῦ	(περιπλόου)	περίπλου	(ὀστέου)	ὀστοῦ
Dat.	(νόῳ)	νῶ	(περιπλόῳ)	περίπλω	(ὀστέῳ)	ὀστῆ
Acc.	(νόον)	νοῦν	(περίπλοον)	περίπλουν	(ὀστέον)	ὀστοῦν
Voc.	(νέε)	νοῦ	(περίπλοε)	περίπλου	(ὀστέον)	ὀστοῦν

DUAL

N.A.V.	(νόω)	νώ	(περιπλόω)	περίπλω	(όστέω)	όστώ
G.D.	(νόοιν)	νοῖν	(περιπλόοιν)	περίπλοιν	(όστέοιν)	όστοῖν

PLURAL

Nom.	(νόοι)	νοῖ	(περίπλοοι)	περίπλοι	(όστέα)	όστᾶ
Gen.	(νόων)	νών	(περιπλόων)	περίπλων	(όστέων)	όστῶν
Dat.	(νόοις)	νοῖς	(περιπλόοις)	περίπλοις	(όστέοις)	όστοῖς
Acc.	(νόους)	νοῦς	(περιπλόους)	περίπλους	(όστέα)	όστᾶ
Voc.	(νόοι)	νοῖ	(περίπλοοι)	περίπλοι	(όστέα)	όστᾶ

209. The accent of some of these forms is irregular :

a. The dual contracts -έω and -όω into -ώ (not -ῶ).

b. Compounds in -οος accent all forms like the *contracted* nominative singular ; e.g. περιπλόος, περιπλούς *sailing round*, gen. περιπλόου, περίπλου. Κανοῦν *basket* (κάνεον) takes its accent from the genitive and dative κανοῦ, κανῶ.

210. For -εα contracted in the plural to -ᾶ, not -η, see 45 a.

Second Declension in the Dialects

211. a. *Gen. Sing.* Hom. -οιο, e.g. θεοῖο, ποταμοῖο ; sometimes -οο, also -ου, e.g. οὔρανοῦ, as in Attic, Ionic, and some Doric dialects. Aeolic and Doric -ω ; e.g. ὠράνω, μεγάλω. See 37 ; 199.

b. *Gen. and Dat. Dual.* Hom. -οιν ; e.g. ἵππουιν.

c. *Dat. Plur.* Ionic and poetic -οισι ; e.g. ἵπποισι ; also Aeolic and Old Attic, found rarely even in Plato and other writers.

d. *Acc. Plur.* Doric variously -ους, -ως, -ος, -ους ; e.g. νόμους, τῶς λύκος ; Aeolic -οις.

e. The Ionic generally omits contraction.

f. In the "Attic" declension Hom. has Ἀθόως *Athos*, Κόως *Cos* (206), γάλως *sister-in-law* ; but νηός *temple*, λαός *people*, κάλος *rope* (Att. κάλως), λαγῶς *hare* (207). Hdt. has λαγός, Κέος *Ceos*, λεώς.

THIRD DECLENSION

212. This declension includes all nouns not belonging to either the first or the second. Stems end in a consonant or in ι and υ, which sometimes become semivowels (26). The genitive singular ends in -ος.

213. The stem of a noun of the third declension cannot always be determined by the nominative singular ; but it is generally found by dropping -ος of the genitive.

Formation of Cases

NOMINATIVE SINGULAR

214. The numerous forms of the nominative singular of this declension must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem:

a. Masculine and feminine stems, except those in *ν, ρ, σ,* and *οντ* (*b* and *c*), add *s*, with phonetic results according to 69 and 70. E.g.

φύλαξ *guard*, φύλακ-ος; βήξ *cough*, βηχ-ός; γύψ *vulture*, γυψ-ός; φλέψ *vein*, φλεβ-ός; ἐλπίς (for ἐλπίδς) *hope*, ἐλπίδ-ος; χάρις *grace*, χάριτ-ος; ὄρνις *bird*, ὄρνιθ-ος; νύξ *night*, νυκτ-ός; μάστιξ *whip*, μάστιγ-ος; σάλπιγξ *trumpet*, σάλπιγγ-ος. So Αἴας *Ajax*, Αἴαντ-ος; λύσας *having loosed*, λύσαντ-ος; πᾶς *all*, παντ-ός; τιθείς *placing*, τιθέντ-ος; χαρίεις *graceful*, χαριέντ-ος; δεικνύς *showing*, δεικνύντ-ος. The neuters of the last five words, λῦσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under *d*, below.

b. Masculine and feminine stems in *ν, ρ,* and *σ* merely lengthen the last vowel. E.g.

αἰών *age*, αἰών-ος; δαίμων *divinity*, δαίμον-ος; λιμήν *harbor*, λιμέν-ος; θήρ *beast*, θηρ-ός; αἴρ *air*, αέρ-ος; Σωκράτης (Σωκρατεσ-) *Socrates*.

c. Masculine stems in *οντ* drop *τ* (24), and lengthen *ο* to *ω*. E.g. λέων *lion*, λέοντ-ος; γέρων *old man*, γέροντ-ος; λέγων *saying*, λέγοντ-ος; ὢν *being*, ὄντ-ος.

d. In neuters, the nominative singular is generally the same as the stem. Final *τ* of the stem is dropped (24). E.g.

σῶμα *body*, σώματ-ος; μέλι *honey*, μέλιτ-ος; γάλα *milk*, γάλακτ-ος; μέλας (neuter of μέλας) *black*, μέλαν-ος; λῦσαν (neuter of λύσας) *having loosed*, λῦσαντ-ος; πᾶν *all*, παντ-ός; τιθέν *placing*, τιθέντ-ος; χαρίεν *graceful*, χαριέντ-ος; διδόν *giving*, διδόντ-ος; λέγον *saying*, λέγοντ-ος; δεικνύν *showing*, δεικνύντ-ος. For the masculine nominatives of these adjectives and participles, see *a*, above.

215. EXCEPTIONS TO 214 *a-c*. *a.* In ποῦς *foot*, ποδ-ός, *ου* is irregular; we expect πώς. Δάμαρ *wife*, δάμαρτ-ος, does not add *s*.

b. Stems in *-ιν* add *s* and have *-īs* (75) in the nominative; e.g. ῥίς *nose*, ῥιν-ός. These also add *s*: κτεῖς *comb*, κτεν-ός (75); εἷς *one*, ἐν-ός; δελφίς (later δελφίν) *dolphin*, δελφίν-ος; and the adjectives μέλας *black*, μέλαν-ος, and τάλᾱς *wretched*, τάλαν-ος.

c. The later form ὀδοῦς (New Ionic ὀδών) *tooth*, gen. ὀδόντ-ος, is properly a participle; cf. ἔδω *eat* (217 *a*).

216. EXCEPTIONS TO 214 *d*. Some neuter stems in *-ατ* have *-αρ* in the nominative; e.g. ἥπαρ *liver*, gen. ἥπατ-ος (228). For nouns in *-ας* with

double stems in *-ατ* (or *-ᾱτ*) and *-ασ*, e.g. *κρέας*, *πέρας* (228), and *τέρας*, see 231 *b*. *Φῶς* (for *φᾰός*) *light* has gen. *φωτ-ός*; but Homer has the uncontracted *φᾰός* (stem *φαεσ-*). For *πῦρ* *fire*, gen. *πῦρ-ός*, see 291.

217. PARTICIPLES. *a*. Masculine participles from verbs in *-ωμι* add *ς* to *-οντ* and have nominatives in *-ούς* (70); e.g. *διδούς* *giving*, *διδόντ-ος*. Neuters in *-οντ* are regular (214 *d*).

Other masculine participles from stems in *-οντ* have nominatives in *-ων*, like substantives (214 *c*).

b. The perfect active participle, with stem in *-οτ*, forms its nominative in *-ώς* (masc.) and *-ός* (neut.); e.g. *λελυκώς* *having loosed*, neut. *λελυκός*, gen. *λελυκός-ος*. See 329.

ACCUSATIVE SINGULAR

218. *a*. Most masculines and feminines with consonant stems add *α* to the stem in the accusative singular; e.g. *φύλαξ* (*φυλακ-*) *watchman*, *φύλακα*; *λέων* (*λεοντ-*) *lion*, *λέοντα* (27).

b. Those with vowel stems add *ν*; e.g. *πόλις* *state*, *πόλιν*; *ἰχθύς* *fish*, *ἰχθῦν*; *ναῦς* *ship*, *ναῦν*; *βοῦς* *ox*, *βοῦν*.

c. *Barytones* in *-ις* and *-υς* with dental (*τ*, *δ*, *θ*) stems generally drop the dental and add *ν*; e.g. *ἔρις* (*ἐριδ-*) *strife*, *ἔριν*; *χάρις* (*χαριτ-*) *grace*, *χάριν*; *ὄρνις* (*ὀρνιθ-*) *bird*, *ὄρνιν*; *εὐελπις* (*εὐελπιδ-*) *hopeful*, *εὐελπιν* (but the oxytone *ἐλπὶς* *hope*, has *ἐλπίδα*).

219. Homer, Herodotus, and the Attic poets make accusatives in *-α* of the nouns in 218 *c*; e.g. *ἔριδα* (Hom.), *χάρिता* (Hdt.), *ὄρνιθα* (Aristoph.). *Κλεῖς* (*κλειδ-*) *key*, *collar bone*, has *κλεῖν* and *κλεῖδα*.

220. *Ἀπόλλων* and *Ποσειδῶν* (*Ποσειδάων*) have accusatives *Ἀπόλλω* and *Ποσειδῶ*, besides the forms in *-ωνα*.

VOCATIVE SINGULAR

221. The vocative singular of masculines and feminines is sometimes the same as the nominative, and sometimes the same as the stem.

222. It is the same as the nominative

a. In stems ending in a stop consonant; e.g. nom. and voc. *φύλαξ* (*φυλακ-*) *watchman*.

b. In *oxytones* with stems ending in a liquid or a nasal; e.g. nom. and voc. *ἅλς* (*ἄλ-*) *salt*, *ποιμήν* (*ποιμεν-*) *shepherd*.

But *barytone* stems in a liquid or nasal have the vocative like the stem; e.g. *δαίμων* (*δαιμον-*) *divinity*, voc. *δαῖμον*; *ῥήτωρ* (*ρήτορ-*) *orator*, voc. *ῥήτορ*.

223. EXCEPTIONS. *a.* Stems in -ιδ, and *barytones* with stems in -ντ (but not participles), have the vocative like the stem; e.g. ἐλπίς (ἐλπιδ-) *hope*, voc. ἐλπί (cf. 24); so λέων (λεοντ-) *lion*, voc. λέον; γίγας (γιγαντ-) *giant*, voc. γίγαν; but λύων (λύοντ-) *loosing*, voc. λύων. So Αἴας (Αἰαντ-) *Ajax*, voc. Αἴαν (Hom.), but Αἴας in Attic.

b. Σωτήρ (σωτηρ-) *preserver*, Ἀπόλλων (Ἀπολλων-), and Ποσειδῶν (Ποσειδων- for Ποσειδᾶων-) show vowel gradation (34) in the vocative; thus voc. σῶτερ, Ἀπολλων, Πόσειδων (Hom. Ποσειδᾶων). For the recessive accent here and in similar forms, see 142 *d*.

224. All others have the vocative the same as the stem; e.g. Σωκράτης (Σωκρατεσ-) *Socrates*, voc. Σώκρατες (142 *c*); πόλις (πολι-) *city*, voc. πόλι; παῖς (παιδ-) *boy*, voc. παῖ; γέρων (γεροντ-) *old man*, voc. γέρον (24); πατήρ *father*, voc. πάτερ; ἀνὴρ *man*, voc. ἄνερ (34, 142 *d*).

DATIVE PLURAL

225. The dative plural is formed by adding σι to the stem, with phonetic results according to 69 and 70. E.g.

φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; ποὺς (ποδ-), ποσί; λέων (λεοντ-), λέουσι; δαίμων (δαίμον-), δαίμοσι (76); φρήν (φρεν-), φρεσί (76); τιθεῖς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι (69); ἱστᾶς (ισταντ-), ἱστᾶσι; δεικνῦς (δεικνυντ-), δεικνῦσι; βασιλεύς (βασιλευν-), βασιλεῦσι; βοὺς (βου-), βουσί; γραῦς (γραυν-), γραυσί.

ACCUSATIVE PLURAL

226. The original ending -νς becomes -ας according to 27; e.g. πόδ-ας (for ποδ-νς) *feet*, λέοντ-ας *lions*.

227. STEMS ENDING IN A PALATAL, LABIAL, OR DENTAL STOP

I. Masculines and Feminines

	(ό) φύλαξ <i>watchman</i>	(ό) σάλπιγξ <i>trumpet</i>	(ή) θρίξ <i>hair</i>	(ή) φλέψ <i>vein</i>	(ό) λέων <i>lion</i>
<i>Stem</i>	(φυλακ-)	(σαλπιγγ-)	(τριχ-, 105 <i>e</i>)	(φλεβ-)	(λεοντ-)

SINGULAR

<i>Nom.</i>	φύλαξ	σάλπιγξ	θρίξ	φλέψ	λέων
<i>Gen.</i>	φύλακος	σάλπιγγος	τριχός	φλεβός	λέοντος
<i>Dat.</i>	φύλακι	σάλπιγγι	τριχί	φλεβί	λέοντι
<i>Acc.</i>	φύλακα	σάλπιγγα	τρίχα	φλέβα	λέοντα
<i>Voc.</i>	φύλαξ	σάλπιγξ	θρίξ	φλέψ	λέων

DUAL

N.A.V.	φύλακε	σάλπιγγε	τρίχε	φλέβε	λέοντε
G.D.	φυλάκοιν	σαλπύγγοιν	τριχοῖν	φλεβοῖν	λεόντοιν

PLURAL

N.V.	φύλακες	σάλπιγγες	τρίχες	φλέβες	λέοντες
Gen.	φυλάκων	σαλπύγγων	τριχῶν	φλεβῶν	λεόντων
Dat.	φύλαξι	σάλπιγγι	θριξί	φλεψί	λέουσι
Acc.	φύλακας	σάλπιγγας	τρίχας	φλέβας	λέοντας

(ὁ) γίγας	(ὁ) θής	(ἡ) λαμπάς	(ὁ ἡ) ὄρνις	(ἡ) ἐλπίς
<i>giant</i>	<i>hired man</i>	<i>torch</i>	<i>bird</i>	<i>hope</i>

<i>Stem</i>	(γίγαντ-)	(θητ-)	(λαμπαδ-)	(ὀρνιθ-)	(ἐλπιδ-)
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SINGULAR

Nom.	γίγας	θής	λαμπάς	ὄρνις	ἐλπίς
Gen.	γίγαντος	θητός	λαμπάδος	ὀρνίθος	ἐλπίδος
Dat.	γίγαντι	θητί	λαμπάδι	ὀρνίθι	ἐλπίδι
Acc.	γίγαντα	θητα	λαμπάδα	ὀρνίν	ἐλπίδα
Voc.	γίγαν	θής	λαμπάς	ὀρνις	ἐλπί

DUAL

N.A.V.	γίγαντε	θητε	λαμπάδε	ὀρνίθε	ἐλπίδε
G.D.	γιγάντοιν	θητοῖν	λαμπάδοιν	ὀρνίθοιν	ἐλπίδοιν

PLURAL

N.V.	γίγαντες	θητες	λαμπάδες	ὀρνίθες	ἐλπίδες
Gen.	γιγάντων	θητῶν	λαμπάδων	ὀρνίθων	ἐλπίδων
Dat.	γίγασι	θησί	λαμπάσι	ὀρνίσι	ἐλπίσι
Acc.	γίγαντας	θητας	λαμπάδας	ὀρνίθας	ἐλπίδας

228.

II. Neuters (Stems ending in τ)

	(τὸ) σῶμα	(τὸ) πέρας	(τὸ) ἦπαρ
	<i>body</i>	<i>end</i>	<i>liver</i>
<i>Stem</i>	(σωματ-)	(περατ-)	(ἥπατ-)

SINGULAR

N.A.V.	σῶμα	πέρας	ἦπαρ
Gen.	σώματος	πέρατος	ἥπατος
Dat.	σώματι	περάτι	ἥπατι

DUAL

N.A.V.	σώματε	πέρατε	ἦπατε
G.D.	σωμάτοιν	περάτοιν	ἥπάτοιν

PLURAL

N.A.V.	σώματα	πέρατα	ἡπάτα
Gen.	σωμάτων	περάτων	ἡπάτων
Dat.	σώμασι	πέρασι	ἡπάσι

229. STEMS ENDING IN A NASAL OR LIQUID

	(ὁ) ποιμήν <i>shepherd</i>	(ἡ) φρήν <i>mind</i>	(ὁ) αἰών <i>age</i>	(ὁ) ἡγεμών <i>leader</i>	(ὁ) δαίμων <i>divinity</i>
<i>Stem</i>	(ποιμεν-)	(φρεν-)	(αἰων-)	(ἡγεμον-)	(δαιμον-)

SINGULAR

Nom.	ποιμήν	φρήν	αἰών	ἡγεμών	δαίμων
Gen.	ποιμένος	φρενός	αἰῶνος	ἡγεμόνος	δαίμονος
Dat.	ποιμένι	φρενί	αἰῶνι	ἡγεμόνι	δαίμονι
Acc.	ποιμένα	φρένα	αἰῶνα	ἡγεμόνα	δαίμονα
Voc.	ποιμήν	φρήν	αἰών	ἡγεμών	δαίμον (222)

DUAL

N.A.V.	ποιμένε	φρένε	αἰῶνε	ἡγεμόνε	δαίμονε
G.D.	ποιμένοιν	φρενοῖν	αἰῶνοιν	ἡγεμόνοιν	δαιμόνοιν

PLURAL

N.V.	ποιμένες	φρένες	αἰῶνες	ἡγεμόνες	δαίμονες
Gen.	ποιμένων	φρενῶν	αἰώνων	ἡγεμόνων	δαιμόνων
Dat.	ποιμέσι	φρεσί	αἰῶσι	ἡγεμόσι	δαίμοσι
Acc.	ποιμένας	φρένας	αἰῶνας	ἡγεμόνας	δαίμονας
	(ἡ) ῥίς <i>nose</i>	(ὁ) ῥήτωρ <i>orator</i>	(ὁ) σωτήρ <i>preserver</i>	(ὁ) ἅλς <i>salt</i>	(ὁ) θήρ <i>beast</i>
<i>Stem</i>	(ῥιν-)	(ῥητορ-)	(σωτηρ-)	(ἅλ-)	(θηρ-)

SINGULAR

Nom.	ῥίς	ῥήτωρ	σωτήρ	ἅλς	θήρ
Gen.	ῥίνος	ῥήτορος	σωτήρος	αλός	θηρός
Dat.	ῥινί	ῥήτορι	σωτήρι	άλι	θηρί
Acc.	ῥίνα	ῥήτορα	σωτήρα	ἅλα	θήρα
Voc.	ῥίς	ῥήτορ (222)	σῶτερ (223)	ἅλς	θήρ

DUAL

N.A.V.	ρίνε	ῥήτορε	σωτήρε	ἅλε	θήρε
G.D.	ρίνοιν	ῥητόροιν	σωτήροιν	αλοῖν	θηροῖν

PLURAL

N.V.	ρίνες	ῥήτορες	σωτήρες	ἅλες	θήρες
Gen.	ρίνων	ῥητόρων	σωτήρων	αλῶν	θηρῶν
Dat.	ῥισί	ῥήτορσι	σωτήρσι	άλσι	θηρσί
Acc.	ρίνας	ῥήτορας	σωτήρας	ἅλας	θήρας

Stems ending in σ

230. The final *σ* of the stem appears only where there is no case ending, as in the nominative singular, being elsewhere dropped. (See 90.) Two vowels brought together by this omission of *σ* are generally contracted.

231. *a.* The substantive stems in *-εσ* are chiefly neuters, and have *-ος* in the nominative, accusative, and vocative singular. Masculines in *-εσ* are proper names, with *-ης* (214 *b*) in the nominative. For the feminine *τριῆρης*, see 238.

b. Stems in *-ασ*, all neuters, have the nominative, accusative, and vocative singular in *-ας*. Some exhibit also a stem in *-ατ* or *-ᾱτ*.

232. *Σωκράτης* (*Σωκρατεσ-*) *Socrates*, (*τὸ*) *γένος* (*γενεσ-*) *race*, and (*τὸ*) *ἔρας* (*γερασ-*) *prize*, are thus declined:

SINGULAR

Nom.	<i>Σωκράτης</i>	<i>γένος</i>	<i>ἔρας</i>
Gen.	(<i>Σωκράτε-ος</i>) <i>Σωκράτους</i>	(<i>γένε-ος</i>) <i>γένους</i>	(<i>ἔρα-ος</i>) <i>ἔρως</i>
Dat.	(<i>Σωκράτε-ι</i>) <i>Σωκράτει</i>	(<i>γένε-ι</i>) <i>γένει</i>	(<i>ἔρα-ι</i>) <i>ἔραι</i>
Acc.	(<i>Σωκράτε-α</i>) <i>Σωκράτη</i>	<i>γένος</i>	<i>ἔρας</i>
Voc.	<i>Σώκρατες</i>	<i>γένος</i>	<i>ἔρας</i>

DUAL

N.A.V.	(<i>γένε-ε</i>) <i>γένει</i>	(<i>ἔρα-ε</i>) <i>ἔρᾱ</i>
G.D.	(<i>γενέ-οιν</i>) <i>γενοῖν</i>	(<i>γερά-οιν</i>) <i>γερῶν</i>

PLURAL

N.V.	(<i>γένε-α</i>) <i>γένη</i>	(<i>ἔρα-α</i>) <i>ἔρᾱ</i>
Gen.	(<i>γενέ-ων</i>) <i>γενῶν</i>	(<i>γερά-ων</i>) <i>γερῶν</i>
Dat.	(<i>γένεσ-σι</i>) <i>γένεσι</i>	(<i>ἔρασ-σι</i>) <i>ἔρασι</i>
Acc.	(<i>γένε-α</i>) <i>γένη</i>	(<i>ἔρα-α</i>) <i>ἔρᾱ</i>

233. (*Τὸ*) *ἔρας* (*κερᾱτ-, κερασ-*) *horn* is thus declined:

SINGULAR

N.A.V.	<i>κέρας</i>
Gen.	<i>κέρᾱτος</i> (<i>κέρα-ος</i>) <i>κέρως</i>
Dat.	<i>κέρᾱτι</i> (<i>κέρα-ι</i>) <i>κέραι</i>

DUAL

N.A.V.	<i>κερᾱτε</i> (<i>κέρα-ε</i>) <i>κέρᾱ</i>
G.D.	<i>κερᾱτοιν</i> (<i>κερά-οιν</i>) <i>κερῶν</i>

PLURAL

N.A.V.	<i>κερᾱτα</i> (<i>κέρα-α</i>) <i>κέρᾱ</i>
Gen.	<i>κερᾱτων</i> (<i>κερά-ων</i>) <i>κερῶν</i>
Dat.	<i>κέρᾱσι</i>

234. *Téras prodigy* is declined in Attic like *πέρας* (228). But in Homer the stem is in -ασ, e.g. *τέραα* (or *τείρεα*), *τεράων*, *τεράεσσι*. Hom. has *κέρᾱσι* and *κεράεσσι*, dat. plur. of *κέρας horn*. In Hdt. *a* is weakened to *ε* before a vowel, e.g. *τέρεος*, *τέραα* (but also *τέρατος*, *τέρατα*), *κέρεος*, *κέρει*, *κέρεα*, *κερέων*; so Hom. *οὔδας ground*, *οὔδεος*, *οὔδει*, and in Attic poetry *βρέτας image*, *βρέτεος*, *βρέτη*, *βρετέων*.

235. In the dative plural of all stems in *σ*, *σσ* is reduced in Attic to *σ* (85), e.g. *γένεσι* for Hom. *γένεσ-σι*.

236. The dative sing. of stems in -ασ ends in -ᾱι. But it is sometimes written -α, as in *ᾱ* stems (183).

237. Proper names in -ης, gen. -εος, -ους, besides the accusative in -η, have a form in -ην as of the first declension; e.g. *Σωκράτην*, *Δημοσθένην*, *Πολυνέικην*, *Τισσαφέρην*; so acc. plur. *Ἀριστοφάνᾱς*, Plat. *Symp.* 218 a.

For the recessive accent in the vocative of these nouns, see 142 c.

238. The adjective *τριήρης triply rowed* is used as a feminine substantive. (ῆ) *τριήρης* (sc. *ναῦς*) *trireme*, and is thus declined :

*SINGULAR		DUAL		PLURAL	
Nom.	τριήρης	N.A.V. (τριήρε-ε)		N.V. (τριήρε-ες)	τριήρεις
Gen. (τριήρε-ος)	τριήρους		τριήρει	Gen. (τριηρέ-ων)	τριήρων
Dat. (τριήρε-ι)	τριήρει	G.D. (τριηρέ-οιν)		Dat. (τριήρεσ-σι)	τριήρεσι
Acc. (τριήρε-α)	τριήρη		τριήροιν	Acc.	τριήρεις
Voc.	τριήρες				

239. The accent in the genitive dual and plural is influenced by that of the other cases.

240. In the plural, the accusative (for *τριήρεας*) takes the nominative ending.

241. Stems in -εος preceded by *ε* are doubly contracted in some cases (45 f). The masculines are proper names in -κλέης (*κλέος glory*). (*Τὸ δέος* (δέεσ-) *fear* and *Περικλέης*, *Περικλῆς* (*Περικλεεσ-*) *Pericles* are thus declined :

Nom.	δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος) δέους	(Περικλέε-ος)	Περικλέους
Dat.	(δέε-ι) δέει	(Περικλέε-ι)	(Περικλέει) Περικλεῖ
Acc.	δέος	(Περικλέε-α)	Περικλέᾱ (poet. Περικλῆ)
Voc.	δέος	(Περικλεες)	Περικλεῖς

242. In proper names in -κλέης, the text of Homer has -κλήος, -κλήι, -κλήα, though the uncontracted forms may be read. Herodotus has -κλέος, -κλέι, -κλέα. Attic poetry has the uncontracted forms often. In adjectives in -εης Homer sometimes contracts *εε* to *ει*; e.g. *εὐκλεής*, acc. plur. *εὐκλείας* for *εὐκλέεας* (with recessive accent).

243. There is one Attic noun stem in -οσ, closely related to stems in -εσ. ('H) αἰδώς (αἰδοσ-) *shame* (cf. αἰδέ-ομαι for αἰδεσ-ομαι *am ashamed*) is thus declined :

	SINGULAR	DUAL AND PLURAL
Nom.	αἰδώς	wanting
Gen.	(αἰδό-ος) αἰδοῦς	
Dat.	(αἰδό-ι) αἰδοῖ	
Acc.	(αἰδό-α) αἰδῶ	
Voc.	αἰδώς	

244. Ionic (ῥ) ῥώς *dawn* has stem ῥοσ- (105 f), and is declined like αἰδώς : gen. ῥοῦς, dat. ῥοῖ, acc. ῥῶ. In Homer the uncontracted forms αἰδόος, ῥόα should be read. Attic ἔως *dawn* is declined like νεώς (203) ; but see 206.

Stems in ων

245. A few stems in -ων (-ωφ) lose υ (26) and form masculine nouns in -ως, which are often contracted in the dative and accusative singular and in the nominative and accusative plural.

246. The nouns (ὁ) ἥρως *hero*, (ὁ) Τρῶς *Trojan*, and (ὁ) μήτρως *mother's brother*, are thus declined :

	SINGULAR		
Nom.	ἥρως	Τρῶς	μήτρως
Gen.	ἥρωος	Τρωός	μήτρωος
Dat.	ἥρωι or ἥρῳ	Τρωί	μήτρωι or μήτρῳ
Acc.	ἥρῳα or ἥρῳ	Τρῶα	μήτρωα
Voc.	ἥρως	Τρῶς	μήτρως

	DUAL		
N.A.V.	ἥρῳε	Τρῶε	μήτρωε
G.D.	ἥρῳοιν	Τρῳοιν (148)	μητρώοιν

	PLURAL		
N.V.	ἥρῳες (rarely ἥρως)	Τρῶες	μήτρωες
Gen.	ἥρώων	Τρώων (148)	μητρώων
Dat.	ἥρῳσι	Τρωσί	μήτρωσι
Acc.	ἥρῳας (rarely ἥρως)	Τρῶας	μήτρωας

247 a. Nouns in -ως sometimes have forms of the "Attic" second declension (203) ; e.g. gen. ἥρω (like νεώ), acc. ἥρων ; gen. μήτρω, Μῆνω (206).

b. Like μήτρως are declined also (ὁ) πατήρως *father's brother*, (ὁ) θῶς *jackal*.

c. Distinguish Τρῶς *man of Troy* (substantive) from Τρωϊκός and Τρώϊος *Trojan* (adjectives).

Stems in οι

248. A few stems in *-οι* lose *ι* (26) and form feminine nouns in *-ῶ*, which are contracted in the oblique cases. (Ἡ) *πειθῶ* (*πειθοι-*) *persuasion* and (ῥ) *Σαπφῶ* (*Σαπφοι-*) *Sappho* are thus declined:

Nom.	<i>πειθῶ</i>	<i>Σαπφῶ</i>
Gen.	(<i>πειθό-ος</i>) <i>πειθοῦς</i>	(<i>Σαπφό-ος</i>) <i>Σαπφοῦς</i>
Dat.	(<i>πειθό-ι</i>) <i>πειθοῖ</i>	(<i>Σαπφό-ι</i>) <i>Σαπφοῖ</i>
Acc.	(<i>πειθό-α</i>) <i>πειθῶ</i>	(<i>Σαπφό-α</i>) <i>Σαπφῶ</i>
Voc.	<i>πειθοῖ</i>	<i>Σαπφοῖ</i>

No dual or plural forms of these nouns are found in this declension, but a few occur of the second; e.g. acc. plur. *γοργούς* from *γοργῶ* *Gorgon*.

249. The vocative in *-οῖ* shows the pure stem in *-οι*, of which there was a stronger grade *-ωι*, seen in the older nominatives *Λητώ*, *Σαπφῶ*.

250. Herodotus has an accusative singular in *-οῦν*; e.g. *Ἰοῦν* (for *Ἰῶ*) from *Ἰῶ* *Io*, gen. *Ἰοῦς*; *Λητοῦν*, from *Λητώ* *Leto* (cf. Lat. *Latona*).

251. A few feminines in *-ῶν* (with regular stems in *-ον*, 229) have occasional forms like those of nouns in *-ῶ*; e.g. *ἀηδῶν* *nightingale*, gen. *ἀηδοῦς*, voc. *ἀηδοῖ*; *εἰκῶν* *image*, gen. *εἰκοῦς* acc. *εἰκῶ*; *χελιδῶν* *swallow*, voc. *χελιδοῖ*.

Stems ending in ι and υ

252. Most stems in *-ι* (with nominatives in *-ις*) and a few in *-υ* (with nominatives in *-υς* and *-υ*) have *ε* in place of their final *ι* or *υ* in all cases except the nominative, accusative, and vocative singular, and have *-ως* in place of *-ος* in the genitive singular. The dative singular, nominative and accusative dual, and nominative plural are contracted.

253. The nouns (ῥ) *πόλις* (*πολι-*) *state*, (δ) *πῆχυς* (*πηχυ-*) *cubit*, and (τὸ) *ἄστυ* (*ἄστυ-*) *city*, are thus declined:

SINGULAR

Nom.	<i>πόλις</i>	<i>πῆχυς</i>	<i>ἄστυ</i>
Gen.	<i>πόλεως</i>	<i>πήχεως</i>	<i>ἄστεως</i>
Dat.	(<i>πόλε-ι</i>) <i>πόλει</i>	(<i>πήχε-ι</i>) <i>πήχει</i>	(<i>ἄστε-ι</i>) <i>ἄστει</i>
Acc.	<i>πόλιν</i>	<i>πήχυν</i>	<i>ἄστυ</i>
Voc.	<i>πόλι</i>	<i>πήχυ</i>	<i>ἄστυ</i>

DUAL

N.A.V.	(<i>πόλε-ε</i>) <i>πόλει</i>	(<i>πήχε-ε</i>) <i>πήχει</i>	(<i>ἄστε-ε</i>) <i>ἄστει</i>
G.D.	<i>πολέοιν</i>	<i>πηχέοιν</i>	<i>ἄστέοιν</i>

PLURAL

N.V.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη
Gen.	πόλεων	πήχεων	ἄστεων
Dat.	πόλεσι	πήχεσι	ἄστεσι
Acc.	πόλεις	πήχεις	(ἄστε-α) ἄστη

254. The accent of πόλεως (131) is explained by the earlier Homeric πόλῃος, from which it is derived by transfer of quantity (33). The gen. plur. πόλεων follows in accent the gen. singular. But in poetry and the dialects ἀστέων, πηχέων are accented according to rule.

255. The dual in εε uncontracted occurs rarely. The accusatives πόλεις and πήχεις are borrowed from the nominative (cf. 240).

256. No neuters in -ι, gen. -εως, were in common Attic use. The foreign words κόμμι *gum*, πέπερι *pepper*, have gen. κόμμεως, πεπέρεως, but πέπερι is generally treated as a dental stem (227).

257. The original ι of the stem of nouns in -ις (Attic gen. -εως) is retained in Ionic, Doric, and Aeolic. E.g. πόλις, πόλιος, (πόλι) πόλῑ, πόλιν; plur. πόλιες, πολίων; Hom. πολίεσσι (Hdt. πόλισι), πόλιας (Hdt. also πόλῑς for πολι-υς). Homer has also πόλῑ (with πτόλῑι) and πόλεσι in the dative. There are also epic forms πόλῃος, πόλῃι, πόλῃες, πόλῃας. The Attic poets have a genitive in -εος.

Ionic, Doric, and Aeolic have a genitive in -εος in nouns in -υς of this class; also uncontracted forms πήχees, ἄστεῖ, ἄστεα.

258. The inflections of 253 are explained by vowel gradation (34), in which the weaker grades ι and υ vary with the stronger ει and ευ. E.g. weak grade πόλι-ς, πόλι-ν, πῆχυ-ς, πῆχυ-ν; strong grade πολεῖ-ι, πολεῖ-ες, πηχεῖ-ι, πηχεῖ-ες, which, after loss of ι and υ (26), contract to πόλῑ, πόλεις, πῆχῑ, πῆχεις.

259. Oῖς *sheep*, although an ι stem (οι- for ὀφι-, cf. Lat. ovi-s), is thus declined: οῖς, οἰός, οἰί, οἶν or οἷν, οἷ; οἷε, οἰοῖν; οἷες, οἰῶν, οἰσί, οἷς (291).

260. Most nouns in -υς retain υ; e.g. (ὁ) ἰχθῦς (ἰχθυ-) *fish*, (ὁ) μῦς (μυ-) *mouse*, which are thus declined:

SINGULAR		DUAL		PLURAL	
Nom.	ἰχθῦς μῦς	N.A.V.	ἰχθύε μύε	N.V.	ἰχθύες μύες
Gen.	ἰχθύος μυός	G.D.	ἰχθύοιν μυοῖν	Gen.	ἰχθύων μυῶν
Dat.	ἰχθύϊ μυϊ			Dat.	ἰχθύσι μυσί
Acc.	ἰχθύν μῦν			Acc.	ἰχθῦς μύας
Voc.	ἰχθῦ μῦ				

261. The nominative plural and dual rarely have ῦς and ῦ; e.g. ἰχθῦς (like acc.) and ἰχθῦ (for ἰχθύε) in comedy.

262. Homer and Herodotus have both ἰχθύας and ἰχθῦς (for ἰχθυ-υς) in the accusative plural.

263. Oxytones and monosyllables have *ū* in the nominative, accusative, and vocative singular: *ιχθῦς*, *μῦς*. The weak grade with *ū* appears in the other cases (35). Herodian accents as perispomenon, *ιχθῦς*.

264. Ἐγχελεύς *eel*, is declined like *ιχθῦς* in the singular, like *πῆχυς* in the plural: gen. sing. ἐγχελέν-ος, nom. plur. ἐγχελεῖς.

Stems ending in ευ, αυ, ου

265. Nouns in -*ευς*, -*αυς*, -*ους* retain *υ* in the nominative and vocative singular and dative plural, but lose *υ* before a vowel (37); e.g. (ὁ) βασιλεύς (βασιλευ-) *king*, (ἡ) γράυς (γραυ-) *old woman*, (ἡ) ναῦς (ναυ-) *ship*, (ὁ, ἡ) βοῦς (βου-) *ox, cow*, which are thus declined:

SINGULAR

Nom.	βασιλεύς	γράυς	ναῦς	βοῦς
Gen.	βασιλέως	γρᾱός	νεώς	βοός
Dat. (βασιλέ-ι)	βασιλεῖ	γρᾱί	νηί	βοί
Acc.	βασιλέᾱ	γραῦν	ναῦν	βοῦν
Voc.	βασιλεῦ	γραῦ	ναῦ	βοῦ

DUAL

N.A.V.	βασιλή	γρᾱε	νήε	βόε
G.D.	βασιλείων	γρᾱοῖν	νεοῖν	βοοῖν

PLURAL

N.V.	βασιλῆς	γρᾱες	νήες	βόες
Gen.	βασιλέων	γρᾱῶν	νεῶν	βοῶν
Dat.	βασιλεῦσι	γρᾱυσί	ναυσί	βουσί
Acc.	βασιλέας	γραῦς	ναῦς	βοῦς

266. These nouns originally had a stronger grade in -*ηυ*, -*αυ*, -*ου*, still seen before vowels; e.g. in γρᾱ-ός, νη-ί (for γρᾱ-ος, νη-ι, cf. Lat. *nā v-is*), and in the Homeric and Doric forms (267, 270). These long diphthongs are shortened before a consonant, giving βασιλεύς, ναῦς, βοῦς, βασιλεῦσι, ναυσί, βουσί; and *η*, after the loss of *ϝ* (*υ*), is shortened before the vowel of the case ending (35) in βασιλέων, νεῶν. Βοῦς, βοός (for βο-ος, Lat. *bo v-is*), has the weak grade throughout.

267. Homer has the long diphthong in βασιλῆ(ϝ)-ος, βασιλῆ(ϝ)-ι, βασιλῆ(ϝ)-α, βασιλῆ(ϝ)-ας, and νη(ϝ)-ός (270), whence came the Attic βασιλέως etc., and νεώς, by transfer of quantity (33). In proper names Homer has e.g. Πηληῖος, Πηλέος, Πηληῖ, rarely contracted, as Πηλεῖ, Ἀχιλλεῖ.

268. Nominative plural in -*ης*, as βασιλῆς (for βασιλῆες), is the prevailing form until about 350 B.C.; after 324 B.C. βασιλείς is regular. Nom. dual βασιλή is for βασιλήε. In Attic drama the accusative sometimes has -έᾱ, -έας.

269. When a vowel precedes, *-έως* of the genitive singular may be contracted into *-ῶς*, and *-έα* of the accusative singular into *-ᾶ*; rarely *-έας* of the accusative plural into *-ᾶς*, and *-έων* of the genitive plural into *-ῶν*. E.g. *Πειραιεύς* *Peiraeus* has gen. *Πειραιέως*, *Πειραιῶς*, dat. *Πειραιεῖ*, *Πειραιεῖ*, acc. *Πειραιέα*, *Πειραιᾶ*; *Δωριεύς* a *Dorian* has gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριέας*, *Δωριᾶς*.

270. In Doric and Ionic *ναῦς* is thus declined:

	SINGULAR			PLURAL		
	<i>Doric</i>	<i>Homer</i>	<i>Herodotus</i>	<i>Doric</i>	<i>Homer</i>	<i>Herodotus</i>
Nom.	ναῦς	νηῦς	νηῦς	ναῖες	νήες, νέες	νέες
Gen.	ναῶς	νηός, νεός	νεός	ναῶν	νηῶν, νεῶν	νεῶν
Dat.	ναῖ	νηί	νηί	ναυσί, νάεσσι	νηυσί, νήεσσι, νέεσσι	νηυσί
Acc.	ναῦν	νηα, νέα	νέα	ναας	νήας, νέας	νέας

271. Homer has *γρηῦς* (*γρηυ-*) for *γραιῦς*, and *βόας* and *βοῦς* in the accusative plural of *βοῦς*.

272. *Χοῦς* three-quart measure is declined like *βοῦς*, except in the accusatives *χόᾶ* and *χόας*. See *χοῦς* in 291.

Stems in ερ varying with ρ

273. In several words three vowel grades (34) appear: *-τηρ*, *-τερ*, *-τρ*. The middle grade is seen e.g. in the vocative singular, with recessive accent. The weak grade appears in the genitive and dative singular, which are oxytone; also in the dative plural, where *ρ* becomes *ρα* (27).

274. *a*. The nouns (ὁ) *πατήρ* (*πατερ-*) *father*, (ἡ) *μήτηρ* (*μητερ-*) *mother*, (ἡ) *θυγάτηρ* (*θυγατερ-*) *daughter*, are thus declined:

	SINGULAR		
Nom.	πατήρ	μήτηρ	θυγάτηρ
Gen.	πατρός	μητρός	θυγατρός
Dat.	πατρί	μητρί	θυγατρί
Acc.	πατέρα	μητέρα	θυγάτερα
Voc.	πάτερ	μήτερ	θύγατερ

	DUAL		
N.A.V.	πατέρε	μητέρε	θυγατέρε
G.D.	πατέροιν	μητέροιν	θυγατέροιν

PLURAL

N.V.	πατέρες	μητέρες	θυγατέρες
Gen.	πατέρων	μητέρων	θυγατέρων
Dat.	πατράσι	μητράσι	θυγατράσι
Acc.	πατέρας	μητέρας	θυγατέρας

b. Γαστήρ *belly* is declined and accented like πατήρ. Μηρός, μητρί, θυγατρός, θυγατρί are accented like πατρός, πατρί. Ἀστήρ *star* has ἀστέρος, ἀστέρι, etc., but dative plural ἀστράσι.

275. These nouns are treated with great freedom by the poets, who have πατέρος, πατέρι, but πατρῶν; so also θυγατέρι, θύγατρα, θύγατρες, θυγατρῶν, θυγατέρεσσι, θύγατρας.

276. Ἀνὴρ (ὁ) *man* has the weak grade in all cases except the nominative and vocative singular, and inserts δ between ν and ρ (109).

277. Ἀνὴρ *man* and Δημήτηρ *Demeter* are thus declined:

	SINGULAR		DUAL	PLURAL
Nom.	ἀνὴρ	Δημήτηρ	N.A.V. ἄνδρε	N.V. ἄνδρες
Gen.	άνδρός	Δήμητρος	G.D. ἄνδροϊν	Gen. άνδρῶν
Dat.	άνδρι	Δήμητρι		Dat. άνδράσι
Acc.	άνδρα	Δήμητρα		Acc. άνδρας
Voc.	άνερ	Δήμητερ		

278. The poets have άνέρος, άνέρι, άνέρα, άνέρες, άνέρων, άνέρας; Δήμητρος and Δημήτερος. Homer has άνδρεσσι as well as άνδράσι in the dative plural.

Gender of the Third Declension

279. The gender in this declension must often be learned by observation. But some general rules may be given.

280. *a.* MASCULINE are stems in

ευ; e.g. βασιλεύς (βασιλευ-) *king*.

ρ (except those in αρ); e.g. κρᾶτήρ (κρᾶτηρ-) *mixing-bowl*, ψᾶρ (ψᾶρ-) *starling*.

ν (except those in ιν, γον, δον); e.g. κανών (κανον-) *rule*.

ντ; e.g. λέων (λεοντ-) *lion*.

ητ (except those in τητ); e.g. λέβης (λεβητ-) *kettle*.

ωτ; e.g. έρως (ερωτ-) *love*.

b. EXCEPTIONS. Feminine are γαστήρ *belly*, κήρ *fate*, χείρ *hand*, φρήν *mind*, ἀλκυών *halcyon*, εἰκών *image*, ἡών *shore*, χθών *earth*, χιών *snow*, μήκων *poppy*, ἑσθής (ἑσθητ-) *dress*.

Neuter are πῦρ *fire* and φῶς (φωτ-, 216) for φᾶος (231) *light*.

281. a. FEMININE are stems in

ι and υ, with nom. in ις and υς; e.g. πόλις (πολι-) *state*, ἰσχὺς (ἰσχυ-) *strength*.

αυ; e.g. ναὺς (ναυ-) *ship*.

δ, θ, τητ; e.g. ἔρις (ἐριδ-) *strife*, ταχυτής (ταχυτητ-) *speed*.

ιν, γον, δον; e.g. ἀκτίς (ἀκτίν-) *ray*, σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

b. EXCEPTIONS. Masculine are ἔχις *viper*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρῆνυς *footstool*, ἰχθὺς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of grain*, πέλεκυς *axe*, πῆχυς *cubit*, ποῦς (ποδ-) *foot*, δελφίς (δελφίν-) *dolphin*.

282. NEUTER are stems in

ι and υ with nom. in ι and υ; e.g. πέπερι *pepper*, ἄστυ *city*.

ας; e.g. γέρας *prize* (231).

ες, with nom. in ος; e.g. γένος (γενεσ-) *race* (231). So φάος, φῶς *light*.

ᾶρ; e.g. νέκταρ *nectar*.

ατ; e.g. σῶμα (σωματ-) *body*.

283. Labial and palatal stems are either masculine or feminine.

284. Variations in gender sometimes occur in poetry; see, for example, αἰθήρ *sky*, and θῆς *heap*, in the *Lexicon*. See also 288.

Third Declension in the Dialects

285. a. Gen. and Dat. Dual. Homeric -ουν for -οιν, e.g. ποδοῖν *with both feet*, Σειρήνων *Sirens*.

b. *Dat. Plur.* Homeric -σι, e.g. βέλεσ-σι *missiles*, δέπασ-σι *cups*; whence an ending -εσσι arises, e.g. πόδες-σι *feet*, ἄνδρες-σι *men*; so γένυς-σι *jaws*; reduced to -εσι, e.g. ἀνάκτες-σι *lords*. The ending -εσσι is sometimes read even in -σ stems, e.g. ἐπεί-εσσι *words*, properly ἔπεισ-σι. Aeolic and Attic tragedy also have -εσσι.

c. Most of the uncontracted forms in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; cf. Πατρόκλεες *Patroclus*! with Περίκλεις, 241; some of them occur in the Attic poets.

Other dialect forms have been noted under the several paradigms.

IRREGULAR SUBSTANTIVES

286. a. Some substantives belong to more than one declension, and are called *heteroclitic*. Thus σκότος *darkness* is usually declined like λόγος (200), but sometimes like γένος (232). So Οἰδίπους *Oedipus* has genitive Οἰδίποδος or Οἰδίπου, dative Οἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν.

See also γέλως, ἔρως, ἰδρώς, and others, in 291.

b. For the double accusatives in -η and -ην of Σωκράτης, Δημοσθένης, etc., see 237.

287. Nouns which in the oblique cases have different stems from that of the nominative are called *metaplastic*; e.g. *πτυχή* *fold*, acc. *πτύχα*; *υῖος son*, gen. *υἱέος* and *υιοῦ*; *Ἀπόλλων Apollo*, acc. *Ἀπόλλω* and *Ἀπόλλωνα*.

288. Nouns which are of different genders in different numbers are called *heterogeneous*; e.g. *ὁ σῖτος grain*, plur. *τὰ σῖτα*; *ὁ δεσμός chain*, *τὰ δεσμά chains*, but *οἱ δεσμοί cases of imprisonment*.

289. *Defective nouns* have only certain cases; e.g. *ὄναρ dream*, *ὄφελος use* (only nom. and acc.); *τὴν νίφα snow* (only acc.). Some, generally from their meaning, have only one number; e.g. *πειθῶ persuasion*, *τὰ Ὀλύμπια the Olympic games*. *Ὀδόντες teeth* occurs usually in the plural; the nom. sing. *ὀδούς* appears to be late (215 c).

290. *Indeclinable nouns* have one form for all cases. These are foreign words, e.g. *Ἀδάμ, Ἰσραήλ*; names of letters, *ἄλφα, βῆτα*; most of the cardinal numbers; the infinitive used as a noun, e.g. *τὸ γράφειν the act of writing*; some abbreviated forms, e.g. Hom. *δῶ house*, Att. *δῶμα*; *τὸ χρεών fate*.

291. The following are the most important substantives having peculiarities of inflection:

1. *Ἅιδης Hades*, gen. -ου, etc., regular. Hom. *Ἄϊδης*, gen. -ᾱο or -εω, dat. -η, acc. -ην; also *Ἀΐδος, Ἄϊδι* (from stem *Ἀΐδ-*).

2. *Ἄρης Ares*, *Ἄρεως* (poet. *Ἄρεος*), (*Ἀρεΐ*) *Ἄρει*, (*Ἄρεα*) *Ἄρη* or *Ἀρην*, *Ἄρες* (Hom. also *Ἄρες*). Hom. also *Ἄρηος, Ἄρηι, Ἄρηα*.

3. Stem *ἀρν-*, gen. (τοῦ or τῆς) *ἀρνός lamb*, *ἀρνί, ἄρνα*; plur. *ἄρνες, ἀρνῶν*, *ἀρνάσι* (Hom. *ἄρνεσσι*, *ἄρνας*. In the nom. sing. *ἀμνός* (2d decl.) is used.

4. *γάλα (τό) milk*, *γάλακτος, γάλακτι*, etc. (24).

5. *γέλως (ὁ) laughter*, *γέλωτος*, etc., regular; in Attic poets acc. *γέλωτα* or *γέλων*. In Hom. generally of second declension, dat. *γέλῳ*, acc. *γέλῳ*, *γέλων* (*γέλον?*). See 286 a.

6. *γόνυ (τό) knee*, *γόνατος, γόνατι*, etc. (from stem *γονατ-*); Ion. and poet. *γούνατος, γούνατι*, etc.; Hom. also gen. *γουνός*, dat. *γουνί*, plur. *γούνα, γούνων*, *γούνεσσι* (285 b), the stem of which is *γονφ-* (165 a).

7. *γυνή (ἡ) woman*, *γυναικός, γυναικί, γυναιῖκα, γύναι* (24); dual *γυναῖκε, γυναικοῖν*; plur. *γυναῖκες, γυναικῶν, γυναιεῖ, γυναικας*.

8. *δάκρυον (τό) tear*, *δακρύου*, etc., regular. But poet. *δάκρυ*, dat. plur. *δάκρυσι*.

9. *δένδρον (τό) tree*, *δένδρου*, regular (Ion. *δένδρεον, δένδρος*, Aeol. *δένδριον*); dat. sing. *δένδρει*; plur. *δένδρη, δένδρεσι*.

10. *δόρυ (τό) spear* (cf. *γόνυ*); (from stem *δορατ-*) *δόρατος, δόρατι*; plur. *δόρατα*, etc. Ion. and poet. *δούρατος*, etc.; Epic also gen. *δουρός*, dat. *δουρί*;

dual δοῦρε; plur. δοῦρα, δούρων, δούρεσσι (165 a). Poet. δόρει, poet. (and prose) δορός, δορί.

11. ἔρως (ὁ) *love*, ἔρωτος, etc. In poetry also ἔρος, ἔρφ, ἔρον.

12. Ζεὺς (Aeol. Δεύς) *Zeus*, Διός, Διῖ, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζήνα. Pindar has Δίτ for Διῖ.

13. θέμις (ἡ) *justice* (also as a proper name, *Themis*), gen. θέμιδος, etc., regular like ἔρις. Hom. θέμιστος, etc. Pind. θέμιτος, θέμιν, θέμιτες. Hdt. gen. θέμιος. In Attic prose, indeclinable in θέμις ἐστί fas est; e.g. θέμις εἶναι.

14. ἰδρώς (ὁ) *sweat*, ἰδρώτος, etc. Hom. has dat. ἰδρῶ, acc. ἰδρῶ (246).

15. κάρᾱ (τό) *head*, poetic; in Attic only nom., acc., and voc. sing., with dat. κάρᾱ (tragic). Hom. κάρη, gen. κάρητος, καρήατος, κῤῥᾱτος, κῤῥᾱτός; dat. κάρητι, καρήατι, κῤῥᾱτι, κῤῥᾱτί; acc. (τόν) κῤῥᾱτα, (τό) κάρη or κάρ; plur. nom. κάρᾱ, καρήατα, κῤῥᾱτα; gen. κῤῥᾱτων; dat. κῤῥᾱσί; acc. κάρᾱ with (τοὺς) κῤῥᾱτας; nom. and acc. plur. also κάρηνα, gen. καρήνων. Soph. (τό) κῤῥᾱτα.

16. κρίνον (τό) *lily*, κρίνου, etc. In plural also κρίνεα (Hdt.) and κρίνεσι (poetic). See 286 a.

17. κύων (ὁ, ἡ) *dog*, voc. κύον: the rest from stem κυν-, κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.

18. λᾶς (ὁ) *stone*, Hom. λᾶας, poetic; gen. λᾶος (or λᾶου), dat. λᾶϊ, acc. λᾶαν, λᾶν, λᾶα; dual λᾶε; plur. λᾶες, λᾶων, λᾶεσσι or λᾶεσι.

19. λίπα (in Hom. always elided λίπ', generally with ἐλαίῳ *oil*) *fat*, *oil*; λίπα may be an instrumental (for λιπεσα) used as an adverb, *copiously*. Some understand Hom. λίπ' as dat. for λιπί.

20. μάρτυς (ὁ, ἡ) *witness*, gen. μάρτυρος, etc., dat. plur. μάρτυσι. Hom. nom. μάρτυρος (2d decl.), plur. μάρτυροι.

21. μᾶστιξ (ἡ) *whip*, gen. μᾶστιγος, etc.; Hom. dat. μᾶστι, acc. μᾶστιν.

22. Οἰδίπους (ὁ) *Oedipus*. See 286 a.

23. οἷς (ἡ) *sheep*, for declension in Attic see 259. Hom. οἷς, οἷος, οἷν, οἷες, οἷων, οἷεσσι (οἷεσι, δεσσι), οἷς.

24. ὄνειρος (ὁ), ὄνειρον (τό), *dream*, gen. -ου; also gen. ὀνείρατος, dat. ὀνείρατι; plur. ὀνείρατα, ὀνειράτων, ὀνείρασι; nom. acc. sing. also ὄναρ (τό).

25. ὄρνις (ὁ, ἡ) *bird*, see 227. Also poetic forms from stem ὀρνῖ-, nom. and acc. sing. ὄρνις, ὀρνῖν, plur. ὄρνεις, ὀρνεων, acc. ὄρνεις or ὀρνῖς. Hdt. acc. ὀρνῖθα. Luc. voc. ὄρνι. Doric gen. ὀρνίχος, etc., from stem ὀρνίχ-.

26. ὄσσε (τά) *eyes*, dual, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

27. οὖς (τό) *ear*, ὠτός, ὠτί; plur. ὠτα, ὠτων (148), ὠσί. Hom. gen. οὐατος; plur. οὐατα, οὐασι and ὠσί. Doric ὦς. Attic and Doric are contractions for ὀ(ν)ατ, orig. οὐ(σ)ατ.

28. Πνύξ (ἡ) *Pnyx*, Πυκνός, Πυκνί, Πύκνα (also Πυνκ-ός, etc.). See 106.

29. πρέσβυς *elder* (properly adj.), poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; plur. οἱ πρέσβεις *chiefs*, *elders*: the common word in this sense is πρεσβύτης, distinct from πρεσβευτής. Πρέσβυς (ὁ) *ambassador*, with gen. πρέσβεως, is rare and poetic in sing., but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς). Πρεσβευτής (ὁ) *ambassador* is common in sing., but rare in plural.

30. πῦρ (τό) *fire* (stem πῦρ-), πυρός, πυρί; plur. τὰ πυρά *watch-fires*, dat. πυροῖς.

31. ταῶς or ταῷς, Attic ταῶς (ό), *peacock*, like νεῶς (203); also dat. ταῶνι, ταῶσι, chiefly poetic.

32. τυφῶς (ό) *whirlwind*; declined like νεῶς (203). Also proper name Τυφῶς, in poetry generally Τυφῶνος, Τυφῶνι, Τυφῶνα. See 286 a.

33. ὕδωρ (τό) *water*, ὕδατος, ὕδατι, ὕδωρ; plur. ὕδατα, ὕδάτων, ὕδασι. Boeotian nom. οὐδωρ, Hesiod dat. ὕδει.

34. υἱός (ό) *son*, υἱοῦ, υἱῶ, etc.; also (from stem υἱν-) υἱέος, υἱεῖ; dual υἱεῖ, υἱέοιν; plur. υἱεῖς, υἱέων, υἱέσι, υἱεῖς; also with υ for υι, e.g. ὕός, ὕοῦ, ὕεος, etc. Hom. also (from stem υι-) gen. υἱός, dat. υἱί, acc. υἱά; dual υἱε; plur. υἱες, υἱάσι, υἱας.

35. χεῖρ (ή) *hand*, χειρός, χειρί, χεῖρα; χεῖρε, χεροῖν; χεῖρες, χειρῶν, χερσὶ (Hom. χείρεσσι or χείρεσι), χεῖρας: poet. also χερός, χερί, dual χεροῖν.

36. (χός) χοῦς (ό) *mound*, χοός, χοῖ, χοῖν (like βοῦς, 265).

37. χοῦς (ό) *three-quart measure*: see 272. Ionic and late nom. χοεύς, with gen. χοέως, χοῶς, etc., regularly like Πειραιεύς and Δωριεύς (269).

38. χρώς (ό) *skin*, χρωτός, χρωτί (χρῶ only in ἐν χρῶ near), χρώτα; poet. also χροός, χροῖ, χροά.

Epic -φι (-φιν), -θεν, -θι, -δε

292 a. In Homer the ending -φι or -φιν (cf. Lat. ti-bi and dat. plur. ending -bus) forms in both singular and plural a genitive or dative. Syntactically the meaning may be instrumental, locative, or ablative; e.g. instrumental βίηφι *with violence*, δακρύνοφι *with tears*; locative κλισίηφι *in the hut*, ὄρεσφι *on the mountains*, παρὰ ναῦφι *by the ships*; ablative ἀπὸ νευρῆφι *from the string*. Stems in ā form singulars, in o both singulars and plurals, in consonants mostly plurals. All nominal stems, including participles, may have this ending; e.g. ἄμ' ἡοὶ φαinoμένηφι *with the appearing of dawn*.

b. The suffixes -θεν, -θι, and -δε sometimes occur in the poets as case endings; e.g. Hom. οἶνον ἔνθεν (instead of οὖ) ἔπινον *the wine of which they drank*; ἐξ οὐρανόθεν *from the sky*; Ἰλίοθι πρό *in front of Ilios*; Aesch. σέθεν (instead of σοῦ, 369 a) ἐξ αἵματος *from thy blood*.

ADJECTIVES

FIRST AND SECOND DECLENSIONS

293. Adjectives of Three Endings. a. Most adjectives in -ος have three endings, -ος, -η (or -ᾶ), -ον. The masculine and neuter are of the second declension, and the feminine is of the first.

b. If ε, ι, or ρ precedes -ος, the feminine ends in ᾶ (164); e.g. ἄξιος, ἀξιᾶ, ἄξιον *worthy*.

294. Σοφός *wise*, ἄξιος *worthy*, and μακρός *long*, are thus declined :

SINGULAR

Nom.	σοφός	σοφή	σοφόν	ἄξιος	ἀξία	ἄξιον
Gen.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξιάς	ἀξίου
Dat.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ
Acc.	σοφόν	σοφήν	σοφόν	ἄξιον	ἀξίαν	ἄξιον
Voc.	σοφέ	σοφή	σοφόν	ἄξιε	ἀξία	ἄξιον
	Nom.	μακρός	μακρά	μακρόν		
	Gen.	μακροῦ	μακράς	μακροῦ		
	Dat.	μακρῷ	μακρῇ	μακρῷ		
	Acc.	μακρόν	μακράν	μακρόν		
	Voc.	μακρέ	μακρά	μακρόν		

DUAL

N.A.V.	σοφῷ	σοφᾷ	σοφῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ
G.D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν
	N.A.V.	μακρώ	μακρά	μακρώ		
	G.D.	μακροῖν	μακραῖν	μακροῖν		

PLURAL

N.V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
Gen.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
Dat.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξίαις	ἀξίοις
Acc.	σοφοῦς	σοφᾶς	σοφά	ἄξιοις	ἀξιάς	ἄξια
	N.V.	μακροί	μακραί	μακρά		
	Gen.	μακρῶν	μακρῶν	μακρῶν		
	Dat.	μακροῖς	μακραῖς	μακροῖς		
	Acc.	μακρούς	μακράς	μακρά		

295. This is by far the largest class of adjectives. All participles in -ος and all superlatives (346) are declined like σοφός, and all comparatives in -τερος (346) are declined like μακρός (except in accent).

296. The nominative and genitive plural of adjectives and participles in -ος accent the feminine like the masculine : e.g. ἄξιος has ἀξιαί, ἀξίων (*not* ἀξίαι, ἀξίων; see 145).

For feminines in ᾶ of the third and first declensions combined, see 313.

297. The masculine dual forms in -ω and -οιν in all adjectives and participles may be used for the feminine forms in -ᾶ and -αιν.

298. Adjectives of Two Endings. Some adjectives in -ος, chiefly compounds, have only two endings, -ος and -ον, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine. There are also a few adjectives of the "Attic" second declension, ending in -ως and -ων (203).

299. ἄλογος *irrational* and ἱλεως *gracious* are thus declined:

SINGULAR				
	<i>Masc. and Fem.</i>	<i>Neut.</i>	<i>Masc. and Fem.</i>	<i>Neut.</i>
Nom.	ἄλογος	ἄλογον	ἱλεως	ἱλεων
Gen.	ἀλόγου	ἀλόγου	ἱλεω	ἱλεω
Dat.	ἀλόγῳ	ἀλόγῳ	ἱλεῳ	ἱλεῳ
Acc.	ἄλογον	ἄλογον	ἱλεων	ἱλεων
Voc.	ἄλογε	ἄλογον	ἱλεως	ἱλεων

DUAL				
N.A.V.	ἀλόγῳ	ἀλόγῳ	ἱλεῳ	ἱλεῳ
G.D.	ἀλόγοιν	ἀλόγοιν	ἱλεφν	ἱλεφν

PLURAL				
N.V.	ἄλογοι	ἄλογα	ἱλεφ	ἱλεα
Gen.	ἀλόγων	ἀλόγων	ἱλεων	ἱλεων
Dat.	ἀλόγοις	ἀλόγοις	ἱλεφς	ἱλεφς
Acc.	ἀλόγους	ἄλογα	ἱλεως	ἱλεα

300. Some adjectives in -ος, though not compounds (298), may be declined with either two or three endings, especially in poetry. E.g. βίαιος *violent* has fem. βίαιος and βιαῖā; ἐλευθέριος *pertaining to a freeman*, fem. ἐλευθέριος or ἐλευθερίā; φρόνιμος *prudent*, fem. φρόνιμος; fem. θαλάσσιος *of the sea*, E. I.T. 236; ἐπιθυμῖας ματαίους *foolish desires*, Plat. Rep. 554 a.

301. Adjectives in -ως, -ων commonly have α in the neuter plural; but ἔκπλεω from ἔκπλεως occurs X. C. 1, 6, 7. For the accent, see 205.

302. Πλέως, *full* has a feminine in α: πλέως, πλεᾶ, πλέων, plur. πλέφ, πλεᾶι, πλεᾶ; but its compounds (298) have two endings, e.g. ἔκπλεως, ἔκπλεως, ἔκπλεων. The defective σῶς *safe* has nom. σῶς, σῶν (also fem. σᾶ), acc. σῶν, neut. plur. σᾶ, acc. plur. σῶς. The Attic has σῶοι, σῶαι, σῶα in nom. plur. Homer has σόος, σόη, σόον.

303. Many adjectives in -εος and -οος are contracted. Χρῦσεος *golden*, ἀργύρεος *of silver*, and ἀπλός *simple*, are thus declined:

SINGULAR						
Nom.	(<i>χρῦσεος</i>)	Χρῦσοῦς	(<i>χρῦσεᾶ</i>)	Χρῦσῆ	(<i>χρῦσεον</i>)	Χρῦσοῦν
Gen.	(<i>χρῦσέου</i>)	Χρῦσοῦ	(<i>χρῦσεᾶς</i>)	Χρῦσῆς	(<i>χρῦσέου</i>)	Χρῦσοῦ
Dat.	(<i>χρῦσέῳ</i>)	Χρῦσῶ	(<i>χρῦσεᾶ</i>)	Χρῦσῆ	(<i>χρῦσέῳ</i>)	Χρῦσῶ
Acc.	(<i>χρῦσεον</i>)	Χρῦσοῦν	(<i>χρῦσεᾶν</i>)	Χρῦσῆν	(<i>χρῦσεον</i>)	Χρῦσοῦν

DUAL						
N.A.	(<i>χρῦσέῳ</i>)	<i>χρῦσῶ</i>	(<i>χρῦσεᾶ</i>)	<i>χρῦσᾶ</i>	(<i>χρῦσέῳ</i>)	<i>χρῦσῶ</i>
G.D.	(<i>χρῦσέοιν</i>)	<i>χρῦσοῖν</i>	(<i>χρῦσεᾶιν</i>)	<i>χρῦσαῖν</i>	(<i>χρῦσέοιν</i>)	<i>χρῦσοῖν</i>

PLURAL

Nom.	(χρῦσσοι)	χρῦσσοῖ	(χρῦσσαι)	χρῦσαῖ	(χρῦσσεα)	χρῦσαᾶ
Gen.	(χρῦσσέων)	χρῦσσῶν	(χρῦσσέων)	χρῦσσῶν	(χρῦσσέων)	χρῦσσῶν
Dat.	(χρῦσσοῖς)	χρῦσσοῖς	(χρῦσσέαις)	χρῦσσαις	(χρῦσσοῖς)	χρῦσσοῖς
Acc.	(χρῦσσοῦς)	χρῦσσοῦς	(χρῦσσεᾶς)	χρῦσᾶς	(χρῦσσεα)	χρῦσαᾶ

SINGULAR

Nom.	(ἀργύρεος)	ἀργυροῦς	(ἀργυρέα)	ἀργυρά	(ἀργύρεον)	ἀργυροῦν
Gen.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέας)	ἀργυράς	(ἀργυρέου)	ἀργυροῦ
Dat.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέῃ)	ἀργυρῇ	(ἀργυρέῳ)	ἀργυρῷ
Acc.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέαν)	ἀργυράν	(ἀργύρεον)	ἀργυροῦν

DUAL

N.A.	(ἀργυρέω)	ἀργυρώ	(ἀργυρέᾱ)	ἀργυρά	(ἀργυρέω)	ἀργυρώ
G.D.	(ἀργυρεῖν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρεῖν)	ἀργυροῖν

PLURAL

Nom.	(ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρά
Gen.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέας)	ἀργυράς	(ἀργύρεα)	ἀργυρά

SINGULAR

Nom.	(ἀπλόος)	ἀπλοῦς	(ἀπλέᾱ)	ἀπλή	(ἀπλόον)	ἀπλοῦν
Gen.	(ἀπλόου)	ἀπλοῦ	(ἀπλέας)	ἀπλής	(ἀπλόου)	ἀπλοῦ
Dat.	(ἀπλόῳ)	ἀπλῷ	(ἀπλέῃ)	ἀπλή	(ἀπλόῳ)	ἀπλῷ
Acc.	(ἀπλόον)	ἀπλοῦν	(ἀπλέαν)	ἀπλήν	(ἀπλόον)	ἀπλοῦν

DUAL

N.A.	(ἀπλόω)	ἀπλώ	(ἀπλέᾱ)	ἀπλά	(ἀπλόω)	ἀπλώ
G.D.	(ἀπλόοιν)	ἀπλοῖν	(ἀπλέαιν)	ἀπλαῖν	(ἀπλόοιν)	ἀπλοῖν

PLURAL

Nom.	(ἀπλόοι)	ἀπλοῖ	(ἀπλέαι)	ἀπλαῖ	(ἀπλόα)	ἀπλά
Gen.	(ἀπλόων)	ἀπλῶν	(ἀπλέων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν
Dat.	(ἀπλόοις)	ἀπλοῖς	(ἀπλέαις)	ἀπλαῖς	(ἀπλόοις)	ἀπλοῖς
Acc.	(ἀπλόους)	ἀπλοῦς	(ἀπλέας)	ἀπλάς	(ἀπλόα)	ἀπλά

304. *a.* All contract forms of these adjectives are *perispomena*, except -ῶ for -έω and -ῶω in the dual (see 209 *a*). See also 209 *b* and 45 *a*. Compounds in -οος which have two endings (298) leave -οα in the neuter plural uncontracted; e.g. εὔνοος (εὔνοος), εὔνον *loyal*, gen. εὔνου (209 *b*), nom. plur. εὔνοι, εὔνοα. No distinct vocative forms occur.

b. The uncontracted dat. plur. fem. ἀπλόαις (with stem in -ο like the masc.) occurs in Pind. N. 8, 36.

305. A few adjectives in -εος and -οος are left uncontracted; e.g. νέος *young* (for νεφος, cf. Lat. novus), ἀργαλέος *painful*, ὄγδοος *eighth*; ἀθρόος *crowded* has uncontracted fem. ἀθρόᾱ, ἀθρόās, etc., neut. plur. ἀθρόα (Att. contracted masc. and neut. ἄθρους, ἄθρουν, etc.). 48.

THIRD DECLENSION

306. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in -ης and -ες (stems in -εσ), or in -ων and -ον (stems in -ον), and are compounds.

307. Ἀληθής *true* and εὐδαίμων *happy* are thus declined:

SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον
Gen.	(ἀληθέος)	ἀληθοῦς	εὐδαιμόνος	
Dat.	(ἀληθεί)	ἀληθεῖ	εὐδαιμόνι	
Acc.	(ἀληθέα)	ἀληθῇ	εὐδαίμονα	εὐδαιμον
Voc.		ἀληθές	εὐδαιμον	

DUAL

N.A.V.	(ἀληθέε)	ἀληθεῖ	εὐδαίμονε
G.D.	(ἀληθέοιν)	ἀληθοῖν	εὐδαιμόνοιν

PLURAL

N.V.	(ἀληθέες)	ἀληθεῖς	(ἀληθέα)	ἀληθῇ	εὐδαιμόνες	εὐδαίμονα
Gen.		(ἀληθέων)	ἀληθῶν		εὐδαιμόνων	
Dat.		ἀληθέσι			εὐδαιμοσι	
Acc.	ἀληθεῖς		(ἀληθέα)	ἀληθῇ	εὐδαίμονας	εὐδαίμονα

308. For the recessive accent of neuters like εὐδαιμον and of many barytone compounds in -ης (e.g. αὐτάρκης, αὐταρκες), see 142. So τριήρης *trireme*, gen. plur. τριήρων (239). But adjectives in -ώδης and -ήρης accent the neuter on the same syllable as the masculine; e.g. εὐώδης *fragrant*, neut. εὐώδες; ποδῆρης *reaching to the feet*, ποδῆρες. Ἀληθες *oh, really!* is proparoxytone.

309. In adjectives in -ης, εα is contracted to ā after ε, and to ā or ̣ after ι or υ; e.g. εὐκλής *glorious*, acc. (εὐκλεέα) εὐκλεᾶ; ὑγιής *healthy*, (ὕγιά) ὕγιᾶ and ὕγιῃ; εὐφυής *comely*, (εὐφυέα) εὐφυᾶ and εὐφυῇ. See 45 b.

310. The accusative plural ἀληθεῖς takes the form of the nominative. Cf. 240.

311. Adjectives compounded of nouns and a prefix are generally declined like those nouns; e.g. εὐελπίς, εὐελπι (stem ἐνελπιδ-) *hopeful*, gen.

εὐέλπιδος, acc. εὐέλπιν (218 c), voc. εὐέλπι; εὐχαρις, εὐχαρι graceful, gen. εὐχάριτος, acc. εὐχαριν, voc. εὐχαρι. But compounds of πατήρ and μήτηρ end in -τωρ (gen. -τορος), and those of πόλις in -ις (gen. -ιδος); e.g. ἀπάτωρ, ἄπατορ fatherless, gen. ἀπάτορος; ἄπολις, ἄπολι without a country, gen. ἀπόλιδος.

312. For the declension of comparatives in -ων (stem in -ον), see 355.

FIRST AND THIRD DECLENSIONS COMBINED

313. Adjectives of this class have the masculine and neuter of the third declension and the feminine of the first. The feminine always has ᾱ in the nominative and accusative singular (cf. 187); in the genitive and dative singular it has ᾱ after a vowel or diphthong, otherwise η.

The feminine genitive plural is circumflexed regularly (145). Cf. 296.

For feminine dual forms the masculine may be used (cf. 297).

314. Stems in υ (nom. -ύς, -εῖα, -ύ). The masculine and neuter are declined like πῆχυσ and ἄστυ (253), except that the genitive singular ends in -ος (not -ως) and the neuter plural in -έα and the dual in -έε are not contracted.

315. Γλυκύς sweet is thus declined:

SINGULAR			
Nom.	γλυκύς	γλυκεῖα	γλυκύ
Gen.	γλυκέος	γλυκεῖᾱς	γλυκέος
Dat.	(γλυκέϊ) γλυκεῖ	γλυκεῖᾱ	(γλυκέϊ) γλυκεῖ
Acc.	γλυκύν	γλυκεῖαν	γλυκύ
Voc.	γλυκύ	γλυκεῖα	γλυκύ
DUAL			
N.A.V.	γλυκέε	γλυκεῖᾱ	γλυκέε
G.D.	γλυκεῖοιν	γλυκεῖαιιν	γλυκεῖοιν
PLURAL			
N.V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
Gen.	γλυκέων	γλυκειῶν	γλυκέων
Dat.	γλυκέσι	γλυκείαις	γλυκέσι
Acc.	γλυκεῖς	γλυκεῖᾱς	γλυκέα

316. The feminine stem in -εῖα comes from the strong form of the stem, -ευ (-εϛ), by adding -ια; e.g. γλυκευ-, γλυκ-ευ-ια, γλυκε-ια, γλυκεῖα. See 34; 258. Masculine and neuter have the weak form in -υ. The accusative plural γλυκεῖς takes the form of the nominative (cf. 240).

317. The Ionic feminine of adjectives in *-us* has *-εα*. Homer has *εὐρέα* (for *εὐρύν*) as masc. accusative of *εὐρύς* *wide*.

318. Adjectives in *-us* are oxytone, except *θῆλυς* *female*, *fresh*, and *ἡμισυς* *half*. Compare also *πρέσβυς* *old* (291), and the Ep. fem. *πρέσβᾱ*. *Θῆλυς* sometimes has only two terminations in poetry.

319. *Stems in ν* (nom. *-ās*, *-αίνα*, *-αν*; *-ην*, *-εῖνα*, *-εν*). The adjectives *μέλας* (*μελαν-*), *μέλαινα*, *μέλαν* *black*, and *τέρην* (*τερεν-*), *τέρεινα*, *τέρεν* *tender* (Lat. *tener*), are thus declined:

SINGULAR

Nom.	μέλας	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν
Gen.	μέλανος	μελαίνης	μέλανος	τέρενος	τερείνης	τέρενος
Dat.	μέλανι	μελαίνῃ	μέλανι	τέρεινι	τερείνῃ	τέρεινι
Acc.	μέλινα	μέλαιναν	μέλαν	τέρεινα	τερείναν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρειν	τέρεινα	τέρεν

DUAL

N.A.V.	μέλινα	μελαίνα	μέλινα	τέρεινε	τερείνα	τέρεινε
G.D.	μελάνοιν	μελαίνοιν	μελάνοιν	τερένοιν	τερείνοιν	τερένοιν

PLURAL

N.V.	μέλινας	μελαιναι	μέλινα	τέρεινες	τερείναι	τέρεινα
Gen.	μελάνων	μελαινῶν	μελάνων	τερένων	τερεῖνων	τερένων
Dat.	μέλισι	μελαίνοις	μέλισι	τέρεισι	τερείναις	τέρεισι
Acc.	μέλινας	μελαίνας	μέλινα	τέρεινας	τερείνας	τέρεινα

320. The feminine forms *μέλαινα* and *τέρεινα* come from *μελαν-ια* and *τερεν-ια* (99). *Μέλας* is for *μελαν-ς* (75, 32). *Μέλας* and *τάλας* *wretched* are the only adjectives in *-ν* having the nom. suffix *s*. The dat. plur. *μέλισι* is for *μελν-σι* (76). The nominatives *μέλας* and *τέρην* are generally used for the vocative.

321. Like the masculine and neuter of *τέρην* is declined *ἄρην*, *ἄρην* (older *ἄρσην*, *ἄρσεν*) *male*, *masculine*.

322. *Stems in ντ*. Many participles and a few adjectives denoting fullness have stems in *-ντ*.

323. *Χαρίεις* *graceful* and *πάς* *all* are thus declined:

SINGULAR

Nom.	χαρίεις	χαρίεσσα	χαρίεν	πάς	πάσα	πάν
Gen.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πάσαν	πάν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πάς	πάσα	πάν

DUAL

N.A.V.	χαρίεντε	χαρίεσσᾱ	χαρίεντε
G.D.	χαρίέντοιν	χαρίεσσαιν	χαρίέντοιν

PLURAL

N.V.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πάσαι	πάντα
Gen.	χαρίέντων	χαρίεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
Dat.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντας	χαρίεσσᾶς	χαρίεντα	πάντας	πᾶσᾶς	πάντα

324. *a.* The nominatives *χαρίεις* and *χαρίεν* are for *χαριεντ-s* and *χαριεντ*, and *πᾶς* and *πάν* for *παντ-s* and *παντ* (70; 24). The *ā* in *πάν* is due to the *ā* of *πᾶς*; in compounds *a* is short, e.g. Hom. ἅπαν and πρόπαν. For the accent of πάντων and πᾶσι, see 148. Πᾶσῶν is regular (313).

b. For the feminine *χαρίεσσα* (for *χαριετ-ια* from the weak stem *χαριετ-*), see 95; and for dat. plur. *χαρίεσι* from the same stem, see 69. Πᾶσα is for *παντ-ια* (95 *b*).

325. Homer and Attic poetry have the uncontracted forms in *-όεις*, *-έεσσα*, *-ήεις*, *-ήεσσα*; e.g. σκίβεντα *shadowy*, τιμήεντα *precious*. But the contracted *τιμῆς* (for *τιμήεις*) and *τιμῆντα* occur. The Attic poets sometimes contract adjectives in *-όεις*; e.g. πλακοῦς, πλακοῦντος (for *πλακόεις*, *πλακόεντος*) *flat (cake)*; περoῦντα (for *πετερόεντα*), περoῦσσα (for *πετερόεσσα*) *winged*; αἰθαλοῦσσα (for *αἰθαλόεσσα*) *flaming*; μελιτοῦττα (for *μελιτόεσσα*, 63 *c*) *honied (cake)*. So names of places (properly adjectives); e.g. Ἐλαιοῦς, Ἐλαιοῦντος *Elaeus*, Ἐλαιοῦσσα (an island), from forms in *-όεις*, *-έεσσα*; Ῥαμνοῦς, Ῥαμνοῦντος *Rhamnus* (from *-όεις*). See 45 *e*.

Doric has forms in *-ᾶεις* for *-ήεις* (164), sometimes contracted to *-ᾶς*, *-ᾶντος*, e.g. αἰγλᾶντα *radiant*. With forms in *-όεις* (*-οεντ*) cf. Lat. *-ōsus* (for *-ōnsus*).

326. A few other combinations occur of stems varying according to gender; e.g. ἐπρέτης, ἐπρέτους *seven years old*, fem. ἐπτέτις, ἐπτέτιδος, neut. ἐπτέτες; Σκύθης, Σκύθου a *Scythian*, fem. Σκύθις, Σκύθιδος, Σκύθιν *Aeschin.* 3, 172.

327. One adjective in *-ων*, ἐκών, ἐκοῦσα, ἐκόν *willing*, gen. ἐκόντος, used as a predicate in the sense of *willingly*, has three endings, and is declined like participles in *-ων* (329). So its compound ἄκων (ἀέκων) *unwillingly*, ἄκουσα, ἄκον, gen. ἄκοντος, etc.

Declension of Participles

328. All participles in the active voice except the perfect (801), and all aorist passive participles have stems in *-ντ*, and belong to the first and third declensions combined. Participles in the middle and passive, except the aorist, are declined like σοφός (294).

329. The participles λύων *loosing*, ὢν *being*, τιθείς *placing*, διδούς *giving*, ἱστᾶς *setting*, λῦσᾶς *having loosed*, δεικνύς *showing*, δῦς *having entered*, λελυκώς *having loosed*, and εἰδώς *knowing*, are thus declined:

SINGULAR

Nom.	λύων	λύουσα	λύον	ὢν	οὔσα	ὄν
Gen.	λύοντος	λυούσης	λύοντος	ὄντος	οὔσης	ὄντος
Dat.	λύοντι	λυούσῃ	λύοντι	ὄντι	οὔσῃ	ὄντι
Acc.	λύοντα	λύουσαν	λύον	ὄντα	οὔσαν	ὄν
Voc.	λύων	λύουσα	λύον	ὢν	οὔσα	ὄν

DUAL

N.A.V.	λύοντε	λυούσᾱ	λύοντε	ὄντε	οὔσᾱ	ὄντε
G.D.	λύόντοιιν	λυούσαιιν	λύόντοιιν	ὄντοιιν	οὔσαιιν	ὄντοιιν

PLURAL

N.V.	λύοντες	λύουσai	λύοντα	ὄντες	οὔσαι	ὄντα
Gen.	λύόντων	λυουσῶν	λύόντων	ὄντων	οὔσῶν	ὄντων
Dat.	λύουσι	λυούσαις	λύουσι	οὔσι	οὔσαις	οὔσι
Acc.	λύοντας	λυούσᾱς	λύοντα	ὄντας	οὔσᾱς	ὄντα

SINGULAR

Nom.	τιθείς	τιθείσα	τιθέν	διδούς	διδούσα	διδόν
Gen.	τιθέντος	τιθείσης	τιθέντος	διδόντος	διδούσης	διδόντος
Dat.	τιθέντι	τιθείσῃ	τιθέντι	διδόντι	διδούσῃ	διδόντι
Acc.	τιθέντα	τιθείσαν	τιθέν	διδόντα	διδούσαν	διδόν
Voc.	τιθείς	τιθείσα	τιθέν	διδούς	διδούσα	διδόν

DUAL

N.A.V.	τιθέντε	τιθείσᾱ	τιθέντε	διδόντε	διδούσᾱ	διδόντε
G.D.	τιθέντοιιν	τιθείσαιιν	τιθέντοιιν	διδόντοιιν	διδούσαιιν	διδόντοιιν

PLURAL

N.V.	τιθέντες	τιθείσαι	τιθέντα	διδόντες	διδούσαι	διδόντα
Gen.	τιθέντων	τιθείσῶν	τιθέντων	διδόντων	διδουσῶν	διδόντων
Dat.	τιθείσι	τιθείσαις	τιθείσι	διδούσι	διδούσαις	διδούσι
Acc.	τιθέντας	τιθείσᾱς	τιθέντα	διδόντας	διδούσᾱς	διδόντα

SINGULAR

Nom.	ιστάς	ιστάσα	ιστάν	λύσᾱς	λύσᾱσα	λύσαν
Gen.	ιστάντος	ιστάσης	ιστάντος	λύσαντος	λύσᾶσης	λύσαντος
Dat.	ιστάντι	ιστάσῃ	ιστάντι	λύσαντι	λύσᾶσῃ	λύσαντι
Acc.	ιστάντα	ιστάσαν	ιστάν	λύσαντα	λύσᾶσαν	λύσαν
Voc.	ιστάς	ιστάσα	ιστάν	λύσᾱς	λύσᾱσα	λύσαν

DUAL

N.A.V.	ιστάντε	ιστάσᾱ	ιστάντε	λύσαντε	λῦσᾱσᾱ	λύσαντε
G.D.	ιστάντοιν	ιστάσαιν	ιστάντοιν	λῦσάντοιν	λῦσᾱσαιν	λῦσάντοιν

PLURAL

N.V.	ιστάντες	ιστάσαι	ιστάντα	λύσαντες	λῦσᾱσαι	λύσαντα
Gen.	ιστάντων	ιστάσῶν	ιστάντων	λῦσάντων	λῦσᾱσῶν	λῦσάντων
Dat.	ιστάσι	ιστάσαις	ιστάσι	λύσᾱσι	λῦσᾱσαις	λύσᾱσι
Acc.	ιστάντας	ιστάσᾱς	ιστάντα	λύσαντας	λῦσᾱσᾱς	λύσαντα

SINGULAR

Nom.	δεικνύς	δεικνῦσα	δεικνύν	δύς	δύσα	δύν
Gen.	δεικνύντος	δεικνύσης	δεικνύντος	δύντος	δύσης	δύντος
Dat.	δεικνύντι	δεικνύσῃ	δεικνύντι	δύντι	δύσῃ	δύντι
Acc.	δεικνύντα	δεικνύσαν	δεικνύν	δύντα	δύσαν	δύν
Voc.	δεικνύς	δεικνῦσα	δεικνύν	δύς	δύσα	δύν

DUAL

N.A.V.	δεικνύντε	δεικνύσᾱ	δεικνύντε	δύντε	δύσᾱ	δύντε
G.D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	δύντοιν	δύσαιν	δύντοιν

PLURAL

N.V.	δεικνύντες	δεικνύσαι	δεικνύντα	δύντες	δύσαι	δύντα
Gen.	δεικνύντων	δεικνύσῶν	δεικνύντων	δύντων	δύσῶν	δύντων
Dat.	δεικνύσι	δεικνύσαις	δεικνύσι	δύσι	δύσαις	δύσι
Acc.	δεικνύντας	δεικνύσᾱς	δεικνύντα	δύντας	δύσᾱς	δύντα

SINGULAR

Nom.	λελυκώς	λελυκυῖα	λελυκός	ειδώς	ειδυῖα	ειδός
Gen.	λελυκότος	λελυκυῖᾱς	λελυκότος	ειδότος	ειδυῖᾱς	ειδότος
Dat.	λελυκότι	λελυκυῖᾳ	λελυκότι	ειδότι	ειδυῖᾳ	ειδότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός	ειδότα	ειδυῖαν	ειδός
Voc.	λελυκώς	λελυκυῖα	λελυκός	ειδώς	ειδυῖα	ειδός

DUAL

N.A.V.	λελυκότε	λελυκυῖᾱ	λελυκότε	ειδότε	ειδυῖᾱ	ειδότε
G.D.	λελυκότοιν	λελυκυῖαιν	λελυκότοιν	ειδότοιν	ειδυῖαιν	ειδότοιν

PLURAL

N.V.	λελυκότες	λελυκυῖαι	λελυκότα	ειδότες	ειδυῖαι	ειδότα
Gen.	λελυκότων	λελυκυῖῶν	λελυκότων	ειδόντων	ειδυῖῶν	ειδόντων
Dat.	λελυκόσι	λελυκυῖαις	λελυκόσι	ειδόσι	ειδυῖαις	ειδόσι
Acc.	λελυκότας	λελυκυῖᾱς	λελυκότα	ειδότας	ειδυῖᾱς	ειδότα

330. Participles in -ων (stem -οντ) form the nom. sing. masc. without s, like λέων (227). So in the second aorist active of ω verbs, e.g. εἰπών

having said, λιπών *having left*; these are accented like ὦν: εἰπών, εἰποῦσα, εἰπόν; λιπών, λιποῦσα, λιπόν.

331. Stems in -οντ forming present and second aorist participles of μι verbs take σ in the nom. sing. masc., e.g. διδούς *giving*, δοῦς *having given* (for δο-ντ-ς, 70, 32). So all stems in -αντ, -εντ, and -υντ. The dat. plur. also shows the loss of ντ before σ, with lengthening of the preceding vowel.

332. a. The feminines in -ουσα, -εῖσα, -ῦσα, and -ᾶσα are formed by adding ια to the stem; e.g. λῦουσα (λῦο-ντ-ια), οὔσα (ὀντ-ια), ἰστᾶσα (ἰστα-ντ-ια), τιθεῖσα (τιθε-ντ-ια), δῦσα (δυντ-ια). **95 b.**

b. In the perfect the stem ends in -υσ, to which ια is added; e.g. λελυκυῖα (for λελυκ-υσ-ια). **90.**

333. The vocative is like the nominative. **223.**

334. The full accent of polysyllabic barytone participles appears in βουλεύων, βουλεύουσα, βουλεῖον *planning*, and βουλεύσας, βουλεύσᾶσα, βουλεῦσαν *having planned*. **151 g.**

335. For the accent of the genitive and dative of monosyllabic participles, see 149 and the inflection of ὦν and οὔς above. E.g. θεῖς *having placed* has gen. θέντος, θέντων, etc.

336. Contract Participles. The present participle of verbs in -άω, -έω, -όω, the future participle of nasal and liquid verbs (491), and the participle of the Attic future (678) are contracted. Τιμάων, τιμῶν *honoring*, and φιλέων, φιλῶν *loving*, are declined as follows:

SINGULAR

N. (τιμάων)	τιμῶν	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμῶν
G. (τιμάοντος)	τιμῶντος	(τιμαούσης)	τιμῶσης	(τιμάοντος)	τιμῶντος
D. (τιμάοντι)	τιμῶντι	(τιμαούσῃ)	τιμῶσῃ	(τιμάοντι)	τιμῶντι
A. (τιμάοντα)	τιμῶντα	(τιμάουσαν)	τιμῶσαν	(τιμάον)	τιμῶν
V. (τιμάων)	τιμῶν	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμῶν

DUAL

N. (τιμάοντε)	τιμῶντε	(τιμαούσᾱ)	τιμῶσᾱ	(τιμάοντε)	τιμῶντε
G. (τιμαόντων)	τιμῶντων	(τιμαούσαιν)	τιμῶσαιν	(τιμαόντων)	τιμῶντων

PLURAL

N. (τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμῶντα
G. (τιμαόντων)	τιμῶντων	(τιμαουσῶν)	τιμῶσῶν	(τιμαόντων)	τιμῶντων
D. (τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμάουσι)	τιμῶσι
A. (τιμάοντας)	τιμῶντας	(τιμαούσᾱς)	τιμῶσᾱς	(τιμάοντα)	τιμῶντα
V. (τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμῶντε

SINGULAR

N. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G. (φιλέοντος)	φιλοῦντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλοῦντος
D. (φιλέοντι)	φιλοῦντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλοῦντι
A. (φιλέοντα)	φιλοῦντα	(φιλεούσαν)	φιλοῦσαν	(φιλέον)	φιλοῦν
V. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

DUAL

N. (φιλέοντε)	φιλοῦντε	(φιλεούᾱ)	φιλούσᾱ	(φιλέοντε)	φιλοῦντε
G. (φιλέοντων)	φιλοῦντων	(φιλεούσαιν)	φιλούσαιν	(φιλέοντων)	φιλοῦντων

PLURAL

N. (φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα
G. (φιλέοντων)	φιλοῦντων	(φιλεουσῶν)	φιλουσῶν	(φιλέοντων)	φιλοῦντων
D. (φιλέουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλέουσι)	φιλοῦσι
A. (φιλέοντας)	φιλοῦντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλοῦντα
V. (φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα

337. Present participles of verbs in -όω (contracted -ῶ) are declined like *φιλῶν*; e.g. *δηλῶν, δηλοῦσα, δηλοῦν manifesting*; gen. *δηλοῦντος, δηλούσης*; dat. *δηλοῦντι, δηλούσῃ*, etc. No uncontracted forms of verbs in -όω are used. 483.

338. A few second perfect participles in -αῶς have -ῶσα in the feminine by analogy with the masculine, and retain ω in the oblique cases. They are contracted in Attic; e.g. Hom. *ἑσταῶς, ἑσταῶσα, ἑσταός*, Attic *ἑστῶς, ἑστῶσα, ἑστός standing*, gen. *ἑστῶτος* (Hom. *ἑσταότος*), *ἑστῶσης, ἑστῶτος*, etc.; plur. *ἑστῶτες, ἑστῶσαι, ἑστῶτα*, gen. *ἑστῶτων, ἑστωσῶν*. The neuter *ἑστός* is due to analogy with *λελυκός* and other perfect participles, but some texts give *ἑστῶς*. Hdt. has *ἑστεῶς, ἑστεῶσα, ἑστεός, ἑστεῶτος, ἑστεῶσης*, etc. Like *ἑσταῶς* is *τεθνεῶς, τεθνεῶσα, τεθνεός dead*.

Adjectives with One Ending

339. Some adjectives of the third declension have only one ending, which is both masculine and feminine; e.g. *φυγᾶς, φυγάδος fugitive*; *ἄπαις, ἄπαιδος childless*; *ἀγνώς, ἀγνώτος unknown*; *ἀναλκίς, ἀνάλκιδος weak*. The oblique cases occasionally occur as neuter. Some of these adjectives are used as substantives; e.g. *φυγᾶς refugee*; *πένης, πένητος poor and pauper*; *γυμνῆς, γυμνήτος stripped*, also *light-armed soldier*; *ἐπῆλυδα ἔθνεα foreign nations*, cf. (ὁ, ἡ) *ἐπηλυς foreigner*; *αὐτόχειρ murderous and murderer*.

340. The poetic *ἴδρις knowing*, has acc. *ἴδριν*, voc. *ἴδρι*, nom. plur. *ἴδριες*.

341. A very few adjectives of one termination occur in the first declension, ending in -ᾱς or -ης; e.g. *γεννάδᾱς noble*, gen. *γεννάδου*,

IRREGULAR ADJECTIVES

342. The irregular adjectives, μέγας (μεγα-, μεγαλο-) *great*, πολὺς (πολυ-, πολλο-) *much*, and πρᾶος (πραο-, πρᾶϋ-) *mild*, are thus declined :

SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			

DUAL

N.A.V.	μεγάλῳ	μεγάλᾱ	μεγάλῳ
G.D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

PLURAL

N.V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά

SINGULAR

Nom.	πρᾶος	πρᾶεῖα	πρᾶον
Gen.	πράου	πρᾶεῖας	πράου
Dat.	πράῳ	πρᾶεῖα	πράῳ
Acc.	πρᾶον	πρᾶεῖαν	πρᾶον

DUAL

N.V.	πράῳ	πρᾶεῖᾱ	πράῳ
G.D.	πράοιν	πρᾶεῖαιν	πράοιν

PLURAL

N.V.	πρᾶοι or πρᾶεῖς	πρᾶεῖαι	πρᾶα or πρᾶέα
Gen.	πράων or πρᾶέων	πρᾶειῶν	πράων or πρᾶέων
Dat.	πράοις or πρᾶέσι	πρᾶεῖαις	πράοις or πρᾶέσι
Acc.	πράους	πρᾶεῖας	πρᾶα or πρᾶέα

343. Πολλός, -ή, -όν is found in Homer and Herodotus, declined regularly throughout. Homer has forms πολέος, πολέες, πολέων, πολέσι, πολέσι, πολέεσι, πολέας, not to be confounded with epic forms of πόλις (257); also πολὺς, πολὺ. The stem of all forms was πολυο-, by assimilation πολλο- (63 b).

344. Πρᾶος has two stems, one πραο-, from which the masculine and neuter are generally formed; and one πρᾶϋ-, from which the feminine and some other forms come. There is an epic form πρῆϋς (lyric πρᾶϋς) coming from the latter stem. The forms belonging to the two stems differ in accent.

345. Some compounds of ποῦς (ποδ-) *foot* have -ουν in the nominative neuter and the accusative masculine; e.g. τρίπους, τρίπουν *three-footed*, like ἀπλοῦς, ἀπλοῦν (**303**); but τρίποδα *tripod*. Cf. **286 a**.

COMPARISON OF ADJECTIVES

I. COMPARISON BY -τερος, -τατος

346. Most adjectives add -τερος (stem τερο-) to the masculine stem to form the comparative, and -τατος (stem τατο-) to form the superlative. Stems in -ο with a short penult lengthen ο to ω before -τερος and -τατος. Comparatives are inflected like μακρός, superlatives like σοφός (**294**), except in accent. E.g.

κούφος (κούφο-) *light*, κουφότερος (-ᾱ, -ον) *lighter*, κουφότατος (-η, -ον) *lightest*.

σοφός (σοφο-) *wise*, σοφώτερος *wiser*, σοφώτατος *wisest*.

ἄξιος (ἄξιο-) *worthy*, ἀξιώτερος, ἀξιώτατος.

σεμνός (σεμνο-) *august*, σεμνότερος, σεμνότατος.

πικρός (πικρο-) *bitter*, πικρότερος, πικρότατος.

ὀξύς (ὀξυ-) *sharp*, ὀξύτερος, ὀξύτατος.

μέλας (μελαν-) *black*, μελάντερος, μελάντατος.

ἀληθής (ἀληθεσ-) *true*, ἀληθέστερος, ἀληθέστατος.

347. Stems in ο do not lengthen ο to ω if the penultimate vowel is followed by a stop and a liquid or nasal (**121**). See πικρός above (scanned πικρός in Homer). Likewise κενός *empty* (original stem κερφο-) and στενός *narrow* (στενφο-) make κενότερος, κενότατος; στενότερος, στενότατος. Compare Ionic κεινός, στεινός, and **165 a**.

348. a. Φίλος *dear* drops ο of the stem, making φίλτερος, φίλτατος. So παλαιός *ancient*, παλαιότερος, παλαιάτατος (cf. the adverb πάλαι *long ago*), and γεραίός *aged*, γεραιότερος, γεραιάτατος.

b. Another ending -αίτερος, -αίτατος is thus formed, and used in the comparison of μέσος *middle* (μεσαιτερος, μεσαιάτατος), ἥσυχος *quiet*, ἴσος *equal*, ὄρθριος *early*.

349. Similarly an ending -έστερος, -έστατος is developed by analogy with ἀληθέστερος, ἀληθέστατος (**346**). Thus some adjectives in -οος add -έστερος and -έστατος to the stem and contract: εὖνοος, εὖνους *loyal*, εὐνούστερος, εὐνούστατος (**303**). So adjectives in -ων (stem -ον, **307**), e.g. σώφρων *sober*, σωφρονέστερος, σωφρονέστατος. But πέπων *ripe* has πεπαίτερος, πεπαίτατος; πῖων *fat*, πῖότερος, πῖότατος; ἐπιλήσμων *forgetful*, ἐπιλησμονέστερος, but superlative ἐπιλησμότατος.

350. A few adjectives in -ος are thus compared: ἄφθονος *abundant*, ἀφθονέστερος, ἀφθονέστατος (beside ἀφθονώτερος, ἀφθονώτατος); ἀκράτος *unmixed* (of strong wine), ἀκράτεστερος, ἀκράτεστατος (as if from ἀκράτης *lacking*

in self-control); ἐρρωμένος *strong* (properly participle, *strengthened*), ἐρρωμενέστερος, ἐρρωμενέστατος.

351. Adjectives in -εις add -τερος and -τατος to the weak stem in -ετ (324 b); e.g. χαρίεις *graceful* (χαριετ-), χαριέστερος, χαριέστατος for χαριεττερος, χαριετ-τατος (66). So πένης *poor* (πενητ-, weak stem πενετ-), πενέστερος, πενέστατος; cf. πενέστης *self*.

352. An ending -ίστερος, -ίστατος appears in a few words; e.g. λόλος *talkative*, λαλίστερος; κλέπτης *thief* (363), κλεπτίστατος; ἄρπαξ *rapacious*, ἀρπαγίστατος.

353. Adjectives may be compared by prefixing μᾶλλον *more*, and μάλιστα *most*; e.g. μᾶλλον σοφός *more wise*, μάλιστα κακός *most bad*, μᾶλλον ἐκών *more willingly* (the only mode of comparison admissible for ἐκών).

II. COMPARISON BY -ῖων, -ιστος

354. a. Some adjectives, chiefly in -ύς and -ρός, are compared by changing these endings to -ῖων and -ιστος. E.g.

ἡδύς *sweet*, ἡδῖων, ἡδιστος.

ταχύς *swift*, ταχῖων (rare), commonly θάττων, θάσσων (105 e, 94), τάχιστος. αἰσχρός *base*, αἰσχῖων, αἰσχιστος.

ἐχθρός *hostile*, ἐχθῖων, ἐχθιστος.

κῦδρός (poet.) *glorious*, κῦδῖων, κῦδιστος.

b. The terminations -ῖων and -ιστος are thus added to the base of the word (169), not to the adjective stem.

355. Comparatives in -ῖων, neuter -ῖον, are thus declined:

SINGULAR			PLURAL		
Nom.	ἡδῖων	ἡδῖον	N.V.	ἡδίους ἡδίους	ἡδίονα ἡδίω
Gen.	ἡδίωνος		Gen.	ἡδιόνων	
Dat.	ἡδίονι		Dat.	ἡδίοσι	
Acc.	ἡδίονα ἡδίω	ἡδῖον	Acc.	ἡδίονας ἡδίους	ἡδίονα ἡδίω
DUAL					
			N.A.V.	ἡδίονε	
			G.D.	ἡδιόνων	

356. a. The superlative forms in -ιστος are declined like σοφός (294). For the comparative, cf. εὐδαίμων (307). The shortened forms are from a stem in -ιος, cf. Lat. mel-ius, meliōris (for mel-iōs-is); hence ἡδίω for ἡδ-ιος-a, ἡδίους for ἡδ-ιος-es (see 90 and page 15). The accusative plural in -ους follows the form of the nominative.

b. Doric poetry and Homer sometimes have comparatives in -ῖων: φίλῖων *dearer*, Od. 19, 351.

- c. The vocative singular of these comparatives seems not to occur.
d. For the recessive accent in the neuter singular, see 142 b.

III. IRREGULAR COMPARISON

357. Sometimes several words are assigned to a single positive of related meaning. Others exhibit peculiarities of form due to phonetic change. The following are the most important cases of irregular comparison:

1. ἀγαθός <i>good</i>	ἀμείνων (ἀρείων) βελτίων (βέλτερος) κρείττων, κρείσσων (κρέσσων) (φέρτερος) λῶων (λωίων, λωίτερος)	ἄριστος βέλτιστος (βέλτατος) κράτιστος (κάρτιστος) (φέρτατος, φέριστος) λῶστος κάκιστος χείριστος
2. κακός <i>bad</i>	κακίων (κακώτερος) χείρων (χερείων) (χειρότερος, χερείοτερος) ἥττων, ἥσσων (for ἥκ-των) (ἕσσων)	(ἥκιστος, rare) adv. ἥκιστα least
3. καλός <i>beautiful</i>	καλλίων	κάλλιστος
4. μακρός <i>long</i>	μακρότερος (μᾶσσων)	μακρότατος (μήκιστος)
5. μέγας <i>great</i>	μείζων (μέζων)	μέγιστος
6. μικρός <i>small</i> (Hom. ἐλάχεια, fem. of ἐλαχός)	μικρότερος ἐλάττων, ἐλάσσων μείων	μικρότατος ἐλάχιστος (μείστος, rare)
7. ὀλίγος <i>little</i> , pl. <i>few</i>	ὀλείων (in inscriptions; Hom. ὕπ-ολίγων <i>rather less</i>)	ὀλίγιστος
8. πολὺς <i>much</i>	πλείων, πλέων, neut. πλέον, πλείν	πλείστος
9. ῥάδιος <i>easy</i> (Ion. ῥηίδιος)	ῥάων (Ion. ῥηίων) (ῥηίτερος)	ῥᾶστος (ῥηίτατος, ῥήιστος)
10. φίλος <i>dear</i>	(φίλτερος) φιλαίτερος (Xen., Alexandrian) (φιλίων, twice in Hom.)	φίλτατος φιλαίτατος (Xen., Alex.)

The forms in parentheses are Ionic or poetic. Those in -ων are declined like ἡδίων (355).

358. Ἀμείνων is for ἀμεν-ων, χείρων for χερ-ων (100, cf. 356 b), originally ἀμεν-ίων, χερ-ίων, cf. Hom. χερ-είων. Μείζων, Ion. μέζων, is for μεγ-ων (96). For ἥττων (ἡκ-ων) and ἐλάττων (ἐλαχ-ων), see 94. With κρείττων (for κρετ-ων) compare Aeol. κρέτος *power*, Att. κράτος (seen in κράτιστος).

359. Κακίων is Lat. *peior*, χείρων Lat. *deterior*; χείρους sometimes means *rascals*.

360. Ἐλάττων and ἐλάχιστος in the plural are often used as comp. and superl. of ὀλίγοι *few*; ἐλάττων refers to number or quantity, μείων to size, ἥττων (*weaker, inferior*) to degree.

361. Other irregularities in comparison will be found in the Lexicon under the following words (see also 348–350, 352):

ἄχαρις, βαθύς, βλάξ, βραδύς, γλυκύς, ἐπίχαρις, ἴδιος, μάκαρ, νέος, παχύς, πλησίος, πρέσβυς, προὔργου (51), πρώιος, σπουδαῖος, σχολαῖος, ψευδής, ὠκύς.

362. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. E.g.

ἄνω *up*, ἀνώτερος *upper*, ἀνώτατος *uppermost*.

κάτω *down*, κατώτερος *lower*, κατώτατος *lowest*.

πρό *before*, πρότερος *former*, πρῶτος *first* (poet. πρώτιστος).

ὑπέρ *over*, ὑπέρτερος *higher, superior*, ὑπέρτατος *highest, supreme*.

ὕστερος *later, latter*, ὕστατος *latest, last*.

ἐξ *out of*, ἔσχατος *farthest, last, extreme*.

Homer has ῥίγιον *more dreadful*, ῥίγιστος; κήδειος *dear*, κήδιστος; κερδαλέος *crafty*, κερδίων, κέρδιστος; ὀπλότερος *younger*, ὀπλότατος; ὑψίων *higher*, ὕψιστος; μέσσητος, μέσητος *midmost*; δεύτερος *last*, cf. δεύτερος *second*.

363. Comparatives and superlatives may be formed from substantives, and even from pronouns. E.g.

βασιλεὺς *king*, βασιλεύτερος *more kingly*, βασιλεύτατος; κλέπτης *thief*, κλεπτίστερος, κλεπτίστατος (352); κύων *dog*, κύντερος *more impudent*, κύντατος. So αὐτός *self*, αὐτότατος *his very self*, Lat. *ipsissimus*. Other comparative forms are seen in ἐκάτερος *each* (of two), superlative ἕκαστος *each* (of many); ἕτερος *other*; ὁπότερος *which* (of two), πότερον *whether*.

PRONOUNS

Personal and Intensive Pronouns

364. The personal pronouns are ἐγώ *I*, σύ *thou*, and οὗ (genitive) *of him, of her, of it*. Αὐτός *self* is used as a personal pronoun for *him, her, it*, etc. in the oblique cases, but never in the nominative.

They are thus declined:

SINGULAR

Nom.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
Gen.	ἐμοῦ, μου	σοῦ, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό

DUAL

N.A.	νῶ	σφῶ	αὐτῶ	αὐτά	αὐτῶ
G.D.	νῶν	σφῶν	αὐτοῖν	αὐταῖν	αὐτοῖν

PLURAL

Nom.	ἡμεῖς	ὑμεῖς	σφεῖς	αὐτοί	αὐταί	αὐτά
Gen.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς	αὐτούς	αὐτάς	αὐτά

365. The stems of the personal pronouns in the first person are ἐμε- (cf. Lat. *me*), νω- (cf. *nos*), and ἡμε- (for ἀσμε-), ἐγώ being of distinct formation; in the second person, σε- (for τφε-, cf. Dor. *τύ*, Lat. *tu*, *te*), σφω-, ὑμε- (for *yusme-*, 26); in the third person, ἐ- (for σφε, cf. *se*) and σφ-.

366. The unaccented forms are enclitic and unemphatic (159 *a*; 161 *a, d, e*).

367. For the uses of οὐ, οἱ, etc., see 986; 987. In Attic prose οἱ, σφεῖς, σφῶν, σφίσι, σφᾶς are the only common forms, and when used are regularly indirect reflexives (direct reflexive σφίσι Thuc. 3, 7). The orators seldom use this pronoun at all. The tragedians use chiefly σφιν (not σφι) and σφε (369 *a*, 370). For the nominative of the pronoun in the third person, demonstrative pronouns are used, and for the oblique cases, αὐτός.

368. Αὐτός in all cases may be an intensive adjective pronoun, like Lat. *ipse self* (988 *a*), and is always such in the nominative except when preceded by the article (375, 988 *b*).

369. *a*. The following is the Homeric declension of ἐγώ, σύ, and οὐ. The forms with ἀμμ- and ὑμμ- are Aeolic.

SINGULAR

Nom.	ἐγώ, ἐγών	σύ, τῦνη	
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν	σεῖο, σέο, σεο, σεῦ, σευ, σέθεν	εἰο, ξο, ἐο, εὔ, εὔ, ἔθεν
Dat.	ἐμοί, μοι	σοί, τοι, τεῖν	ἐοι, οἷ, οἷ
Acc.	ἐμέ, με	σέ, σε	ἐέ, ξέ, ἐ, μιν

DUAL

N.A.	νῶϊ, νῶ	σφῶϊ, σφῶ	σφῶε
G.D.	νῶιν	σφῶϊν, σφῶν	σφῶϊν

PLURAL

Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	
Gen.	ἡμεῶν, ἡμέων	ὑμεῶν, ὕμέων	σφείων, σφέων, σφείων, σφῶν
Dat.	ἡμῖν, ἄμμι	ὑμῖν, ὕμμι	σφίσι, σφισι, σφιν
Acc.	ἡμέας, ἄμμε	ὑμέας, ὕμμε	σφέας, σφεας, σφε

b. Herodotus has the following inflection :

SINGULAR

Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῦ, μεν	σέο, σεῦ, σευ	εὐ
Dat.	ἐμοί, μοι	σοί, τοι	οἱ
Acc.	ἐμέ, με	σέ, σε	ἐ, μιν

PLURAL

Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμέων	ὑμέων	σφέων, σφείων
Dat.	ἡμῖν	ὑμῖν	σφίσι, σφισι
Acc.	ἡμέας	ὑμέας	σφέας, σφεας, neut. σφεα

370. The tragedians use *σφε* and *σφιν* (both enclitic) as personal pronouns, both masculine and feminine. They sometimes use *σφε* and rarely *σφιν* as singular. In Homer *σφε* may be used as accusative in all numbers and genders.

371. a. The tragedians use the Doric accusative *νιν* (enclitic) as a personal pronoun in all genders (the neuter rarely), and in both singular and plural.

b. The Ionic *μιν* is used in all genders, but only in the singular.

372. The penult of *ἡμῶν*, *ἡμῖν*, *ἡμᾶς*, *ὕμῶν*, *ὕμῖν*, and *ὕμᾶς* is sometimes accented in poetry, when they are not emphatic, and *ιν* and *ās* are shortened; e.g. *ἡμων*, *ἡμιν*, *ἡμας*, *ὕμων*, *ὕμιν*, *ὕμας*. If they are emphatic, they are sometimes written *ἡμῖν*, *ἡμᾶς*, *ὕμῖν*, *ὕμᾶς*. So *σφᾶς* is written for *σφᾶς*.

373. Herodotus has *αὐτέων* in the feminine for *αὐτῶν* (196 e). The Ionic contracts *ὁ αὐτός* into *ὠτός* or *ὠτός*, and *τὸ αὐτό* into *τωυτό*.

374. The Doric has *ἐγῶν*; *ἐμέος*, *ἐμοῦς*, *ἐμεῦς*; *ἐμῖν*; *ἀμές*, *ἀμέων* or *ἀμῶν*, *ἀμῖν* or *ἀμιν*, *ἀμέ*; *τύ*, *τῦνη*; *τέος*, *τεοῦς*, *τεῦς*, *τέο*, *τεῦ*, *τεοῦ*; *τῖν*, *τῖνη*; *τέ*, *τυ*, *τιν*; *ὕμές*; *ὕμεων*; *ὕμῖν*, *ὕμιν*; *ὕμέ*; *έοῦς*, *έοῦ*; *ρίν*; *νιν*; *σφείων*, *ψέων*; *φῖν*, *ψῖν*; *σφέ*, *ψέ*. Pindar has *ἐγῶν*, *τύ*, *τοί*, *σφιν*, *τῖν*, *νιν*.

375. *Αὐτός* preceded by the article means *the same* (Lat. *idem*); e.g. *ὁ αὐτὸς ἀνὴρ* *the same man*. See 988 b.

376. *Αὐτός* is often united by crasis (51) with the article; e.g. *ταῦτοῦ* for *τοῦ αὐτοῦ*; *ταὐτῷ* for *τῷ αὐτῷ*; *ταὐτῇ* for *τῇ αὐτῇ* (not to be confounded

with *ταύτη* from *οὗτος*); *αὐτή* for *ἡ αὐτή* Lat. *eadem*, to be distinguished from *αὐτή* Lat. *ipsa*, and from *αὕτη* (388) Lat. *haec*. In the contracted form the neuter singular has *ταυτό* or *ταυτόν*.

Reflexive Pronouns

377. The reflexive pronouns are *ἐμαυτοῦ*, *ἐμαυτῆς* of *myself*; *σεαυτοῦ*, *σεαυτῆς* of *thyself*; and *ἐαυτοῦ*, *ἐαυτῆς*, *ἐαυτοῦ* of *himself*, *herself*, *itself*. They are thus declined:

SINGULAR						
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς	σαυτοῦ	σαυτῆς
Dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	or σαυτῷ	σαυτῇ
Acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν	σαυτόν	σαυτήν

PLURAL					
	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>
Gen.	ἡμῶν αὐτῶν			ὑμῶν αὐτῶν	
Dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς		ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
Acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς		ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

SINGULAR							
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ		αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	or	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	ἐαυτόν	ἐαυτήν	ἐαυτό		αὐτόν	αὐτήν	αὐτό

PLURAL							
Gen.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν		αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	OR	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἐαυτούς	ἐαυτάς	ἐαυτά		αὐτούς	αὐτάς	αὐτά

also

	<i>Gen.</i>	<i>σφῶν αὐτῶν</i>
Dat.	σφίσιν αὐτοῖς	σφίσιν αὐταῖς
Acc.	σφᾶς αὐτούς	σφᾶς αὐτάς

378. The reflexives are compounded of the stems of the personal pronouns (364) and the oblique cases of *αὐτός*. But in the plural the two pronouns are declined separately in the first and second persons, and often in the third; so, for emphasis, *με . . . αὐτόν*, Plat. *Ap.* 23 a.

379. In Homer the two pronouns are always separated in all persons and numbers; e.g. *ἐμέθεν αὐτῆς*, *σοὶ αὐτῷ*, *οἱ αὐτῷ*, *ἐ αὐτήν*. Herodotus has *ἐμεωυτοῦ*, *σεωυτοῦ*, *ἐωυτοῦ*, *σφέων αὐτῶν*, etc.

Possessive Adjectives Derived from Pronouns

380. The possessive adjectives ἐμός *my*, σός *thy*, ἡμέτερος *our*, ὑμέτερος *your*, σφέτερος *their*, and the poetic ὅς *his*, are declined like adjectives in -ος (293).

381. Homer has dual possessives νωίτερος *of us two*, σφωίτερος *of you two*; also τεός (Doric and Aeolic, = Lat. tuus) for σός, ἐός for ὅς (89), ἄμός for ἡμέτερος, ὑμός for ὑμέτερος, σφός for σφέτερος. The Attic poets sometimes have ἄμός or ἄμός for ἐμός (often as *our*).

382. ὅς is not used in Attic prose. *His, her, its* are there expressed by the genitive of αὐτός; e.g. ὁ πατήρ αὐτοῦ *his father*.

Reciprocal Pronouns

383. The reciprocal pronoun is ἀλλήλων *of one another*, used only in the oblique cases of the dual and plural. It is thus declined:

	DUAL			PLURAL		
Gen.	ἀλλήλοιιν	ἀλλήλαιιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιιν	ἀλλήλαιιν	ἀλλήλοιν	ἀλλήλοισι	ἀλλήλαισι	ἀλλήλοισι
Acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλληλα

384. The stem is ἀλληλο- (for ἀλλ-αλλο-), a doubling of ἄλλος *other*.

The Article

385. The definite article ὁ, ἡ, τό *the* (stems ὁ-, ἡ-, το-) is declined as follows:

	SINGULAR			DUAL			PLURAL		
Nom.	ὁ	ἡ	τό	N.A. τῷ	τῷ	τῷ	Nom. οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G.D. τοῖν	τοῖν	τοῖν	Gen. τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ				Dat. τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό				Acc. τούς	τάς	τά

386. The feminine dual forms τᾶ and ταῖν (especially τᾶ) are very rare, and τῷ and τοῖν are generally used for all genders (297). Homer has gen. τοῖο, dual τοῖν; nom. pl. τοί, ταί; gen. pl. fem. τᾶων; dat. pl. masc. τοῖσι, fem. τῇσι, τῇς. Herodotus has dat. pl. τοῖσι, τῇσι; τοῖσι, ταῖσι occur in Attic poetry, so τοί less commonly. Doric: τῷ, τᾶς, τᾶ, τᾶν, τοί, ταί, gen. pl. fem. τᾶν. Aeolic: τῷ, τᾶς, gen. pl. τᾶν, acc. pl. τοῖς, ταῖς.

387. There is no indefinite article; but the indefinite pronoun τις (394) may often be translated by *a* or *an*, e.g. ἄνθρωπός τις *a (certain) man*,

Demonstrative Pronouns

388. The demonstrative pronouns are οὗτος *this, that*, ὅδε *this (here)*, and ἐκεῖνος *that (there)*. They are thus declined:

	SINGULAR			PLURAL		
Nom.	οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τούτον	ταύτην	τούτο	τούτους	ταύτᾱς	ταῦτα

DUAL

N.A.	τούτῳ	τούτῳ	τούτῳ
G.D.	τούτοιν	τούτοιν	τούτοιν

SINGULAR

Nom.	ὅδε	ἥδε	τόδε	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	τοῦδε	τῆσδε	τοῦδε	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	ἐκεῖνον	ἐκείνην	ἐκεῖνο

DUAL

N.A.	τῶδε	τῶδε	τῶδε	ἐκείνῳ	ἐκείνῳ	ἐκείνῳ
G.D.	τοῖνδε	τοῖνδε	τοῖνδε	ἐκείνοιν	ἐκείνοιν	ἐκείνοιν

PLURAL

Nom.	οἷδε	αἷδε	τάδε	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	τῶνδε	τῶνδε	τῶνδε	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	τούσδε	ταῖσδε	τάδε	ἐκείνους	ἐκείνᾱς	ἐκεῖνα

389. Feminine dual forms in -ᾱ and -αιν are very rare (297).

390. "Ὅδε is formed of the article ὁ (originally a demonstrative) and the enclitic suffix -δε (159 d). For the accent of ἥδε, τῇνδε, etc., see 160. For τοῖσδε Homer has τοῖσδεσσι or τοῖσδεσι.

391. 'Εκεῖνος appears as κείνος in Herodotus, in poetry, and sometimes in Attic prose. Dor. and Aeol. have κῆνος. Herodotus has gen. pl. fem. τουτέων (cf. 373). Dor. has τούτοι, ταῦται, gen. pl. fem. ταυτᾶν.

392. The demonstratives, including some adverbs, may be emphasized by adding the deictic suffix -ι, before which a short vowel is dropped. E.g. οὗτος, αὐτῇ, τουτί *this here*; ὅδῃ, ἡδῃ, τοδῃ; τουτουί, ταυτί, τουτωνί. So τοσουτοσί, ὠδῃ, οὐτωσί. In comedy γέ, rarely δέ, may precede this -ι, making -νί or -δῃ; e.g. τουτογί, τουτοδῃ.

393. Other demonstrative pronouns are the following :

a. Referring to what has been described in the preceding context.

τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	<i>so much, so many, Lat. tantus</i>
τοιούτος	τοιαύτη	τοιούτο(ν)	<i>such (in quality), Lat. talis</i>
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>

b. Referring to what is to follow.

τοσόσδε	τοσήδε	τοσόνδε	<i>so much, so many</i>
τοιόσδε	τοιαῖδε	τοιόνδε	<i>such (in quality)</i>
τηλικόσδε	τηλικήδε	τηλικόνδε	<i>so old, so great</i>

These are formed from *τόσος, τοῖος*, which seldom occur in prose, and *τηλίκος*, which is poetic. The forms *τοιούτον, τοσοῦτον* are commoner than *τοιούτο, τοσοῦτο* (24, 114).

Interrogative and Indefinite Pronouns

394. *a.* The interrogative pronoun *τίς, τί* *who? which? what?* always takes the acute on the first syllable (149).

b. The indefinite pronoun *τις, τι* *any one, some one*, is enclitic, and its proper accent goes on the last syllable (134 *b*).

	<i>Interrogative</i>		<i>Indefinite</i>	
	SINGULAR			
Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, του	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
	DUAL			
N.A.	τίνε		τινέ	
G.D.	τίνοιν		τινοῖν	
	PLURAL			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

395. *a.* For the neut. pl. indefinite *τινά* a form *ἄττα* (Hom. *ἄσσα*) occurs; *ἄσσα* and *ἄττα* arose from improper division of word-groups like *ὀλίγα σσα* (originally *τιῶα*) *some few things*, which became *ὀλίγ' ἄσσα*. Megarian has *σά* for *τινά*.

b. The Ionic has $\tau\acute{\epsilon}\omicron$ and $\tau\epsilon\upsilon$ for $\tau\omicron\upsilon$, $\tau\acute{\epsilon}\phi$ for $\tau\hat{\phi}$ (but Hom. $\tau\hat{\phi}$), $\tau\acute{\epsilon}\omega\upsilon$ for $\tau\acute{\iota}\omega\upsilon$, and $\tau\acute{\epsilon}\omicron\iota\sigma\iota$ for $\tau\acute{\iota}\sigma\iota$; also these same forms, as indefinite and enclitic, for $\tau\omicron\upsilon$, $\tau\phi$, etc. Hdt. gen. pl. $\tau\epsilon\hat{\omega}\nu$.

396. $\omicron\upsilon\tau\iota\varsigma$ and $\mu\acute{\eta}\tau\iota\varsigma$, poetic for $\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma$ and $\mu\eta\delta\epsilon\acute{\iota}\varsigma$ *no one*, are declined like $\tau\iota\varsigma$.

397. ἄλλος *other, another*, is declined like $\alpha\upsilon\tau\acute{o}\varsigma$ (364): ἄλλος, ἄλλη, ἄλλο; ἄλλον, ἄλλης, ἄλλον, etc. For the form ἄλλος, Lat. *alius*, cf. 98; and for the neuters ἄλλο, $\tau\omicron\upsilon\tau\omicron$, $\alpha\upsilon\tau\acute{o}$, etc., 24.

398. a. The indefinite $\delta\epsilon\acute{\iota}\nu\alpha$ *so-and-so* is sometimes indeclinable, and is sometimes declined as follows:

	SINGULAR	PLURAL
	<i>All Genders</i>	<i>Masculine</i>
Nom.	$\delta\epsilon\acute{\iota}\nu\alpha$	$\delta\epsilon\acute{\iota}\nu\epsilon\varsigma$
Gen.	$\delta\epsilon\acute{\iota}\nu\omicron\varsigma$	$\delta\epsilon\acute{\iota}\nu\omega\upsilon$
Dat.	$\delta\epsilon\acute{\iota}\nu\iota$	
Acc.	$\delta\epsilon\acute{\iota}\nu\alpha$	$\delta\epsilon\acute{\iota}\nu\alpha\varsigma$

b. $\Delta\epsilon\acute{\iota}\nu\alpha$ in all its forms always has the article.

Relative Pronouns

399. The relative pronoun $\omicron\varsigma$, η , $\omicron$ *who, which, that, what*, is thus declined:

	SINGULAR		DUAL		PLURAL
Nom.	$\omicron\varsigma$ η $\omicron$	N.A.	$\omicron\acute{\omega}$ $\omicron\acute{\omega}$ $\omicron\acute{\omega}$	Nom.	$\omicron\acute{\iota}$ $\alpha\acute{\iota}$ $\acute{\alpha}$
Gen.	$\omicron\upsilon$ $\eta\varsigma$ $\omicron\upsilon$	G.D.	$\omicron\acute{\iota}\nu$ $\omicron\acute{\iota}\nu$ $\omicron\acute{\iota}\nu$	Gen.	$\acute{\omega}\nu$ $\acute{\omega}\nu$ $\acute{\omega}\nu$
Dat.	$\hat{\omicron}$ $\hat{\eta}$ $\hat{\omicron}$			Dat.	$\omicron\acute{\iota}\varsigma$ $\alpha\acute{\iota}\varsigma$ $\omicron\acute{\iota}\varsigma$
Acc.	$\delta\upsilon$ $\eta\nu$ δ			Acc.	$\omicron\acute{\upsilon}\varsigma$ $\acute{\alpha}\varsigma$ $\acute{\alpha}$

400. Feminine dual forms $\acute{\alpha}$ and $\alpha\acute{\iota}\nu$ are very rare and doubtful (297).

401. For $\omicron\varsigma$ used as a demonstrative, especially in Homer, see 1023. Homer often uses the forms δ , η , $\tau\acute{o}$ (originally demonstratives, 390) as relatives (see 933 and 937); the nom. pl. is $\tau\omicron\acute{\iota}$, $\tau\alpha\acute{\iota}$. Homer has $\delta\omicron$ (in some texts $\delta\omicron\upsilon$) and $\xi\eta\varsigma$ for $\omicron\upsilon$ and $\eta\varsigma$.

402. The enclitic $-\pi\epsilon\rho$ adds emphasis to the relative; e.g. $\delta\sigma\pi\epsilon\rho$, $\eta\pi\epsilon\rho$, $\delta\pi\epsilon\rho$ *precisely the one who, the very thing which*. The enclitic conjunction $\tau\epsilon$ becomes attached to the relative in $\delta\sigma\tau\epsilon$, used by the poets and in Ion. prose; in Att. it is confined to the forms $\acute{\epsilon}\phi'$ $\acute{\omicron}\tau\epsilon$ *on condition that*, and $\acute{\alpha}\tau\epsilon$ *inasmuch as*.

403. The indefinite relative ὅστις, ἥτις, ὅ τι *whoever, whatever*, is thus declined :

SINGULAR			
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
Dat.	ὧτινι, ὅτῳ	ἧτινι	ὧτινι, ὅτῳ
Acc.	ὄντινα	ἦντινα	ὅ τι

DUAL			
N.A.	ὧτινε	ἦτινε	ὧτινε
G.D.	οἴντινιν	οἴντινιν	οἴντινιν

PLURAL			
Nom.	οἵτινες	αἵτινες	ἅτινα, ἅττα
Gen.	ὧντινων, ὅτων	ἦντινων	ὧντινων, ὅτων
Dat.	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις
Acc.	οὗστίνας	ἄστίνας	ἅτινα, ἅττα

404. "Ὅστις is compounded of the relative ὅς and the indefinite τῖς, each part being declined separately. For the accent, see 163. The plural ἅττα (Ionic ἅσσα) for ἅτινα must not be confounded with ἅττα (395 a). "Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from the conjunction ὅτι *that, because*; but some texts, following the manuscripts, write ὅτι for both words.

405. The shorter forms ὅτου, ὅτῳ, ὅτων, and ὅτοις, which are rare in Attic prose authors, are used by the poets and in inscriptions to the exclusion of οὗτινος, etc.

406. a. The following are the peculiar Homeric forms of ὅστις :

SINGULAR			PLURAL	
Nom.	ὅτις	ὅττι		ἅσσα
Gen.	ὅττεο, ὅττεν, ὅτεν		ὅτεων	
Dat.	ὅτεφ		ὀτέοισι	
Acc.	ὄτινα	ὀττι	ὀτινας	ἅσσα

b. Herodotus has ὅτεν, ὅτεφ, ὅτεων, ὀτέοισι, and ἅσσα (404).

407. The indefinite relatives are often indirect interrogatives, correlated with the direct interrogative τῖς, τί (408).

PRONOMINAL ADJECTIVES

408. The demonstrative, interrogative, indefinite, and relative pronouns and many pronominal adjectives correspond to each other in form and meaning. The following are the most important :

INTERROG. (Direct and Indirect)	INDEFINITE (Enclitic)	DEMONSTR.	RELATIVE (Also Exclamatory)	INDEF. REL. (Also Indirect Interrogative)
<i>τις who? which? what? quis? qui?</i>	<i>τις anybody, some one, aliquis, quidam</i>	<i>(ὅς, ὃ) ὅδε this, hic; οὗτος this, ille, is, iste; ἐκεῖνος that, ille</i>	<i>ὅς who, which, qui</i>	<i>ὅστις whoever, any one who, quicum- que, quis- quis</i>
<i>πότερος which (of two)? uter?</i>	<i>πότερος OR ποτερός one of two (rare)</i>	<i>ἕτερος the one or the other of two, alter</i>	<i>ὁπότερος which of the two</i>	<i>ὁπότερος which- ever of the two, uter- cumque</i>
<i>πόσος how much? how many? quantus?</i>	<i>ποσός of some quantity</i>	<i>(τόσος) τοσόσδε, τοσοῦτος so much, so many, tan- tus</i>	<i>ὅσος as much as, as many as, quantus</i>	<i>ὁπόσος of what- ever size or number, quantus- cumque</i>
<i>ποιός of what kind? qualis?</i>	<i>ποιός of some kind</i>	<i>(τοῖος) τοιόσδε, τοιούτος such, talis</i>	<i>οἷος of which kind, such as, qualis</i>	<i>ὁποιός of what- ever kind, qualiscum- que</i>
<i>πηλίκος how old? how large?</i>	<i>πηλίκος of some age, of some size (rare)</i>	<i>(τηλίκος) τηλι- κόσδε, τηλικού- τος so old (or young), so large</i>	<i>ἡλίκος of which age or size, as old as, as large as</i>	<i>ὁπηλίκος of whatever age or size</i>

Forms in parentheses are poetic.

409. Homer has *ππ* (Aeolic) in *ὁππότερος*, *ὁπποῖος*; *σσ* in *ὄσσος*, *τόσσος*. Herodotus has *κ* for *π*: *κότερος*, *κόσος*, *κοῖος*, *ὀκότερος*, *ὀκόσος*, *ὀκοῖος* (426).

410. *a.* *Τίς* is added to *οἷος*, *ὅσος*, *ὁπόσος*, *ὁποιός*, and *ὁπότερος* makes them more indefinite; e.g. *ὁποῖος τις* of *what kind soever*.

b. The particles *οὖν*, *δή*, *δήποτε* may be added to the indefinite relative to make the indefiniteness more general; e.g. *ὅστισοῦν anybody, no matter who*; *ὅτιοῦν anything whatever*; *ὅποσουτινοσοῦν at any price whatsoever*; *ὅτουοῦν whose ever*; so *ἄλλοι δὴ others, be they who they may*, II. 1, 295. The function of a relative is here lost.

c. Rarely, especially in philosophic discourse, *ὁπότερος* means *either of two*, losing its relative force even without *οὖν*.

411. There are also negative pronominal adjectives; e.g. *οὔτις*, *μήτις* (poetic for *οὐδεῖς*, *μηδεῖς*) *no one*; *οὐδέτερος*, *μηδέτερος* *neither of two*, Lat. neuter. See 427.

ADVERBS

412. Adverbs are old case forms of nouns (substantive and adjective) and pronouns. In many instances the stems are no longer in use as separate words, the adverbs being crystallized forms and not felt to be inflections. Some are made with suffixes the origin of which is unknown. E.g.

Genitive: ποῦ *where?* οὗ, ὅπου *where* (relative), αὐτοῦ *right here*, ἐξῆς *next*, ἐκποδῶν *out of the way* (ἐκ and ποδῶν *feet*), whence ἐμποδῶν *in the way*.

Dative-Instrumental: πῇ *how?* κοινῇ *in common*, publicly, λάθρᾳ *secretly*.

Accusative: πρῶτον *first* or *at first*, Lat. primum, πολὺ *much*, πολλὰ *often*, μικρόν *a little*, ἄγαν, later ἄγαν *too much*, τήμερον *today*.

Locative: singular ending -ι, plural -σι, e.g. οἶκοι (133) *at home*, Πυθῶι *at Pytho* (Delphi), ποῖ *whither?* οἷ, ὅποι *to where* (relative), πάλαι *long ago*, ἐκεῖ *over there*, Πλαταιᾶσι *at Plataea*, Ὀλυμπιᾶσι *at Olympia*, θύρᾳσι *at the doors*, outside, Ἀθήνησι *at Athens*. Forms in -ᾱσι and -ησι occur as regular datives of nouns in early Attic inscriptions.

Ablative: ὧς *as*, οὕτως *so*, and all other adverbs in -ως (418). Possibly also ἄνω *above*, κάτω *below*, ὧδε *so*, οὕπω *not yet*.

413. Place *where* is denoted by the locative endings -ι and -σι (412), also by -θι and the genitive suffix -ου; place *whence* by -θεν; place *whither* by -δε (-ζε) or -σε. E.g.

οἶκοι (poetic οἶκοι) *at home* (cf. οἶκος *house*), οἴκοθεν *from home*, οἴκαδε (poetic οἰκόνδε) *home*, homeward (from οἶκα, an old accusative); αὐτοῦ *right here*, αὐτόθεν *from right here*, αὐτόσε *to the very place*; ἀμφοτέρωθι *on both sides*, ἀμφοτέρωθεν *from both sides*; ἄλλοθι *elsewhere*, ἄλλοθεν *from elsewhere*, ἄλλοσε *in another direction*; Hom. οὐρανόθι *in heaven*, οὐρανόθεν *from the sky*; Ἀθήνησι *at Athens*, Ἀθήνηθεν *from Athens*, Ἀθήναζε (for Ἀθήνασδε 86 d) *to Athens*; πάντοσε *in every direction*.

414. The suffix -θεν often drops ν in poetry; e.g. πρόσθε *in front* (113). A suffix -θα appears in ἐνθα *there, where* (whence ἐνθάδε *here*).

415. In Homer, the forms in -θι and -θεν may be governed by a preposition as genitives; e.g. Ἰλίοθι πρό *before Ilios*, ἐξ ἀλόθεν *from the sea*. Homer uses the suffix -δε freely; e.g. ὄνδε δόμονδε *to his house*, πόλινδε *to the city*, ἅλαδε *to the sea* (292).

416. Some adverbs of place are related to prepositions (which were originally adverbs); e.g. ἔξω *outside* (ἐξ), ἔσω *inside* (ἐν, εἰς), κάτω *below* (κατά).

417. Adverbs denoting *manner* usually end in -ως and are freely formed from adjectives and pronouns, sometimes also from participles. E.g.

δίκαιος just, δικάως justly; σοφός wise, σοφῶς wisely; ἀπλοῦς simple, ἀπλῶς simply, without qualification; ἡδύς pleasant, ἡδέως gladly; ἀληθής true, ἀληθῶς truly; σαφής plain, σαφῶς plainly; εὐδαίμων happy, εὐδαιμόνως happily; διαφέρων (pres. participle) different, διαφερόντως differently, preëminently; συντεταμένος (perf. pass. participle of συντείνω strain), συντεταμένως with might and main.

418. The adverb in -ως is readily determined by changing *ν* of the genitive plural masculine of the adjective to *ς*; e.g. *δίκαιος, δικαίων, δικάως*; *ἡδύς, ἡδέων, ἡδέως*. In origin the ending -ως is an ablative of *ο* stems (412), whence it was applied to all.

419. The meaning of the adverb may not always be determined from the corresponding adjective; e.g. *ἄλλος other, ἄλλως in vain*; *πᾶς all, πάντως in any case*; *ἴσος equal, ἴσως perhaps*. Sometimes a variation in meaning is denoted by a change in accent; e.g. *ἄτεχνος without art, ἀτέχνως without art, but ἀτεχνῶς literally, absolutely*.

420. Various other terminations occur. E.g. -*α*: *μάλα very, ἅμα at the same time, τάχα quickly*; -*ακίς*: *πολλάκις often*; -*δην*: *ἄρδην utterly, συλλήβδην in a word*; -*δον*: *ἔδον within, σχεδόν pretty nearly*; -*τε*: *ἄλλοτε at another time, ὅτε when*; -*τι, -στι*: *ἄμαχτί without a battle, Ἑλληνιστί in Greek*.

421. Comparison of Adverbs. The neuter accusative singular of the comparative of an adjective forms the comparative of the adverb derived from it; the neuter accusative plural of the superlative forms the superlative of the adverb. E.g.

σοφῶς (σοφός) wisely, σοφώτερον, σοφώτατα.

ἀληθῶς (ἀληθής) truly, ἀληθέστερον, ἀληθέστατα.

ἡδέως (ἡδύς) gladly, ἡδῖον, ἡδιστα.

χαριέντως (χαρίεις) gracefully, χαριέστερον, χαριέστατα.

σωφρόνως (σώφρων) prudently, σωφρονέστερον, σωφρονέστατα.

μάλα very, μᾶλλον (98), μάλιστα.

(εὖ) well, ἄμεινον (357), ἄριστα.

(μικρόν) little, ἥττον less (357), ἥκιστα.

422. *a*. Adverbs in -ω generally form the comparative in -τέρω, the superlative in -τάτω; e.g. *ἄνω above, ἀνωτέρω, ἀνωτάτω*; *πόρρω far, πορρωτέρω, πορρωτάτω*. So *ἐγγύς near* has *ἐγγύτερον* and *ἐγγυτέρω, ἐγγυτάτω* and (rarely) *ἐγγύτατα*.

b. A few comparatives end in -ως, not -ον; e.g. *βεβαιωτέρως more firmly, ἀσφαλεστέρως more safely, βελτιῶνως better*.

423. Certain pronominal adverbs correspond to each other in form and meaning, like the adjectives given above (408). Such are shown on page 92.

INTERROG. (Direct and Indirect)	INDEFINITE (Enclitic)	DEMONSTR.	RELATIVE	INDEF. REL. (Also Indirect Interrogative)
πού <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε <i>here, ἐνταῦθα</i> <i>there, ἐκεῖ over</i> <i>there</i>	οὗ <i>where, ἐνθα</i> <i>where</i>	ὅπου <i>where,</i> <i>wherever</i>
ποῦ <i>whither?</i>	ποῖ <i>to some</i> <i>place</i>	ἐκέῖσε <i>thither,</i> <i>ἐνταῦθα</i> <i>thither (ἐνθα,</i> <i>ἐνθάδε thither)</i>	οἷ <i>whither</i> <i>(ἐνθα whither)</i>	ὅποι <i>whither,</i> <i>to wherever</i>
πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	(ἐνθεν) ἐνθενδε, <i>ἐντεῦθεν from</i> <i>here, from</i> <i>there; ἐκεῖθεν</i> <i>from there,</i> <i>thence</i>	ὅθεν <i>whence</i> <i>(ἐνθεν whence)</i>	ὅπόθεν <i>whence,</i> <i>from which</i>
πότε <i>when?</i>	ποτέ <i>some time,</i> <i>ever</i>	τότε <i>at that</i> <i>time, then</i>	ὅτε <i>when</i>	ὁπότε <i>when,</i> <i>whenever</i>
πηνίκα <i>at what</i> <i>time?</i>		(τηνίκα) τηνι- <i>κάδε, τηνικαῦτα</i> <i>at that time</i>	ήνικα <i>at which</i> <i>time, when</i>	δπηνίκα <i>at</i> <i>which time,</i> <i>when</i>
πῇ <i>which way?</i> <i>how?</i>	πῇ <i>some way,</i> <i>somehow</i>	(τῇ) τῇδε, ταύτῃ <i>this way, thus</i>	ῇ <i>in which</i> <i>way, as</i>	δπῇ <i>in which</i> <i>way, as</i>
πῶς <i>how?</i>	πῶς <i>in some</i> <i>way, some-</i> <i>how</i>	(τῶς), (ὥς) ὥδε, <i>οὕτως thus, so,</i> <i>in this way;</i> <i>ἐκείνως in that</i> <i>way</i>	ὥς <i>as, how</i>	ὁπῶς <i>how</i>

Forms in parentheses are poetic or uncommon in prose.

424. Ἐνθα and ἐνθεν are relatives in prose, *where, whence*; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα *here and there*, ἐνθεν καὶ ἐνθεν *on both sides*. For ὥς *thus*, in Attic prose, see 156 c. In this use it is sometimes accented ὦς.

425. a. The poets have κείθι, κείθεν, κείσε for ἐκεῖ, ἐκεῖθεν, and ἐκεῖσε, like κείνος for ἐκείνος (391).

b. Herodotus has ἐνθαῦτα, ἐνθεῦτεν for ἐνταῦθα, ἐντεῦθεν (105 f).

c. There are various poetic adverbs; e.g. ποθί, ποθί, ὅθι (for ποῦ, ποῦ, οὗ), τόθι *there*, τόθεν *thence*, ἧ *where*, ἧμος *when*, τῆμος *then*.

426. Homer has ππ (Aeolic) in ὅππῳ, ὅππότε. Herodotus has κοῦ, ὅκου, κότε; so οὐκῶ *not yet*, for οὐπω (409).

427. There are negative adverbs of *place*, *manner*, etc.; e.g. οὐδαμοῦ, μηδαμοῦ *nowhere*, οὐδαμῇ, μηδαμῇ *in no way*, οὐδαμῶς, μηδαμῶς *by no means*. Ποτέ is often added to negatives; e.g. οὐποτε *never*, οὐπόποτε *never yet*. So τίς ποτε *who in the world?* See 411.

428. Οὖν may be added to the indefinite relative adverbs, as in ὅπωςοῦν *in any way whatever*, to make the indefiniteness more general. Cf. 410 b.

NUMERALS

429. The numeral adjectives and adverbs are as follows:

Sign	Cardinal	Ordinal	Adverb
1 α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2 β'	δύο <i>two</i>	δεύτερος <i>second</i>	δὶς <i>twice</i>
3 γ'	τρεις, τρία <i>three</i>	τρίτος <i>third</i>	τρίς <i>thrice</i>
4 δ'	τέτταρες, τέτταρα	τέταρτος	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8 η'	ὀκτώ	ὀγδοος (305)	ὀκτάκις
9 θ'	ἐννέα (48)	ἑνατος	ἐνάκις
10 ι'	δέκα	δέκατος	δεκάκις
11 ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12 ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρεις καὶ δέκα (or τρεισκαίδεκα)	τρίτος καὶ δέκατος	τρεισκαιδεκάκις
14 ιδ'	τέτταρες καὶ δέκα (or τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15 ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16 ις'	ἑκκαίδεκα (83)	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
17 ιζ'	ἐπτακαίδεκα	ἑβδομος καὶ δέκατος	ἐπτακαιδεκάκις
18 ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19 ιθ'	ἐννεακαίδεκα	ἑνατος καὶ δέκατος	ἐννεακαιδεκάκις
20 κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
21 κα'	εἷς καὶ εἴκοσι(ν) or εἴκοσι (καὶ) εἷς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ
30 λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40 μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις

100	ρ'	ἐκατόν	ἐκατοστός	ἐκατοντάκις
200	σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι	τριᾱκοσιοστός	τριᾱκοσιάκις
400	υ'	τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ'	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	χ'	ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκις
900	Ϡ'	ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
1000	,α	χίλιοι, -αι, -α	χίλιοστός	χιλιάκις
2000	,β	δισχίλιοι	δισχίλιοστός	δισχιλιάκις
3000	,γ	τρισχίλιοι	τρισχίλιοστός	τρισχιλιάκις
10000	,ι	μύριοι, -αι, -α	μῦριοστός	μυριάκις
20000	,κ	δισμύριοι		δισμυριάκις
100000	,ρ	δεκακισμύριοι		δεκακισμυριάκις

430. Above 10,000, δύο μυριάδες 20,000, τρεῖς μυριάδες 30,000, etc., may be used.

431. The dialects have the following peculiar forms:

1-4. See 435, 437.

5. Aeolic πέμπε for πέντε.

9. Hdt. εἴνατος for ἕνατος; also εἰνάκις, etc.

12. Doric and Ionic δυνάδεκα; poetic δυοκαίδεκα.

20. Epic ἐέλκοσι; Doric εἴκατι.

30, 80, 90, 200, 300. Ionic τριήκοντα, ὀγδώκοντα, ἐννήκοντα (Hom.), διηκόσιοι, τριηκόσιοι.

40. Hdt. τεσσαράκοντα.

Homer has τρίτατος, τέτρατος, ἐβδόματος, ὀγδόατος, εἵνατος, δυωδέκατος, ἑικοστός, and also the Attic form of each.

432. The cardinal numbers from 1 to 4 are thus declined:

	1			2	
Nom.	εἷς	μία	ἓν	N.A.	δύο
Gen.	ἐνός	μιᾶς	ἐνός	G.D.	δυοῖν, δυεῖν
Dat.	ἐνί	μιᾷ	ἐνί		
Acc.	εἷνα	μίαν	ἓν		
	3			4	
Nom.	τρεῖς	τρία		τέτταρες	τέτταρι
Gen.		τριῶν			τεττάρων
Dat.		τρισί			τέτταρσι
Acc.	τρεῖς	τρία		τέτταρας	τέτταρι

433. The stem of εἷς (for ἐμ-ς, ἐν-ς) was originally σεμ-, cf. Lat. sem-el, sin-guli. "Εν is for ἐμ (24). The weak grade σμ- gives μία (for σμ-ια), ἄ-παξ *once*, ἄ-πλοῦς *single, simple* (88 and a, 27).

434. The compounds οὐδείς and μηδείς *no one, none*, are declined like εἷς. E.g. οὐδείς, οὐδεμία, οὐδέν; gen. οὐδενός, οὐδεμιᾶς; dat. οὐδενί, οὐδεμιᾷ, acc. οὐδένα, οὐδεμίαν, οὐδέν, etc. Plural forms sometimes occur; e.g. οὐδένες, οὐδένων, οὐδέσι, οὐδένας, μηδένες, etc. When οὐδέ or μηδέ is written separately or is separated from εἷς (as by a preposition or by ἄν), the negative is more emphatic; e.g. ἐξ οὐδενός *from no one*; οὐδ' ἐξ ἑνός *from not even one*; οὐδὲ εἷς *not a man*.

435. Homer has fem. ἴα, ἰῆς, ἰῆ, ἴαν, for μία; and ἰῶ for ἐνί. Homer has δύο and δύω, both indeclinable; and δοιῶ and δοιοί, declined regularly. Herodotus has δυῶν, δυοῖσι, as well as δύο undeclined; δυεῖν occur in Attic after 329 B.C.

436. In Attic, as in Hom. and Hdt., δύο may be treated as indeclinable; e.g. δύο νεῶν *of two ships*, δύο ναυσί *with two ships*.

437. Homer, the tragedians, Thucydides, and late prose have τέσσαρες, τεσσαράκοντα, for τέτταρες, τετταράκοντα. Attic inscriptions of the fifth century B.C. have only the forms with ττ. Herodotus has τέσσερες. Homer has the Aeolic πίσυρες; Doric has τέτορες; Pindar, dat. pl. τέτρασιν. 165 e.

438. Both is expressed by ἄμφω, Lat. ambo, ἀμφοῖν; more commonly by ἀμφοτέρος, generally plural, ἀμφοτέροι, -αι, -α.

439. The cardinal numbers from 5 to 199 (except 101 to 104) are indeclinable. The cardinal numbers from 200 and all the ordinals are declined regularly, like other adjectives in -ος. E.g.

τριαῖκόσιοι, τριαῖκόσιαι, τριαῖκόσια 300; πρῶτος, πρώτη, πρῶτον *first*; ἑκατὸν καὶ μία 101 (fem.).

440. In τρεῖς (τρία) καὶ δέκα 13 and τέτταρες (τέτταρα) καὶ δέκα 14, the first part is declined. In ordinals (13th to 19th) the forms τρειςκαιδέκατος etc. are rarely found in the best Attic.

441. a. In compound expressions like 21, 22, etc., 31, 32, etc., the numbers can be connected by καὶ in either order; but if καὶ is omitted, the larger precedes. E.g. εἷς καὶ εἴκοσι *one and twenty*, or εἴκοσι καὶ εἷς *twenty-one*; but (without καὶ) only εἴκοσιν εἷς *twenty-one*. But if the substantive precedes the number, the larger numbers are placed first; e.g. τάλαντα μῦρια καὶ τετρακισχίλια καὶ πεντακόσια καὶ ἐξήκοντα 14,560 talents.

b. In ordinals we have πρῶτος καὶ εἴκοστός *twenty-first*, and also εἴκοστός καὶ πρῶτος, etc., always with καὶ; also εἷς καὶ εἴκοστός *one and twentieth*.

c. The numbers 18 and 19, 28 and 29, 38 and 39, etc., are often expressed by δυοῖν (ἐνός) δέοντες εἴκοσι (τριαῖκοντα, τετταράκοντα, etc.); e.g. ἔτη ἐνός δέοντα τριαῖκοντα 30 years *lacking one*.

442 a. With collective nouns in the singular, especially ἡ ἵππος *cavalry*, the numerals in -οι sometimes appear in the singular; e.g. τὴν διᾱκοσίαν

ἵππον *the (troop of) 200 cavalry (200 horse)*; ἀσπίς μυριά καὶ τετρακοσίᾳ (X. An. 1. 7. 10) *10,400 shields (i.e. men with shields)*.

b. Μῦριοι means *ten thousand*; μῦριοι *innumerable*. Μῦριος sometimes has the latter sense; e.g. μῦριος χρόνος *countless time*; μῦριά πενιᾷ *incalculable poverty*.

443. Fractions are denoted in various ways: by μοῖρα or μέρος *part*, the denominator being understood as one unit larger than the numerator mentioned, e.g. τὰ πέντε μέρη $\frac{5}{6}$; or the denominator also may be mentioned, e.g. τῶν πέντε τὰς δύο μοίρας $\frac{2}{5}$; or by ordinals, e.g. πέμπτον μέρος $\frac{1}{5}$, τριτημόριον $\frac{1}{3}$, ἐπίτριτος $1\frac{1}{3}$ (*unity + $\frac{1}{3}$*); or by ἡμισυς *half* or the prefix ἡμι- *half*, e.g. ὁ ἡμισυς τοῦ ἀριθμοῦ *half the number*, ἡμιτάλαντον $\frac{1}{2}$ *talent*, τρία ἡμιτάλαντα $1\frac{1}{2}$ *talents*. Note also ἐγὼ πέμπτος *four others besides myself*; e.g. οἱ τριᾶκοντα (μετεπέμψαντό) με πέμπτον αὐτὸν εἰς τὸν θόλον *the Thirty sent for me to come to the Rotunda along with four others (lit. myself the fifth)*, Plat. Ap. 32 c.

444. a. There are no distributive numerals in Greek like Lat. singuli, bini, etc. For these the cardinals may be used; e.g. ἀνδρὶ ἐκάστῳ πέντε μνᾶς *five minas (Lat. quinas minas) to each man*. Or prepositions may be used; e.g. ἀνὰ δέκα *by tens*; ἀνὰ πέντε παρασάγγας τῆς ἡμέρας *at the rate of five parasangs (fifteen miles) a day*, X. An. 4. 6. 4; σύνδυο *two each*.

b. Multiplication is expressed by the numeral adverbs; e.g. τὰ δὲ πέντε δέκα ἐστὶν *twice five are ten*. Cf. 430. The suffixes -πλοῦς and -πλάσιος form multiplicatives, e.g. διπλοῦς *twofold*, διπλάσιος *twice as great*, διπλάσιοι *twice as many*. Cf. also διττός *twofold, double*, Hdt. διξός.

445. a. Adjectives in -αῖος are formed from the ordinals to express *time* (referring to days); e.g. τριταῖος *on the third day, two days after*, τῇ δευτεραῇ ἀπῆλθε *he departed the next day*.

b. Several adverbs express division; e.g. δίχα, διχῇ *in two parts, divided*, πολλαχῇ *in many ways*, μοναχῇ *in one way only* (412).

c. Unity is expressed in Greek by several stems: εἰς (σεμ-, 433; cf. Eng. *same*), μόνος (μονο-) *one only, alone*, (poetic) οἶος *alone* (οἶφο-), and οἶνη *ace* (οἶνᾱ-, cf. Old Lat. oinos for unus). Πρῶτος *first* is for πρό-ατος *foremost* (πρό *in front*); cf. μέσ-ατος, 362.

446. a. The signs used to denote numbers (429) include the otherwise obsolete letters Ϛ (which occupies the place of Ϝ in the alphabetic order), Ϙ, and ϙ, for 6, 90, and 900. See 3. In a numeral expression the last letter has an accent above. Thousands begin anew with ,α, with a stroke below. E.g. ,αωξη' 1868, ,δκε' 4025, ,βγ' 2003, ϙδ' 104.

b. The signs used in inscriptions of the classical period are: Ϝ = 1 or 1 *obol*, Ϙ = 1 *drachma*, ϙ = 1 *talent*, ϚϚϚ = 4, ϙ (the later π, πέντε) = 5, ϙ| = 6, Δ (δέκα) = 10, ΔΔΔ = 30, ϙ = 50, Η (heκατόν) = 100, ΗΗΗ = 300, Χ (χίλιοι) = 1000, ϙ = 5000. E.g. ΗΔΔΔΔϘϘϘ = 144 *drachmas*, ΗϙΔϙ = 165.

c. The letters of the ordinary Greek alphabet are used to number the books of the Iliad and Odyssey, each poem having twenty-four books. Α, Β, Γ, etc. are generally used for the Iliad, and α, β, γ, etc., for the Odyssey.

VERBS

447. Voices. The Greek verb has three voices: active, middle, and passive.

448. a. The middle generally signifies that the subject performs an action *on himself* or *for his own benefit* (1243); e.g. middle *βουλευομαι* *I take counsel (with myself), deliberate*, but active *συμβουλεύω* *I advise*; *λούεται* *he takes a bath*.

b. The passive employs the same forms as the middle except in the future and aorist tenses.

449. Deponent verbs have no active forms, but are used in the middle (or the middle and passive) with an active, often intransitive, sense.

450. Some deponents have the aorist in a middle form, and are called *middle deponents*; e.g. *πορίζομαι* *I provide (for myself)*, *ἐπορισάμην* *I procured*. Others make their aorist from the passive, and are called *passive deponents*; e.g. *δύναμαι* *I can*, *ἐδυνήθην* *I could*. If a deponent has both a middle and a passive aorist, the passive has a passive meaning; e.g. *βιάζομαι* *force*, *ἐβιασάμην* *forced*, *ἐβιάσθην* *was forced*. Many active verbs have only middle forms in the future, e.g. *μανθάνω* *learn*, fut. *μαθήσομαι* *shall learn*, (πηδάω) *πηδῶ* *jump*, fut. *πηδήσομαι* *shall jump*, *ἀκούω* *hear*, fut. *ἀκούσομαι* *shall hear* (verbs of perception or of physical activity).

451. Moods. There are four moods (properly so called): the indicative, subjunctive, optative, and imperative. To these is added, in the conjugation of the verb, the infinitive. The four moods, in contrast with the infinitive, are called *finite*, because their endings determine the person.

452. Tenses. There are seven tenses in the indicative: the present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The imperfect and pluperfect occur only in the indicative. There are three tenses in the subjunctive and imperative: present, aorist, and perfect. There are five in the optative and infinitive: present, future, aorist, perfect, and future perfect. The future perfect usually has a passive meaning.

453. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

454. Many verbs have tenses known as the *second aorist* (in all voices), the *second perfect* and *pluperfect* (active), and the *second future* (passive).

These tenses are generally of more simple formation than the *first* aorist, perfect, etc. Few verbs have both forms in any tense. If both forms occur, the two generally differ in meaning (for example, the first being transitive, the second intransitive), but not always; or one is used in prose, the other in poetry.

455. The aorist indicative denotes action at a point or at a single moment of past time, and corresponds generally to the indefinite or historical perfect in Latin.

456. **Number and Person.** There are three numbers: singular, dual, and plural. In each tense of the indicative, subjunctive, and optative, there are three persons, the first, second, and third; but in the dual the first person is wanting, except in rare poetic forms (582 *b*). In each tense of the imperative there are two persons, the second and third.

457. **Verbal Nouns.** Some verbal forms resemble nouns in origin or function, and are called verbal nouns. These include the infinitive, a substantive case form (dative); and participles and verbal adjectives, all of which are inflected like adjectives. Verbal adjectives end in *-τός* and *-τέος*. Those in *-τός* denote capability, e.g. *λυτός*, *capable of being loosed, soluble*, or have the force of a past participle, e.g. *γραπτός* *written*. Those in *-τέος* denote what is to be done, e.g. *γραπτέος* *to be written*. See 804.

TENSE SYSTEMS AND TENSE STEMS

458. In the conjugation of a verb, certain endings are added to different stems to show the person, number, and voice in the finite moods.

459. *a.* The middle endings differ from the active, but are used also for the passive except in the aorist passive, which has active (secondary) endings. Primary and secondary tenses have distinct endings in both active and middle.

b. Primary endings are used for the subjunctive, secondary for the optative (except in some forms of the first person singular).

460. The tenses are divided into nine classes or *tense systems*, each with its own *tense stem*. The *tense stems* are derived from a *verb stem* which is common to all the tenses. The verb stem may be either a primary base or a base to which some suffix has been added; e.g. base *ἡδ-*, *ἡδομαι* *be glad*; derived verb stem *ἀνδάν-* *ω* *make glad*; tense stem of the aor. pass. *ἡσ-θη-* *was pleased*. To form the tense stem, the verb stem may be modified by prefixing a *reduplication syllable* (543), and by adding signs for mood (573) and for tense. In some systems verb stem and tense stem may be the same.

461. The tense systems are the following:

SYSTEMS	TENSES
I <i>Present</i>	including <i>present</i> and <i>imperfect</i>
II <i>Future</i>	including <i>future active</i> and <i>middle</i>
III <i>First aorist</i>	including <i>first aorist active</i> and <i>middle</i>
IV <i>Second aorist</i>	including <i>second aorist active</i> and <i>middle</i>
V <i>First perfect</i>	including <i>first perfect</i> and <i>first pluperfect active</i>
VI <i>Second perfect</i>	including <i>second perfect</i> and <i>second pluperfect active</i>
VII <i>Perfect middle</i>	including <i>perfect</i> and <i>pluperfect middle (passive)</i> and <i>future perfect passive (middle)</i>
VIII <i>First passive</i>	including <i>first aorist</i> and <i>first future passive</i>
IX <i>Second passive</i>	including <i>second aorist</i> and <i>second future passive</i>

462. Since few verbs have both the first and the second forms of any tense (454), most verbs have only six tense systems, and many have even fewer.

463. The *principal parts* of a Greek verb are the first person singular indicative of the present, future, first aorist, first (or second) perfect active; the perfect middle, and the first (or second) aorist passive; with the second aorist (active or middle) when it occurs. If there is no future active, the future middle is given (450). The principal parts generally represent all the tense systems which the verb uses. E.g.

λύω *loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

φαίνω *show*, φανῶ, ἔφηνα, πέφαγκα (2 perf. πέφηνα), πέφασμαι, 2 aor. pass. ἐφάνην.

πράττω *do*, πράξω, ἐπράξα, 2 perf. πέπρᾱχα and πέπρᾱγα, πέπρᾱγμαι, ἐπρᾱχθην.

σκάπτω *jeer*, σκώψομαι, ἔσκωψα, ἔσκώφθην.

στέλλω *send*, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἔστάλην.

464. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists, 450) indicative. E.g.

(ἡγέομαι) ἡγοῦμαι *lead*, ἡγήσομαι, ἡγησάμην, ἡγῆμαι, ἡγήθην (in composition).

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.

γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην.

(αἰδέομαι) αἰδοῦμαι *respect*, αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην.

ἐργάζομαι *work*, ἐργάσομαι, ἡργασάμην, εἵργασμαι, ἡργάσθην.

465. When a verb forms its tense stems directly from a root or base, it is called a *primitive* verb; e.g. λύ-ω *loose*, ᾗδ-ομαι *be pleased*. When the tense stem is derived from a noun (substantive or adjective), the verb is called a *denominative*; e.g. βασιλεύ-ω *be king*, from βασιλεύς *king*; δηλό-ω *show*, from δηλός *clear*.

466. **Vowel Gradation.** The verb stem often shows different grades in quantity or form (31, 34); e.g. present λύ-ω, perfect λέ-λῦ-κα; singular τιθη-μι, plural τιθε-μεν; present λείπ-ω, 2 aorist ἔ-λιπ-ον, perfect λέ-λοιπ-α.

467. Thematic Vowel. The tense stem often ends in a vowel, *ο* or *ε* (*ω* or *η*), called the *thematic vowel*, and written *ο/ε* or *ω/η*; e.g. λέγο-μεν *we say*, λέγε-τε *you say*, subjv. λέγω-μεν, λέγη-τε. 169.

468. A verb inflected by means of this thematic *ο/ε* is said to belong to the *thematic inflection*. A verb in which this element is lacking is called *athematic*.

469. The thematic inflection includes those present, imperfect, and second aorist tenses which have the thematic vowel, and all future tenses. The endings are as follows:

a. Present and future singular indicative active end in -ω, -εις, -ει. The term *ω verb* is sometimes applied here.

b. Present and future third person plural indicative ended in -ντι, which became -νσι (101). This, with the thematic vowel, made -ονσι, which became -ουσι (75), the regular ending.

c. All past tenses in the third plural active end in -ν.

d. Middle endings -σαι and -σο lose *σ* except in the perfect and pluperfect, and then contract with the final vowel of the tense stem; e.g. λῦε-(σ)αι, λῦη (90). But contraction does not occur in the optative; e.g. λῦοι-(σ)ο, λῦοιο.

e. The imperative active second person singular has no personal ending except in the first aorist, e.g. λῦσον.

f. The infinitive active ended in -εν, which (with the thematic vowel *ε*) gave -ειν (42). The perfect infinitive has -ναι, the aorist -αι.

470. The athematic inflection includes all present and imperfect tenses which lack *ο/ε*, the endings being added directly to the tense stems. This is characteristic of *μι verbs*. The athematic inflection also includes all passive aorists (except in the subjunctive), all middle perfects and pluperfects, many second aorists, and a few second perfect and pluperfect forms.

471. Verb stems in *ω* verbs end in either a vowel or a consonant. The first are called *vowel* or *pure verbs*; e.g. λῦ-ω. If the vowel is *α, ε, or ο*, it contracts with the ending; e.g. φιλέ-ω *love*, φιλῶ. Consonant verbs either have a stop (or mute), e.g. λέγ-ω *say*, λείπ-ω *leave*, or a liquid or nasal, e.g. φέρ-ω *carry*, μέν-ω *stay*, φαιν-ω *show*.

CONJUGATION OF VERBS IN Ω

472. The following synopses include

a. All the tenses of λῦω *loose*, an uncontracted vowel verb, representing tense systems I, II, III, V, VII, VIII. 461.

b. Those tenses of λείπω *leave* — the second perfect and pluperfect active and the second aorist active and middle — which represent tense systems IV and VI.

c. The tenses of *φαίνω* show — the future and aorist active and middle of a verb the stem of which ends in a nasal or liquid; and the second aorist and second future passive — which represent tense systems II, III, and IX.

473. The paradigms include the simple and compound forms of the perfect imperative active, although it is hardly probable that the simple form occurred.

474. Each tense of *λύω* is translated in the synopsis of 475, except forms like the future perfect infinitive and participle, and the tenses of the subjunctive and optative. The meaning of these last cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than any possible translation of the forms, some of which (e.g. the future optative) cannot be used in independent sentences.

Subjunctive: *λύωμεν* or *λύσωμεν αὐτόν* *let us loose him*, *μὴ λύσῃς αὐτόν* *do not loose him*, *ἐὰν λύω* or *λύσω αὐτόν* *if I loose him*, *ἵνα αὐτόν λύω* or *λύσω* *that I may loose him*. Optative: *εἴθε λύοιμι* or *λύσαιμι αὐτόν* *O that I may loose him*, *εἰ λύοιμι* or *λύσαιμι αὐτόν* *if I should loose him*, *ἵνα αὐτόν λύοιμι* or *λύσαιμι* *that I might loose him*, *εἶπον ὅτι αὐτόν λύοιμι* *I said that I was loosing him*, *εἶπον ὅτι αὐτόν λύσαιμι* *I said that I had loosed him*, *εἶπον ὅτι αὐτόν λύσοιμι* *I said that I should loose him*.

	I. PRESENT SYSTEM	II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
ACTIVE VOICE	<i>Present and Imperfect</i>	<i>Future</i>	<i>1 Aorist</i>
Indic.	λύω <i>I loose or am loosing</i> ἐλύον <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i>
Subj.	λύω		λύσω
Opt.	λύοιμι	λύσοιμι	λύσαιμι
Imper.	λύε <i>loose</i>		λύσον <i>loose</i>
Infin.	λύειν <i>to loose</i>	λύσειν <i>to be about to loose</i>	λύσαι <i>to loose or to have loosed</i>
Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE VOICE	<i>Present and Imperfect</i>	<i>Future</i>	<i>1 Aorist</i>
Indic.	λύομαι <i>I loose (for myself)</i> ἐλύομην <i>I was loos- ing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself)</i>
Subj.	λύωμαι		λύσωμαι
Opt.	λύοίμην	λύσοίμην	λύσαιμην
Imper.	λύου <i>loose (for thyself)</i>		λύσαι <i>loose (for thyself)</i>
Infin.	λύεσθαι <i>to loose (for one's self)</i>	λύσεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or to have loosed (for one's self)</i>
Part.	λύόμενος <i>loosing (for one's self)</i>	λύσόμενος <i>about to loose (for one's self)</i>	λύσάμενος <i>having loosed (for one's self)</i>
PASSIVE VOICE	<i>Present and Imperfect</i>	VIII. FIRST PASSIVE SYSTEM	
Indic.	λύομαι <i>I am ((being))</i> ἐλύομην <i>I was ((loosed))</i>	<i>1 Future</i> λυθήσομαι <i>I shall be loosed</i>	<i>1 Aorist</i> ἐλύθην <i>I was loosed</i>
Subj.			λυθῶ (for λυθῶ)
Opt.		λυθησοίμην	λυθείην
Imper.	with same		λύθητι <i>be loosed</i>
Infin.	forms as the Middle	λυθήσεσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed or to have been loosed</i>
Part.		λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

VERBAL ADJECTIVES: { λυτός *that may be loosed, loosed*
 λυτός *that must be loosed, to be loosed*

λύω (λυ-, λυ-) loose

V. FIRST PERFECT SYSTEM	VII. PERFECT MIDDLE SYSTEM	
1 <i>Perfect and Pluperfect</i> <i>λέλυκα I have loosed</i> <i>ἐλελύκη I had loosed</i> <i>λελυκῶς ᾧ</i> or <i>λελύκω</i> <i>λελυκῶς εἶην</i> or <i>λελύκοιμι</i> <i>λελυκῶς ἴσθι</i> or [<i>λέλυκε, 473</i>] <i>λελυκέναι to have loosed</i> <i>λελυκῶς having loosed</i>		
	<i>Perfect and Pluperfect Middle</i> <i>λέλυμαι I have loosed (for myself)</i> <i>ἐλελύμην I had loosed (for myself)</i> <i>λελυμένος ᾧ</i> <i>λελυμένος εἶην</i> <i>λέλυσο (750)</i> <i>λελύσθαι to have loosed (for one's self)</i> <i>λελυμένος having loosed (for one's self)</i>	
	<i>Perf. and Pluperf. Passive</i> <i>λέλυμαι I have</i> { <i>been</i> <i>ἐλελύμην I had</i> { <i>loosed</i> with same forms as the Middle	<i>Future Perfect Passive</i> <i>λελύσομαι I shall have</i> <i>been loosed</i> <i>λελύσοίμην</i> <i>λελύσεσθαι</i> <i>λελύσόμενος</i>

476. The middle of λύω commonly means *to release for one's self, have someone released (causative), hence to ransom, deliver.*

477. SYNOPSIS OF λείπω (λείπ-, λοιπ-, λιπ-) *leave*

TENSE SYSTEM : I		II	IV	VI
ACTIVE VOICE	<i>Pres. and Impf.</i>	<i>Future</i>	<i>2 Aorist</i>	<i>2 Perf. and Plur.</i>
Indic.	λείπω ἐλείπον	λείψω	ἔλιπον	λέλοιπα ἐλελοίπη
Subj.	λείπω		λίπω	λελοιπῶς ὦ οἱ λελοίπω
Opt.	λείποιμι	λείβοιμι	λίποιμι	λελοιπῶς εἶην οἱ λελοίποιμι
Imper.	λείπε		λίπε	
Infin.	λείπειν	λείφειν	λιπεῖν	λελοιπέναι
Part.	λείπων	λείφων	λιπών	λελοιπώς
				VII
MIDDLE VOICE	<i>Pres. and Impf.</i>	<i>Future</i>	<i>2 Aorist</i>	<i>Perf. and Plur. Middle (Passive)</i>
Indic.	λείπομαι ἐλειπόμην	λείβομαι	ἔλιπόμην	λέλειμμαι ἐλελείμμην
Subj.	λείπωμαι		λίπωμαι	λελειμμένος ὦ
Opt.	λειποίμην	λειβοίμην	λιποίμην	λελειμμένος εἶην
Imper.	λείπου		λιποῦ	λέλειψο
Infin.	λείπεσθαι	λείψεσθαι	λιπέσθαι	λελεῖφθαι
Part.	λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
		VIII		
PASSIVE VOICE	<i>Pres. and Impf.</i>	<i>1 Future</i>	<i>1 Aorist</i>	<i>Future Perfect</i>
Indic.		λειφθήσομαι		λελείψομαι
Subj.	same forms as the Middle		ἐλείφθην λειφθῶ (for λειφθέω)	
Opt.		λειφθσοίμην	λειφθείην	λελειψοίμην
Imper.			λειφθῆτι	
Infin.		λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
Part.		λειφθησόμενος	λειφθεῖς	λελειψόμενος

VERBAL ADJECTIVES : λειπτός, λειπτέος

TENSE SYSTEM: I			II	III	V	VI
ACTIVE VOICE Indic. Subj. Opt. Imper. Infín. Part.	<i>Pres. and Impf.</i> φαίνω ἐφαίνων φαίνω		<i>Future</i> (φανέω) φανῶ	1 Aorist ἔφην φήνω	1 Perf. and Plup. πέφαγκα ἐπεφάγκη πεφηνῶς ὦ οἱ πεφάρκω	2 Perf. and Plup. πέφην
	φαίνομι		(φανέομαι) φανοῖμι or (φανείην) φανοίην	φήναιμι	πεφάρκως ἔην οἱ πεφάρκοιμι	πεφηνῶς ἔην οἱ
	φαῖνε φαίνειν φαίνων		(φανέειν) φανείν (φανέων) φανῶν	φήνον φήναι φήνᾶς	[πέφαγκε] πεφαγκέναι πεφαγκώς	[πέφηνε] πεφηνέναι πεφηνῶς
	<i>Pres. and Impf.</i> φαίνομαι ἐφανόμεν φαίνωμαι φανοίμεν φαίνου φαίνεσθαι φανόμενος		<i>Future</i> (φανέομαι) φανοῦμαι (φανείμεν) φανοίμεν (φανέεσθαι) φανείσθαι (φανόμενος) φανούμενος	1 Aorist ἔφηνάμην φήνωμαι φηνοίμην φήναι φήνασθαι φηνάμενος	VII <i>Perf. and Plup. Middle (Passive)</i> πέφασμαι ἐπεφάσμην πεφασμένος ὦ πεφασμένος ἔην [πέφασσο] πεφάνσθαι πεφασμένος	
	<i>Pres. and Impf.</i> same forms as the Middle		IX <i>2 Future</i> φανήσομαι φανησοίμην φανήσεσθαι φανησόμενος		VIII <i>1 Aorist</i> ἐφάσθην φάνθῶ (for φανθέω) φασθέην φάνθητι φανθήναι φανθείς	
PASSIVE VOICE Indic. Subj. Opt. Imper. Infín. Part.					1 Future Passive wanting	

VERBAL ADJECTIVE: φαντός (in compound ἄφαντος invisible)

479. a. The first perfect πέφαγκα means *I have shown*; the second perfect πέφηνα means *I have appeared*.

b. The passive of φαίνω means properly *to be shown* or *made evident*, *transpire*; the middle, *to appear* (*show one's self*). The second future passive φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from φανοῦμαι; but ἐφάνθην is generally passive, *I was shown*, while ἐφάνην is *I appeared*. The aorist middle ἐφηνάμην means *I showed*; the simple form is rare and poetic, but ἀπεφηνάμην *I declared* is common.

480.

1. ACTIVE VOICE OF λύω

		Present	Imperfect	Future
INDICATIVE	S.	1. λύω	ἔλυον	λύσω
		2. λύεις	ἔλυες	λύσεις
		3. λύει	ἔλυε	λύσει
	D.	2. λύετον	ἐλύετον	λύσετον
		3. λύετον	ἐλύετην	λύσετον
	P.	1. λύομεν	ἐλύομεν	λύσομεν
		2. λύετε	ἐλύετε	λύσετε
		3. λύουσι	ἐλύον	λύσουσι
SUBJUNCTIVE	S.	1. λύω		
		2. λύῃς		
		3. λύῃ		
	D.	2. λύητον		
		3. λύητον		
	P.	1. λύωμεν		
		2. λύητε		
		3. λύωσι		
OPTATIVE	S.	1. λύοιμι		λύσοιμι
		2. λύοις		λύσοις
		3. λύοι		λύσοι
	D.	2. λύοιτον		λύσοιτον
		3. λύοίτην		λύσοίτην
	P.	1. λύοιμεν		λύσοιμεν
		2. λύοιτε		λύσοιτε
		3. λύοιεν		λύσοιεν
IMPERATIVE	S.	2. λυέτω		
		3. λυέτω		
	D.	2. λυέτω		
		3. λυέτω		
	P.	2. λυέτε		
		3. λυόντων		

	<i>Present</i>		<i>Future</i>
INFINITIVE	λύειν		λύσειν
PARTICIPLE	λύων, λύουσα, λύον (329)		λύσων, λύσουσα, λύσον (329)
	1 Aorist	1 Perfect	1 Pluperfect
INDIC.	S. { 1. ἔλυσα 2. ἔλυσας 3. ἔλυσε	λέλυκα λέλυκας λέλυκε	ἔλελύκη ἔλελύκης ἔλελύκει
	D. { 2. ἐλύσατον 3. ἐλύσάτην	λελύκατον λελύκατον	ἐλελύκετον ἐλελύκήτην
	P. { 1. ἐλύσαμεν 2. ἐλύσατε 3. ἔλυσαν	λελύκαμεν λελύκατε λελύκασι	ἐλελύκεμεν ἐλελύκετε ἐλελύκεσαν (See 709)
SUBJ.	S. { 1. λύσω 2. λύσης 3. λύσῃ	λελυκῶς ᾧ (752) or λελύκω λελυκῶς ᾗς or λελύκης λελυκῶς ᾗ or λελύκη	
	D. { 2. λύσητον 3. λύσητον	λελυκότε ᾗτον or λελύκητον λελυκότε ᾗτον or λελύκητον	
	P. { 1. λύσωμεν 2. λύσητε 3. λύσωσι	λελυκότες ὦμεν or λελύκωμεν λελυκότες ᾗτε or λελύκητε λελυκότες ὦσι or λελύκωσι	
OPT.	S. { 1. λύσαιμι 2. λύσαις, λύσειας 3. λύσαι, λύσειε	λελυκῶς εἶην (765) or λελύκοιμι, -οίην λελυκῶς εἶης or λελύκοις, -οίης λελυκῶς εἷη or λελύκοι, -οίη	
	D. { 2. λύσαιτον 3. λύσαίτην	λελυκότε εἶητον, εἶτον, or λελύκοιτον λελυκότε εἶήτην, εἶτην, or λελυκοίτην	
	P. { 1. λύσαιμεν 2. λύσαιτε 3. λύσαιεν, λύσειαν	λελυκότες εἶημεν, εἶμεν, or λελύκοιμεν λελυκότες εἶητε, εἶτε, or λελύκοιτε λελυκότες εἶσαν, εἶεν, or λελύκοιεν	
IMPER.	S. { 2. λύσον 3. λύσάτω	λελυκῶς ἔσθι (473) or [ἔλυκε λελυκῶς ἔστω or λελυκέτω	
	D. { 2. λύσατον 3. λύσάτων	λελυκότε ἔστων or λελύκετον λελυκότε ἔστων or λελυκέτων	
	P. { 2. λύσατε 3. λύσάντων	λελυκότες ἔστε or λελύκετε] λελυκότες ὄντων	
INFIN.	λύσαι	λελυκέναι	
PART.	λύσᾱς, λύσᾱσα, λύσαν (329)	λελυκῶς, λελυκυῖα, λελυκός (329)	

2. MIDDLE VOICE OF λύω

		<i>Present</i>	<i>Imperfect</i>	<i>Future</i>
INDICATIVE	S.	1. λύομαι	ἐλύόμην	λύσομαι
		2. λύῃ, λύει	ἐλύου	λύσῃ, λύσει
		3. λύεται	ἐλύετο	λύσεται
	D.	2. λύεσθον	ἐλύεσθον	λύσεσθον
		3. λύεσθον	ἐλύεσθην	λύσεσθον
	P.	1. λυόμεθα	ἐλυόμεθα	λυσόμεθα
		2. λύεσθε	ἐλύεσθε	λύσεσθε
		3. λύονται	ἐλύοντο	λύσονται
SUBJUNCTIVE	S.	1. λύωμαι		
		2. λύῃ		
		3. λύῃται		
	D.	2. λύῃσθον		
		3. λύῃσθον		
	P.	1. λυώμεθα		
		2. λύῃσθε		
		3. λύωνται		
OPTATIVE	S.	1. λυοίμην		λυσοίμην
		2. λυοιο		λυσοιο
		3. λυοιτο		λυσοιτο
	D.	2. λυοίσθον		λυσοίσθον
		3. λυοίσθην		λυσοίσθην
	P.	1. λυοίμεθα		λυσοίμεθα
		2. λυοίσθε		λυσοίσθε
		3. λυοιντο		λυσοιντο
IMPERATIVE	S.	2. λύου		
		3. λυέσθω		
	D.	2. λύεσθον		
		3. λυέσθων		
	P.	2. λυέσθε		
		3. λυέσθων		
INFINITIVE		λύεσθαι		λύσεσθαι
PARTICIPLE		λυόμενος, λυομένη, λυόμενον (295)		λυσόμενος, -η, -ον (295)

		1 Aorist	Perfect	Pluperfect
INDICATIVE	S.	1. ἐλϋσάμην	λέλυμαι	ἐλελύμην
		2. ἐλϋσω	λέλυσαι	ἐλέλυσο
		3. ἐλϋσατο	λέλυνται	ἐέλελυτο
	D.	2. ἐλϋσασθον	λέλυσθον	ἐέλελυσθον
		3. ἐλϋσάσθην	λέλυσθον	ἐέλελύσθην
	P.	1. ἐλϋσάμεθα	λελύμεθα	ἐελέλύμεθα
		2. ἐλϋσασθε	λέλυσθε	ἐέλελυσθε
		3. ἐλϋσαντο	λέλυνται	ἐέλελυντο
SUBJUNCTIVE	S.	1. λϋσώμαι	λελυμένος ᾧ	
		2. λϋσῃ	λελυμένος ᾗς	
		3. λϋσῇται	λελυμένος ᾗ	
	D.	2. λϋσῃσθον	λελυμένῳ ᾗτον	
		3. λϋσῃσθον	λελυμένῳ ᾗτον	
	P.	1. λϋσώμεθα	λελυμένοι ᾧμεν	
		2. λϋσῃσθε	λελυμένοι ᾗτε	
		3. λϋσωνται	λελυμένοι ᾧσι	
OPTATIVE	S.	1. λϋσαίμην	λελυμένος εἶην	
		2. λϋσαιο	λελυμένος εἶης	
		3. λϋσαιτο	λελυμένος εἶη	
	D.	2. λϋσαισθον	λελυμένῳ εἶητον or εἶτον	
		3. λϋσαισθην	λελυμένῳ εἶήτην or εἶτην	
	P.	1. λϋσαίμεθα	λελυμένοι εἶημεν or εἶμεν	
		2. λϋσαισθε	λελυμένοι εἶητε or εἶτε	
		3. λϋσαιντο	λελυμένοι εἶησαν or εἶεν	
IMPERATIVE	S.	2. λϋσαι	λέλυσο (782)	
		3. λϋσάσθω	λελύσθω (781)	
	D.	2. λϋσασθον	λέλυσθον	
		3. λϋσάσθων	λελύσθων	
	P.	2. λϋσασθε	λέλυσθε	
		3. λϋσάσθων	λελύσθων	
INFINITIVE		λϋσασθαι	λελύσθαι	
PARTICIPLE		λϋσάμενος, -η, -ον (295)	λελυμένος, -η, -ον (295)	

3. PASSIVE VOICE OF λύω

		<i>Future Perfect</i>	<i>1 Aorist</i>	<i>1 Future</i>
INDICATIVE	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθῃς	λυθήσῃ, λυθήσει
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελυσόμεθα	ἐλύθημεν	λυθησόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
SUBJUNCTIVE	S.	1.	λυθῶ (757)	
		2.	λυθῇς	
		3.	λυθῇ	
	D.	2.	λυθῇτον	
		3.	λυθῇτον	
	P.	1.	λυθῶμεν	
		2.	λυθῇτε	
		3.	λυθῶσι	
OPTATIVE	S.	1. λελυσοίμην	λυθείην	λυθησοίμην
		2. λελύσοιο	λυθείης	λυθήσοιο
		3. λελύσοιτο	λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελυσοίσθην	λυθείτην or λυθείήτην	λυθησοίσθην
	P.	1. λελυσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
IMPERATIVE	S.	2.	λύθητι	
		3.	λυθήτω	
	D.	2.	λύθητον	
		3.	λυθήτων	
	P.	2.	λύθητε	
		3.	λυθέντων	
INFINITIVE		λελύσασθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE		λελυσόμενος,	λυθείς, λυθείσα,	λυθησόμενος,
		-η, -ον (295)	λυθέν (329)	-η, -ον (295)

481. SECOND AORIST (ACTIVE AND MIDDLE) AND SECOND PERFECT AND PLUPERFECT (ACTIVE) OF λείπω *leave*. SYSTEMS IV AND VI

		2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
IND.	S.	1. ἔλιπον	ἐλιπόμην	λέλοιπα	ἐλελοίπη
		2. ἔλιπες	ἐλίπου	λέλοιπας	ἐλελοίπης
		3. ἔλιπε	ἐλίπετο	λέλοιπε	ἐλελοίπει
	D.	2. ἐλίπετον	ἐλίπεσθον	λελοίπατον	ἐλελοίπετον
		3. ἐλίπέτην	ἐλίπέσθην	λελοίπατον	ἐλελοίπέτην
	P.	1. ἐλίπομεν	ἐλιπόμεθα	λελοίπαμεν	ἐλελοίπεμεν
		2. ἐλίπετε	ἐλίπεσθε	λελοίπατε	ἐλελοίπετε
		3. ἔλιπον	ἐλίποντο	λελοίπασι	ἐλελοίπεσαν
SUBJ.	S.	1. λίπω	λίπωμαι	λελοιπῶς ᾧ οἱ λελοίπω	
		2. λίπῃς	λίπῃ	λελοιπῶς ᾗς οἱ λελοίπῃς	
		3. λίπῃ	λίπῃται	λελοιπῶς ᾗ οἱ λελοίπῃ	
	D.	2. λίπητον	λίπησθον	λελοιπότε ᾗτον οἱ λελοίπητον	
		3. λίπητον	λίπησθον	λελοιπότε ᾗτον οἱ λελοίπητον	
	P.	1. λίπωμεν	λιπώμεθα	λελοιπότες ᾧμεν οἱ λελοίπωμεν	
		2. λίπητε	λίπησθε	λελοιπότες ᾗτε οἱ λελοίπητε	
		3. λίπωσι	λίπωνται	λελοιπότες ᾧσι οἱ λελοίπωσι	
OPT.	S.	1. λίποιμι	λιποίμην	λελοιπῶς εἶην οἱ λελοίποιμι	
		2. λίποις	λίποιο	λελοιπῶς εἶης οἱ λελοίποις	
		3. λίποι	λίποιτο	λελοιπῶς εἶη οἱ λελοίποι	
	D.	2. λίποιτον	λίποισθον	λελοιπότε εἶητον, εἶτον, οἱ λελοίποιτον	
		3. λιποίτην	λιποίσθην	λελοιπότε εἶήτην, εἶτην, οἱ λελοίποιτην	
	P.	1. λίποιμεν	λιποίμεθα	λελοιπότες εἶμεν, εἶμεν, οἱ λελοίποιμεν	
		2. λίποιτε	λίποισθε	λελοιπότες εἶητε, εἶτε, οἱ λελοίποιτε	
		3. λίποιεν	λίπουντο	λελοιπότες εἶσαν, εἶεν, οἱ λελοίποιεν	
IMP.	S.	2. λίπε	λιποῦ		
		3. λιπέτω	λιπέσθω		
	D.	2. λίπετον	λίπεσθον		
		3. λιπέτων	λιπέσθων		
	P.	2. λίπετε	λίπεσθε		
		3. λιπόντων	λιπέσθων		
INF.		λιπεῖν	λιπέσθαι	λελοιπέναι	
PART.		λιπών,	λιπόμενος,	λελοιπῶς,	
		λιπούσα,	-η, -ον	λελοιπιῦα,	
		λιπόν	(295)	λελοιπός	
		(329)		(329)	

CONTRACT VERBS

482. Vowel or pure verbs (471) with stems ending in *a*, *e*, or *o* are contracted in the present and imperfect. See 39-47. The present and imperfect active and middle (passive) of *τιμάω* *honor*, *φιλέω* *love*, and *δηλόω* *manifest* are thus inflected:

ACTIVE

PRESENT INDICATIVE

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάεις)	τιμᾷς	(φιλέεις)	φιλεῖς	(δηλόεις)	δηλοῖς
	3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
	3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
P.	1. (τιμάομεν)	τιμῶμεν	(φιλέομεν)	φιλοῦμεν	(δηλόομεν)	δηλοῦμεν
	2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε)	δηλοῦτε
	3. (τιμάουσι)	τιμῶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

PRESENT SUBJUNCTIVE

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάῃς)	τιμᾷς	(φιλέῃς)	φιλήῃς	(δηλόῃς)	δηλοῖς
	3. (τιμάῃ)	τιμᾷ	(φιλέῃ)	φιλήῃ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλήητον	(δηλόητον)	δηλῶτον
	3. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλήητον	(δηλόητον)	δηλῶτον
P.	1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλόωμεν)	δηλῶμεν
	2. (τιμάητε)	τιμᾶτε	(φιλέητε)	φιλήητε	(δηλόητε)	δηλῶτε
	3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλόωσι)	δηλῶσι

PRESENT OPTATIVE (see 769)

S.	1. (τιμαοῖην)	τιμῶην	(φιλεοῖην)	φιλοῖην	(δηλοοῖην)	δηλοῖην
	2. (τιμαοῖης)	τιμῶης	(φιλεοῖης)	φιλοῖης	(δηλοοῖης)	δηλοῖης
	3. (τιμαοῖη)	τιμῶη	(φιλεοῖη)	φιλοῖη	(δηλοοῖη)	δηλοῖη
D.	2. (τιμαοῖητον)	τιμῶητον	(φιλεοῖητον)	φιλοῖητον	(δηλοοῖητον)	δηλοῖητον
	3. (τιμαοῖήτην)	τιμῶήτην	(φιλεοῖήτην)	φιλοῖήτην	(δηλοοῖήτην)	δηλοῖήτην
P.	1. (τιμαοῖημεν)	τιμῶημεν	(φιλεοῖημεν)	φιλοῖημεν	(δηλοοῖημεν)	δηλοῖημεν
	2. (τιμαοῖητε)	τιμῶητε	(φιλεοῖητε)	φιλοῖητε	(δηλοοῖητε)	δηλοῖητε
	3. (τιμαοῖησαν)	τιμῶησαν	(φιλεοῖησαν)	φιλοῖησαν	(δηλοοῖησαν)	δηλοῖησαν
OR						
S.	1. (τιμαοίμι)	τιμῶμι	(φιλέοιμι)	φιλοῖμι	(δηλόοιμι)	δηλοῖμι
	2. (τιμαοίς)	τιμῶς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	3. (τιμαοί)	τιμῶ	(φιλέοι)	φιλοῖ	(δηλόοι)	δηλοῖ
D.	2. (τιμαοίτον)	τιμῶτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμαοίτην)	τιμῶτην	(φιλεοίτην)	φιλοῖτην	(δηλοοίτην)	δηλοῖτην
P.	1. (τιμαοίμεν)	τιμῶμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμαοίτε)	τιμῶτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμαοίεν)	τιμῶεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλοῖεν

PRESENT IMPERATIVE

S.	{	2. (τῆμαε)	τῆμα	(φίλεε)	φίλει	(δήλοε)	δήλου
		3. (τῆμαέτω)	τῆμάτω	(φιλέετω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	{	2. (τῆμαέτον)	τῆμάτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλούτον
		3. (τῆμαέτων)	τῆμάτων	(φιλέετων)	φιλείτων	(δηλοέτων)	δηλούτων
P.	{	2. (τῆμαέτε)	τῆμάτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλούτε
		3. (τῆμαόντων)	τῆμώντων	(φιλεόντων)	φιλούντων	(δηλούντων)	δηλούντων

PRESENT INFINITIVE

(τῆμαῖεν)	τῆμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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PRESENT PARTICIPLE (see 336)

(τῆμάων)	τῆμῶν	(φιλέων)	φιλῶν	(δηλόων)	δηλῶν
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IMPERFECT

S.	{	1. (ἐτῆμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν
		2. (ἐτῆμαες)	ἐτίμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
		3. (ἐτῆμαε)	ἐτίμα	(ἐφίλεε)	ἐφίλει	(ἐδήλοε)	ἐδήλου
D.	{	2. (ἐτῆμαέτον)	ἐτίμάτον	(ἐφίλεετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
		3. (ἐτῆμαέτην)	ἐτίμάτην	(ἐφιλέετην)	ἐφιλείτην	(ἐδηλόετην)	ἐδηλούτην
P.	{	1. (ἐτῆμαόμεν)	ἐτίμῶμεν	(ἐφιλέομεν)	ἐφιλούμεν	(ἐδηλόομεν)	ἐδηλούμεν
		2. (ἐτῆμαέτε)	ἐτίμάτε	(ἐφιλέετε)	ἐφιλείτε	(ἐδηλόετε)	ἐδηλούτε
		3. (ἐτῆμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν

MIDDLE AND PASSIVE

PRESENT INDICATIVE

S.	{	1. (τῆμαόμαι)	τῆμῶμαι	(φιλέομαι)	φιλούμαι	(δηλόομαι)	δηλούμαι
		2. (τῆμάη, τῆμάει)	τῆμαῖ	(φιλέη, φιλέει)	φιλήῃ, φιλεῖ	(δηλόη, δηλόει)	δηλοῖ
		3. (τῆμάεται)	τῆμάται	(φιλέεται)	φιλεῖται	(δηλόεται)	δηλούται
D.	{	2. (τῆμάεσθον)	τῆμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
		3. (τῆμάεσθον)	τῆμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
P.	{	1. (τῆμαόμεθα)	τῆμῶμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
		2. (τῆμάεσθε)	τῆμάσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
		3. (τῆμαόνται)	τῆμώνται	(φιλέονται)	φιλούνται	(δηλούνται)	δηλούνται

PRESENT SUBJUNCTIVE

S.	{	1. (τῆμάωμαι)	τῆμῶμαι	(φιλέωμαι)	φιλώμαι	(δηλώωμαι)	δηλώμαι
		2. (τῆμάη)	τῆμαῖ	(φιλέη)	φιλήῃ	(δηλόη)	δηλοῖ
		3. (τῆμάηται)	τῆμάται	(φιλέηται)	φιλήῃται	(δηλόηται)	δηλώται
D.	{	2. (τῆμάησθον)	τῆμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
		3. (τῆμάησθον)	τῆμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
P.	{	1. (τῆμάωμεθα)	τῆμῶμεθα	(φιλέωμεθα)	φιλώμεθα	(δηλώωμεθα)	δηλώμεθα
		2. (τῆμάησθε)	τῆμάσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλώσθε
		3. (τῆμάωνται)	τῆμώνται	(φιλέωνται)	φιλώνται	(δηλόωνται)	δηλώνται

PRESENT OPTATIVE

S.	1. (τῖμασιμην) τῖμῶμην (φιλεοίμην) φιλοίμην (δηλοοίμην) δηλοίμην
	2. (τῖμάοιο) τῖμῶ (φιλέοιο) φιλοῖο (δηλόοιο) δηλοῖο
	3. (τῖμάοιτο) τῖμῶτο (φιλέοιτο) φιλοῖτο (δηλόοιτο) δηλοῖτο
D.	2. (τῖμάοισθον) τῖμῶσθον (φιλέοισθον) φιλοῖσθον (δηλόοισθον) δηλοῖσθον
	3. (τῖμαοίστην) τῖμῶστην (φιλεοίστην) φιλοίστην (δηλοοίστην) δηλοίστην
P.	1. (τῖμαοίμεθα) τῖμῶμεθα (φιλεοίμεθα) φιλοίμεθα (δηλοοίμεθα) δηλοίμεθα
	2. (τῖμάοισθε) τῖμῶσθε (φιλέοισθε) φιλοῖσθε (δηλόοισθε) δηλοῖσθε
	3. (τῖμάοιντο) τῖμῶντο (φιλέοιντο) φιλοῖντο (δηλόοιντο) δηλοῖντο

PRESENT IMPERATIVE

S.	2. (τῖμάου) τῖμῶ (φιλέου) φιλοῦ (δηλόου) δηλοῦ
	3. (τῖμάεσθω) τῖμᾶσθω (φιλέεσθω) φιλείσθω (δηλόεσθω) δηλοῦσθω
D.	2. (τῖμάεσθον) τῖμᾶσθον (φιλέεσθον) φιλείσθον (δηλόεσθον) δηλοῦσθον
	3. (τῖμάεσθων) τῖμᾶσθων (φιλέεσθων) φιλείσθων (δηλόεσθων) δηλοῦσθων
P.	2. (τῖμάεσθε) τῖμᾶσθε (φιλέεσθε) φιλείσθε (δηλόεσθε) δηλοῦσθε
	3. (τῖμάεσθων) τῖμᾶσθων (φιλέεσθων) φιλείσθων (δηλόεσθων) δηλοῦσθων

PRESENT INFINITIVE

(τῖμάεσθαι) τῖμᾶσθαι (φιλέεσθαι) φιλείσθαι (δηλόεσθαι) δηλοῦσθαι

PRESENT PARTICIPLE

(τῖμαόμενος) τῖμώμενος (φιλεόμενος) φιλούμενος (δηλοόμενος) δηλούμενος

IMPERFECT

S.	1. (ἐτῖμαόμην) ἐτῖμῶμην (ἐφιλεόμην) ἐφιλούμην (ἐδηλοόμην) ἐδηλούμην
	2. (ἐτῖμάου) ἐτῖμῶ (ἐφιλέου) ἐφιλοῦ (ἐδηλόου) ἐδηλοῦ
	3. (ἐτῖμάετο) ἐτῖμᾶτο (ἐφιλέετο) ἐφιλείτο (ἐδηλόετο) ἐδηλοῦτο
D.	2. (ἐτῖμάεσθον) ἐτῖμᾶσθον (ἐφιλέεσθον) ἐφιλείσθον (ἐδηλόεσθον) ἐδηλοῦσθον
	3. (ἐτῖμάεστην) ἐτῖμᾶστην (ἐφιλέεστην) ἐφιλείστην (ἐδηλόεστην) ἐδηλοῦστην
P.	1. (ἐτῖμαόμεθα) ἐτῖμῶμεθα (ἐφιλεόμεθα) ἐφιλούμεθα (ἐδηλοόμεθα) ἐδηλούμεθα
	2. (ἐτῖμάεσθε) ἐτῖμᾶσθε (ἐφιλέεσθε) ἐφιλείσθε (ἐδηλόεσθε) ἐδηλοῦσθε
	3. (ἐτῖμάοντο) ἐτῖμῶντο (ἐφίλεοντο) ἐφιλοῦντο (ἐδηλόοντο) ἐδηλοῦντο

483. The uncontracted forms of these tenses are not Attic except a few occurrences in poetry. Uncontracted verbs in *aw* sometimes occur in Homer, but most of them were later displaced by forms in *ow* (659); those in *ew* are common in Homer; in Herodotus *ε + o* sounds (*o, ω, οι*) are always uncontracted, but *ε + e* sounds (*ε, ει, η*) are contracted. Verbs in *ow* are never used in the uncontracted forms. For dialect forms of these verbs, see 659–661.

484. SYNOPSIS OF *τιμάω*, *φιλέω*, *δηλόω*, AND *θηράω* *hunt*,
IN THE INDICATIVE OF ALL VOICES

ACTIVE

Pres.	τιμῶ	φιλῶ	δηλῶ	θηρῶ
Impf.	ἐτίμων	ἐφίλουν	ἐδήλουν	ἐθήρων
Fut.	τιμήσω	φιλήσω	δηλώσω	θηράσω
Aor.	ἐτίμησα	ἐφίλησα	ἐδήλωσα	ἐθήρασα
Perf.	τετίμηκα	πεφίληκα	δεδήλωκα	τεθήρακα
Plup.	ἐτετίμηκη	ἐπεφιλήκη	ἐδεδηλώκη	ἐτεθήρακη

MIDDLE

Pres.	τιμῶμαι	φιλοῦμαι	δηλοῦμαι	θηρῶμαι
Impf.	ἐτιμώμην	ἐφιλούμην	ἐδηλούμην	ἐθηρώμην
Fut.	τιμήσομαι	φιλήσομαι	δηλώσομαι	θηράσομαι
Aor.	ἐτιμήσάμην	ἐφιλησάμην	ἐδηλῶσάμην	ἐθηρᾶσάμην
Perf.	τετίμημαι	πεφίλημαι	δεδήλωμαι	τεθήρᾶμαι
Plup.	ἐτετιμήμην	ἐπεφιλήμην	ἐδεδηλώμην	ἐτεθηρᾶμην

PASSIVE

Pres. and Impf.: same as Middle.

Fut.	τιμηθήσομαι	φιληθήσομαι	δηλωθήσομαι	(θηρᾶθήσομαι)
Aor.	ἐτιμήθην	ἐφιλήθην	ἐδηλώθην	ἐθηρᾶθην

Perf. and Plup.: same as Middle.

Fut. Perf.	τετιμήσομαι	πεφιλήσομαι	δεδηλώσομαι	(τεθηρᾶσομαι)
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485. *a*. Some dissyllabic verbs in *εω* contract only *εε* and *εει*. E.g. *πλέω sail* has pres. *πλέω, πλείς, πλεί, πλείτον, πλέομεν, πλείτε, πλέουσι*; imperf. *ἔπλεον, ἔπλεις, ἔπλει, ἐπλείτον, ἐπλείτην, ἐπλέομεν, ἐπλείτε, ἔπλεον*; subj. *πλέω*; opt. *πλόοιμι*; infin. *πλεῖν*; partic. *πλέων, πλέουσα, πλέον*. The stem originally ended in *υ(ϝ)*, for which see 37. So *θέω run, πνέω breathe, ῥέω flow, χέω pour*. Cf. 611. *Δέω want*, for *δευ(σ)ω*, has *δεῖς, δεῖ, δέομεν*; subj. *δέη*; opt. *δέοι*; infin. *δεῖν*; neut. partic. *δέον*. *Δέομαι want, request*, has *δέει* (2d pers.), *δείται, δεόμεθα*.

b. *Δέω bind* (for *δειω*) is contracted in most forms; e.g. *δοῦσι, δοῦμαι, δοῦνται, ἔδουν*, neut. partic. *δοῦν*.

486. A few verbs in *αω* have *η* for *ᾱ* in the contracted forms, since the stem had *η*, not *α*; e.g. *διψάω, διψῶ thirst, διψῆς, διψῆ, διψήτε*; imperf. *ἐδιψων, ἐδιψης, ἐδιψη*; infin. *διψῆν*. So *ζάω live, κνάω scrape, νάω spin, πεινάω hunger, σμάω wipe, χράω give oracles*, with *χράομαι use*, and *ψάω rub*. *Ζάω* and *χράομαι* are thus inflected:

	INDIC. AND SUBJ.	IMPERATIVE	IMPERFECT	INFINITIVE
S.	1. ζῶ	χρῶμαι	ἔζων	ἐχρώμην
	2. ζῆς	χρῆ	ζῆς	ἐχρῶ
	3. ζῆ	χρήται	ζῆτω	ἐχρήτο
D.	2. ζήτον	χρήσθον	ζήτητον	ἐχρήσθον
	3. ζήτον	χρήσθον	ζήτων	ἐχρήσθων
				ζῶν χρώμενος

	INDIC. AND SUBJ.	IMPERATIVE	IMPERFECT
P.	1. ζῶμεν χρώμεθα		ἔζωμεν ἐχρώμεθα
	2. ζήτε χρησθε	ζήτε χρησθε	ἔζητε ἐχρήσθε
	3. ζῶσι χρώνται	ζώντων χρήσθων	ἔζων ἐχρώντο

487. Herodotus uses a weak stem in *a* for *η*, e.g. χρᾶται, κνᾶν, σμᾶν. The strong form χρη- gave imper. χρῆο, partic. χρηόμενος, which in Herodotus become χρέω, χρεώμενος (33).

488. Πῖγρόω *shiver* has infinitive πῖγῶν (with πῖγοῦν), and optative πῖγῶην. Ἰδρόω *wash* has ἰδρῶσι, ἰδρῶη, ἰδρῶντι, etc.

Λούω *wash* sometimes drops *υ* before a short vowel (37), and is then inflected like δηλώω; e.g. ἔλου for ἔλου-ε, λούμαι for λόυ-ομαι.

489. The third person singular of the imperfect active does not take *ν* movable in the contracted form; e.g. ἐφίλεε or ἐφίλεεν gives ἐφίλει (never ἐφίλειν). See 112.

490. For -ᾶν (not -ᾷν) and -οῦν in the infinitive, see 45 *e*.

CONSONANT VERBS

491. Stems ending in a consonant are in general inflected like pure verbs which do not contract. But in liquid and nasal verbs the future active and middle are inflected like contract verbs in ἔω.

492. FUTURE AND FIRST AORIST ACTIVE AND MIDDLE AND SECOND AORIST AND SECOND FUTURE PASSIVE OF φαίνω

		Future Active	Future Middle	1 Aorist Active
INDICATIVE	S.	1. φανῶ	φανοῦμαι	ἔφηνα
		2. φανείς	φανῆ, φανεί	ἔφηνας
		3. φανεί	φανείται	ἔφηνε
	D.	2. φανείτον	φανείσθον	ἐφήνατον
		3. φανείτον	φανείσθον	ἐφηνάτην
	P.	1. φανοῦμεν	φανοῦμεθα	ἐφήναμεν
		2. φανείτε	φανείσθε	ἐφήνατε
		3. φανοῦσι	φανοῦνται	ἐφηναν
SUBJUNCTIVE	S.	1.		φήνω
		2.		φήνης
		3.		φήνη
	D.	2.		φήνητον
		3.		φήνητον
	P.	1.		φήνωμεν
		2.		φήνητε
		3.		φήνωσι

		<i>Future Active</i>	<i>Future Middle</i>	<i>1 Aorist Active</i>	
OPTATIVE	S. {	1. φανοῖν or φανοῖμι	φανοίμην	φήναιμι	
		2. φανοῖς or φανοῖς	φανοῖο	φήναις or φήνειας	
		3. φανοῖ or φανοῖ	φανοῖτο	φήναι or φήνεις	
	D. {	2. φανοῖτον	φανοῖσθον	φήναιτον	
		3. φανόιτην	φανοῖσθην	φήναιτην	
	P. {	1. φανοίμεν	φανοίμεθα	φήναιμεν	
		2. φανοῖτε	φανοῖσθε	φήναιτε	
		3. φανοῖεν	φανοῖντο	φήναιεν or φήνειαν	
	IMPERATIVE	S. {	2.		φήνον
3.				φήνάτω	
D. {		2.		φήνατον	
		3.		φήνάτων	
P. {		2.		φήνατε	
		3.		φήνάτων	
INFINITIVE		φανεῖν	φανεῖσθαι	φήναι	
PARTICIPLE		φανῶν, φανοῦσα, φανοῦν (336)	φανοῦμενος, -η, -ον (295)	φήνᾱς, φήνᾱσα, φήναν (329)	
INDICATIVE	S. {	1 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass.	
		1. ἐφηνάμην	ἐφάνην	φανήσομαι	
		2. ἐφῆνω	ἐφάνης	φανήσῃ, φανήσῃ	
		3. ἐφήνατο	ἐφάνη	φανήσεται	
		D. {	2. ἐφήνασθον	ἐφάνητον	φανήσεσθον
			3. ἐφηνάσθην	ἐφάνητην	φανήσεσθον
		P. {	1. ἐφηνάμεθα	ἐφάνημεν	φανησόμεθα
			2. ἐφῆνασθε	ἐφάνητε	φανήσεσθε
			3. ἐφῆναντο	ἐφάνησαν	φανήσονται
	SUBJUNCTIVE	S. {	1. φήνωμαι	φανῶ	
			2. φήνῃ	φανῆς	
			3. φήνηται	φανῇ	
D. {		2. φήνησθον	φανῆτον		
		3. φήνησθον	φανῆτον		
P. {		1. φηνώμεθα	φανῶμεν		
		2. φήνησθε	φανῆτε		
		3. φήνωνται	φανῶσι		

		1 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass.
OPTATIVE	S.	1. φηναίμην	φανείην	φανησοίμην
		2. φήναιο	φανείης	φανήσοιο
		3. φήναιτο	φανείη	φανήσοιτο
	D.	2. φήναισθον	φανείτον or φανείητον	φανήσοισθον
		3. φηναίσθην	φανείτην or φανείήτην	φανησοίσθην
	P.	1. φηναίμεθα	φανείμεν or φανείημεν	φανησοίμεθα
		2. φήναισθε	φανείτε or φανείητε	φανήσοισθε
		3. φήναιντο	φανείεν or φανείησαν	φανήσοιντο
IMPERATIVE	S.	2. φῆναι	φάνηθι	
		3. φηνάσθω	φανήτω	
	D.	2. φήνασθον	φάνητον	
		3. φηνάσθων	φανήτων	
	P.	2. φήνασθε	φάνητε	
		3. φηνάσθων	φανέντων	
INFINITIVE		φήνασθαι	φανῆναι	φανήσεσθαι
PARTICIPLE		φηνάμενος, -η, -ον (295)	φανείς, φανείσα, φάνέν (329)	φανησόμενος, -η, -ον (295)

493. The uncontracted forms (*φάνέω*, *φανεόμαι*, etc.) of the future active and middle of *φαίνω* (478) and of other liquid and nasal futures are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in *έω*, e.g. *λυθέω*, *φανέης*.

494. The tenses of *λείπω* and *φαίνω* which are not inflected above follow the corresponding tenses of *λύω*; except the perfect and pluperfect middle, for which see 496. *Δέλειμ-μαι* is inflected like *τέτριμ-μαι* (497 a), and *πέφασ-μαι* is inflected in 497 b.

495. Some of the dissyllabic forms of *λύω* do not show the accent so well as polysyllabic forms, e.g. these of *κωλύω* *hinder*:

Pres. Imper. Act. κώλυε, κωλυέτω, κωλύετε. *Aor. Opt. Act.* κωλύσαιμι, κωλύσειας (or κωλύσαις), κωλύσειε (or κωλύσαι). *Aor. Imper. Act.* κώλυσον, κωλύσάτω. *Aor. Inf. Act.* κωλύσαι. *Aor. Imper. Mid.* κώλυσαι, κωλύσάσθω. See 150, 133, 151 d.

*Perfect and Pluperfect Middle and Passive of Verbs
with Consonant Stems*

496. *a.* In the perfect and pluperfect middle and passive, many sound-changes (499) occur when a consonant of the tense stem comes before μ , τ , σ , or θ of the ending.

b. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect middle participle (masculine and feminine plural) with $\epsilon\iota\sigma\acute{\iota}$ *are*, and $\eta\sigma\alpha\nu$ *were* (509).

497. *a.* These tenses of $\tau\rho\acute{\iota}\beta\omega$ *rub*, $\pi\lambda\acute{\epsilon}\kappa\omega$ *weave*, $\pi\epsilon\acute{\iota}\theta\omega$ *persuade*, and $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$ ($\sigma\tau\alpha\lambda\omega$) *send*, are thus inflected:

PERFECT INDICATIVE

S.	1.	τέτριμμαι	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
	2.	τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
	3.	τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	1.	τετριμμεθα	πεπλεγμεθα	πεπεισμεθα	ἐστάλμεθα
	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριμμένοι εἰσί	πεπλεγμένοι εἰσί	πεπεισμένοι εἰσί	ἐσταλμένοι εἰσί

PERFECT SUBJUNCTIVE AND OPTATIVE

SUBJ.	τετριμμένος ὦ	πεπλεγμένος ὦ	πεπεισμένος ὦ	ἐσταλμένος ὦ
OPT.	τετριμμένος εἴην	πεπλεγμένος εἴην	πεπεισμένος εἴην	ἐσταλμένος εἴην

PERFECT IMPERATIVE

S.	2.	τέτριψο	πέπλεξο	πέπεισο	ἔσταλσο
	3.	τετριφθω	πεπλέχθω	πεπεισθω	ἐστάλθω
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τετριφθων	πεπλέχθων	πεπεισθων	ἐστάλθων
P.	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριφθων	πεπλέχθων	πεπεισθων	ἐστάλθων

PERFECT INFINITIVE AND PARTICIPLE

INF.	τετριφθαι	πεπλέχθαι	πεπεισθαι	ἐστάλθαι
PART.	τετριμμένος, -η, -ον	πεπλεγμένος, -η, -ον	πεπεισμένος, -η, -ον	ἐσταλμένος, -η, -ον

PLUPERFECT INDICATIVE

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπείσμην	ἐσταάμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2.	ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3.	ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἔσταλθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐσταάμεθα
	2.	ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3.	τετρίμμενοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

b. The same tenses of (τελέω) τελῶ (original stem τελεσ-) *finish*, φαίνω (φαν-) *show*, ἀλλάττω (ἀλλαγ-) *change*, and ἐλέγχω (ἐλεγχ-) *test*, are thus inflected :

PERFECT INDICATIVE

S.	1.	τετέλεσμαι	πέφασμαι	ἤλλαγμαi	ἐλήλεγμαι
	2.	τετέλεσαι	[πέφανσαι, 499 d]	ἤλλαξαι	ἐλήλεξαι
	3.	τετέλεσται	πέφανται	ἤλλακται	ἐλήλεκται
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
P.	1.	τετελέσμεθα	πεφάσμεθα	ἤλλάγμεθα	ἐληλέγμεθα
	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
	3.	τετελεσμένοι εἰσὶ	πεφασμένοι εἰσὶ	ἤλλαγμένοι εἰσὶ	ἐληλεγμένοι εἰσὶ

PERFECT SUBJUNCTIVE AND OPTATIVE

SUBJ.	τετελεσμένος ᾧ	πεφασμένος ᾧ	ἤλλαγμένος ᾧ	ἐληλεγμένος ᾧ
OPT.	τετελεσμένος εἴην	πεφασμένος εἴην	ἤλλαγμένος εἴην	ἐληλεγμένος εἴην

PERFECT IMPERATIVE

S.	2.	τετέλεσο	[πέφανσο]	ἤλλαξο	ἐλήλεξο
	3.	τετελέσθω	πεφάνθω	ἤλλάχθω	ἐληλέγχθω
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετελέσθων	πεφάνθων	ἤλλάχθων	ἐληλέγχθων
P.	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
	3.	τετελέσθων	πεφάνθων	ἤλλάχθων	ἐληλέγχθων

PERFECT INFINITIVE AND PARTICIPLE

INF.	τετελέσθαι	πεφάνθαι	ἡλλάχθαι	ἐληλέγχθαι
PART.	τετελεσμένος, -η, -ον	πεφασμένος, -η, -ον	ἡλλαγμένος, -η, -ον	ἐληλεγμένος, -η, -ον

PLUPERFECT INDICATIVE

S.	1.	ἔτετελέσμην	ἐπεφάσμην	ἡλλάγμην	ἐληλέγμην
	2.	ἔτετελεσο	[ἐπέφανσο]	ἡλλαξο	ἐλήλεγξο
	3.	ἔτετέλεστο	ἐπέφαντο	ἡλλακτο	ἐλήλεγκτο
D.	2.	ἔτετέλεσθον	ἐπέφανθον	ἡλλαχθον	ἐλήλεγχθον
	3.	ἔτετελέσθην	ἐπεφάνθην	ἡλλάχθην	ἐληλέγχθην
P.	1.	ἔτετελέσμεθα	ἐπεφάσμεθα	ἡλλάγμεθα	ἐληλέγμεθα
	2.	ἔτετέλεσθε	ἐπέφανθε	ἡλλαχθε	ἐλήλεγχθε
	3.	τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν	ἡλλαγμένοι ἦσαν	ἐληλεγμένοι ἦσαν

498. The periphrastic form in the third plural is necessary because *τετρίβ-νται*, *ἐπεπλεκ-ντο*, *τετελεσ-νται* could not be pronounced. Sometimes *ν* of the ending becomes *α* (27), e.g. *τετρίφεται*, *τετάχεται* (733). But when final *ν* of a stem is dropped (602), the regular forms in *-νται* and *-ντο* are used; e.g. *κλίνω incline*, *κέκλι-μαι*, *κέκλι-νται*.

499. For the phonetic changes here, see 66-69, 74, 79, and 82.

a. Labial Stems. *Τετρίμμαι* is for *τετρίβ-μαι* (79), *τέτριψαι* for *τετρίβ-σαι* (69), *τέτριπται* for *τετρίβ-ται*, *τέτριφθον* for *τετρίβ-σθον* (83). So *λείπω*, *λέλειμμαι*, *λέλειψαι*; *γράφω write*, *γέγραμμαι* (79); *ρίπτω throw*, *ἔρριμμαι*. But when *μπ* occurs at the end of a stem, *π* is dropped before *μ* of the ending (81), but retained before other consonants. E.g. *πέμπ-ω send*:

(πεπεμπ-μαι)	πέπεμμαι	(πεπεμπ-μεθα)	πεπέμμεθα
(πεπεμπ-σαι)	πέπεμψαι	(πεπεμπ-σθε)	πέπεμφθε (83)
(πεπεμπ-ται)	πέπεμπται		

So *κάμπτω bend*, *κέκαμμαι*. Compare *πέττω cook*, *πέπεμμαι*, *πέπεψαι*, *πέπεπται*.

b. Palatal Stems. *Πέπλεγμαι* is for *πεπλεκ-μαι* (79), *πέπλεχθε* for *πεπλεκ-σθε* (83); *ἡλλακτο* for *ἡλλαγ-το* (66); *ἦχθε* *you have been led* (*ἀγ-*) for *ἡγ-σθε*. So *πράττω do* (*πρᾶγ-*), *πέπρᾶγμαι*, *πέπρᾶκται*; *φυλάττω guard* (*φυλακ-*), *πεφύλαγμαι*. But when *γχ* occurs at the end of the stem before *μ* of the ending, *χ* becomes *γ* (79) and one *γ* is dropped (81), as in *ἐληλεγγ-μαι* for *ἐληλεγγ-μαι*; before other consonants the second palatal is retained, as in *ἐλήλεγξαι* for *ἐληλεγγ-σαι*, *ἐλήλεγκ-ται*, etc.

c. Dental Stems. *Πέπεισται* is for *πεπειθ-ται* (66), *πέπεισαι* for *πεπειθ-σαι* (69), *πέπεισθε* for *πεπειθ-σθε* (83). This *σ* is then used in *πέπεισμαι*, *πέπεισμεθα*

(82). So φράζω *tell* (φραδ-), πέφρασμαι, πέφρασαι, πέφρασται; ἔθιζω *accustom* (έθιδ-), ἐθίσμαι, ἐθίσαι, ἐθίσται, ἐθίσθε, pluperf. ἐθίσμην, ἐθίσο; σπένδω *roui* (σπενδ-), ἔσπεισμαι (75), ἔσπειςαι, ἔσπειςται.

d. **Liquid and Nasal Stems.** Verb stems ending in λ or ρ are inflected like ἔσταλμαι; e.g. ἀγγέλλω *announce* (ἀγγελ-), ἡγγέλμαι, ἡγγέλσαι; αἶρω *raise* (ἀρ-), ἤρμαι; ἐγείρω *rouse* (ἐγερ-), ἐγήγερμαι; πείρω *riever* (περ-), πέπαρμαι. Stems in ν which retain the nasal, like verbs in αἰνώ and ὕνω, are inflected like πέφασμαι; e.g. ἡδύνω *sweeten*, ἡδυσμαι; σημαίνω *indicate*, σεσήμασμαι, 3d sing. σεσήμανται. For σ in the first person, see 74. But some stems drop the nasal, and the tense is inflected like a vowel verb; e.g. κλίνω *incline*, κέκλιμαι, κέκλιται, like λέλυμαι. The bracketed forms of the second person, πέφανσαι etc., do not occur.

e. **Stems in σ.** The stem of τελέω, τελῶ was originally τελεσ-; cf. τέλος *end*. Hence τετέλεσ-μαι, τετέλεσ-ται are regular. The forms τετελεσ-σαι, τετελεσ-σθε drop one σ (85), giving τετέλεσαι, τετέλεσθε.

CONJUGATION OF VERBS IN MI

500. The peculiar inflection of verbs in μι affects only the present and second aorist systems, and in a few verbs the second perfect system. Most second aorists and perfects here included do not belong to presents in μι, but are forms of verbs in ω; e.g. ἔβην, second aorist of βαίνω *go*; ἔγνων (γινγνώσκω *know*), ἐπτάμην (πέτομαι *fly*), and τέθναμεν, τεθναίην, τεθνάναι (second perfect of θνήσκω *die*). In all μι forms the endings are added directly to the tense stem without the thematic vowel (°/ε, 467), except in the subjunctive, in which ω/η is used in all verbs, and in the optative of verbs in νῦμι.

501. There are two classes of verbs in μι:

(1) Those in ημι (from stems in α or ε) and ωμι (from stems in ο). In this class the present stem is often reduplicated; but it may also be the same as the verb stem, which is a primary base or root. E.g. φη-, φα- gives φη-μί *I say*, φα-μέν *we say*; στη-, στα- gives ἴ-στη-μι *set* (for σι-στη-μι, 88); θη-, θε- gives τί-θη-μι *place* (for θι-θη-μι, 105 a); δω-, δο- forms δίδωμι *give*.

(2) Those in νῦμι, which have the μι form only in the present and imperfect indicative; these add νν (νῦ), after a vowel ννν (ννῦ), to the verb stem to form the present system. E.g. δείκ-νῦ-μι (δεικ-) *show*, ῥώ-ννῦ-μι (ῥω-) *strengthen*. For poetic verbs in νημι (with να added to the stem), see 642.

502. No single verb exhibits all the possible μι forms. Τίθημι and δίδωμι are irregular and incomplete in the second aorist active; ἔσβην, from σβέννῦμι *extinguish*, is the only second aorist

of a verb in νῦμι. Since ἴστημι (stem στα-, στη-, στα-) wants the second aorist middle, ἐπριάμην *bought* (stem πρια- with no present) is given in the paradigm. Since δεικνῦμι wants the second aorist, ἔδυν *entered* (formed as if from a present δῦ-μι) is added. A few poetic forms show an athematic aorist in υμην. See λῦω, πνέω, σέω, χέω in the Catalogue of Verbs.

503. SYNOPSIS OF ἴστημι, τίθημι, δίδωμι, AND δεικνῦμι, IN THE
PRESENT AND SECOND AORIST SYSTEMS

ACTIVE						
	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PART.
Pres. and Impf.	ἴστημι	ἴστω	ἴσταίην	ἴστη	ἰστάναι	ἰστᾶς
	ἴστην					
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναι	τιθείς
	τίθην					
	δίδωμι	διδῶ	διδούην	δίδου	διδόναι	διδούς
	δίδουν					
2 Aor.	δείκνυμι	δεικνύω	δεικνύοιμι	δείκνῦ	δεικνύναι	δεικνύς
	δείκνυν					
	ἔστην	στώ	σταίην	στήθι	στήναι	στᾶς
	ἔθετον	θῶ	θείην	θές	θεῖναι	θείς
	dual (504)					
	ἔδοτον	δῶ	δοίην	δός	δοῦναι	δούς
2 Aor.	dual (504)					
	ἔδυν (502)	δύω	—	δῦθι	δύναι	δύς
PASSIVE AND MIDDLE						
Pres. and Impf.	ἵσταμαι	ιστῶμαι	ἵσταίμην	ἵστασο	ἵστασθαι	ἵστάμενος
	ἵστάμην					
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	τιθέμην					
	δίδομαι	διδῶμαι	διδούμην	δίδοσο	δίδοσθαι	διδόμενος
	διδόμην					
2 Aor. Mid.	δείκνυμαι	δεικνύωμαι	δεικνυόμην	δείκνυσο	δείκνυσθαι	δεικνύμενος
	δείκνυμην					
2 Aor. Mid.	ἐπριάμην (502)	πρίωμαι	πριάίμην	πρίω	πρίασθαι	πριάμενος
	ἐθέμην	θῶμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἐδόμην	δῶμαι	δοίμην	δοῦ	δόσθαι	δόμενος
	—	—	—	—	—	—

504. INFLECTION OF ἵστημι *set*, τίθημι *place*, δίδωμι *give*, AND δεικνύμι *show*, IN THE PRESENT AND SECOND AORIST SYSTEMS; WITH ἔδυν *entered* AND ἐπριάμην *bought* (502)

ACTIVE

PRESENT INDICATIVE

Sing.	1.	ἵστημι	τίθημι	δίδωμι	δεικνύμι
	2.	ἵστης	τίθης	δίδως	δεικνῦς
	3.	ἵστησι	τίθησι	δίδωσι	δεικνῦσι
Dual	2.	ἵστατον	τίθετον	δίδοτον	δεικνυτον
	3.	ἵστατον	τίθετον	δίδοτον	δεικνυτον
Plur.	1.	ἵσταμεν	τίθεμεν	δίδομεν	δεικνυμεν
	2.	ἵστατε	τίθετε	δίδοτε	δεικνυτε
	3.	ἵσῳσι	τιθέσσι	διδόσσι	δεικνύσσι

IMPERFECT

Sing.	1.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
	2.	ἵστης	ἐτίθεις	ἐδίδους	ἐδείκνυς
	3.	ἵστη	ἐτίθει	ἐδίδου	ἐδείκνυ
Dual	2.	ἵστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	3.	ἵστάτην	ἐτιθέτην	ἐδιδότην	ἐδείκνυτην
Plur.	1.	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	3.	ἵσασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

PRESENT SUBJUNCTIVE

Sing.	1.	ἵστω	τιθῶ	διδῶ	δεικνύω
	2.	ἵσῃς	τιθῇς	διδῷς	δεικνύης
	3.	ἵσῃ	τιθῇ	διδῷ	δεικνύῃ
Dual	2.	ἵσῃτον	τιθῃτον	διδῶτον	δεικνύητον
	3.	ἵσῃτον	τιθῃτον	διδῶτον	δεικνύητον
Plur.	1.	ἵσῶμεν	τιθῶμεν	διδῶμεν	δεικνύωμεν
	2.	ἵσῃτε	τιθῃτε	διδῶτε	δεικνύητε
	3.	ἵσῳσι	τιθῳσι	διδῳσι	δεικνύωσι

PRESENT OPTATIVE

Sing.	1.	ἵσταίην	τιθείην	διδοίην	δεικνύοιμι
	2.	ἵσταίης	τιθείης	διδοίης	δεικνύοις
	3.	ἵσταίη	τιθείη	διδοίη	δεικνύοι
Dual	2.	ἵσταίτον	τιθείτον	διδοίτον	
	3.	ἵσταίτην	τιθείτην	διδοίτην	

Plur.	1.	ἵσταίμεν	τιθεῖμεν	διδοίμεν	
	2.	ἵσταίτε	τιθεῖτε	διδοίτε	
	3.	ἵσταίεν	τιθείεν	διδοίεν	
		or	or	or	
Dual	2.	ἵσταίητον	τιθείητον	διδοίητον	δείκνύοιτον
	3.	ἵσταίήτην	τιθείήτην	διδοίήτην	δείκνυσόητην
Plur.	1.	ἵσταίημεν	τιθείημεν	διδοίημεν	δείκνύοιμεν
	2.	ἵσταίητε	τιθείητε	διδοίητε	δείκνύοιτε
	3.	ἵσταίησαν	τιθείησαν	διδοίησαν	δείκνύοιεν

PRESENT IMPERATIVE

Sing.	2.	ἵστη	τίθει	δίδου	δείκνῦ
	3.	ἱστάτω	τιθέτω	διδότω	δείκνύτω
Dual	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἱστάτων	τιθέτων	διδότων	δείκνύτων
Plur.	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστάντων	τιθέντων	διδόντων	δείκνύντων

PRESENT INFINITIVE

ἱστάναι	τιθέναι	διδόναι	δείκνύναι
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PRESENT PARTICIPLE (329)

ἱστάς	τιθείς	διδούς	δείκνύς
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SECOND AORIST INDICATIVE (685)

Sing.	1.	ἔστην	(ἔθηκα)	(ἔδωκα)	ἔδυν
	2.	ἔστης	(ἔθηκας)	(ἔδωκας)	ἔδυσ
	3.	ἔστη	(ἔθηκε)	(ἔδωκε)	ἔδῦ
Dual	2.	ἔστητον	ἔθετον	ἔδοτον	ἔδυντον
	3.	ἔστήτην	ἔθέτην	ἔδότην	ἔδύτην
Plur.	1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδῦμεν
	2.	ἔστητε	ἔθετε	ἔδοτε	ἔδυτε
	3.	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδυσαν

SECOND AORIST SUBJUNCTIVE

Sing.	1.	στῶ	θῶ	δῶ	δύω
	2.	στῆς	θῆς	δῆς	δύης
	3.	στῇ	θῇ	δῇ	δύη
Dual	2.	στῆτον	θῆτον	δῶτον	δύητον
	3.	στῆτον	θῆτον	δῶτον	δύητον
Plur.	1.	στῶμεν	θῶμεν	δῶμεν	δύωμεν
	2.	στῆτε	θῆτε	δῶτε	δύητε
	3.	στῶσι	θῶσι	δῶσι	δύωσι

SECOND AORIST OPTATIVE

Sing.	1.	σταῖην	θείην	δοίην	(See 776)
	2.	σταῖης	θείης	δοίης	
	3.	σταῖη	θείη	δοίη	
Dual	2.	σταίτων	θείτων	δοίτων	
	3.	σταίτην	θείτην	δοίτην	
Plur.	1.	σταίμεν	θείμεν	δοίμεν	
	2.	σταίτε	θείτε	δοίτε	
	3.	σταίεν	θείεν	δοίεν	
		or	or	or	
Dual	2.	σταίητον	θείητον	δοίητον	
	3.	σταίητην	θείητην	δοίητην	
Plur.	1.	σταίημεν	θείημεν	δοίημεν	
	2.	σταίητε	θείητε	δοίητε	
	3.	σταίησαν	θείησαν	δοίησαν	

SECOND AORIST IMPERATIVE

Sing.	2.	στήθι	θές	δός	δύθι
	3.	στήτω	θέτω	δότη	δύτω
Dual	2.	στήτον	θέτον	δότον	δύτον
	3.	στήτων	θέτων	δότην	δύτων
Plur.	2.	στήτε	θέτε	δότε	δύτε
	3.	σάντων	θέντων	δόντων	δύντων

SECOND AORIST INFINITIVE

στήναι	θεῖναι	δοῦναι	δύναι
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SECOND AORIST PARTICIPLE (329)

στάς	θείς	δούς	δύς
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MIDDLE AND PASSIVE

PRESENT INDICATIVE

Sing.	1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	2.	ἵστασαι	τίθου	δίδοσαι	δείκνυσθαι
	3.	ἵσταται	τίθεται	δίδεται	δείκνυται
Dual	2.	ἵστασθον	τίθεσθον	δίδου	δείκνυσθον
	3.	ἵστασθον	τίθεσθον	δίδου	δείκνυσθον
Plur.	1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστανται	τίθενται	διδονται	δείκνυνται

IMPERFECT

Sing.	1.	ἰστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
	2.	ἴστασο	ἐτίθεςο	ἐδίδοσο	ἐδείκνυσο
	3.	ἴστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual	2.	ἴστασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἰτάσθην	ἐτίθεσθην	ἐδιδόσθην	ἐδείκνυσθην
Plur.	1.	ἰστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἴστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἴσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

PRESENT SUBJUNCTIVE

Sing.	1.	ἰσῶμαι	τιθῶμαι	διδῶμαι	δεικνύμαι
	2.	ἰσῇ	τιθῇ	διδῷ	δεικνύῃ
	3.	ἰσῇται	τιθῇται	διδῶται	δεικνύῃται
Dual	2.	ἰσῇσθον	τιθῇσθον	διδῶσθον	δεικνύσθον
	3.	ἰσῇσθον	τιθῇσθον	διδῶσθον	δεικνύσθον
Plur.	1.	ἰσώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
	2.	ἰσῇσθε	τιθῇσθε	διδῶσθε	δεικνύσθε
	3.	ἰσῶνται	τιθῶνται	διδῶνται	δεικνύωνται

PRESENT OPTATIVE

Sing.	1.	ἰσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ἰσταίῳ	τιθείῳ	διδοίῳ	δεικνυοίῳ
	3.	ἰσταίῳτο	τιθείῳτο	διδοίῳτο	δεικνυοίῳτο
Dual	2.	ἰσταίσθον	τιθείσθον	διδοίσθον	δεικνυοίσθον
	3.	ἰσταίσθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
Plur.	1.	ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ἰσταίσθε	τιθείσθε	διδοίσθε	δεικνυοίσθε
	3.	ἰσταίντο	τιθείντο	διδοίντο	δεικνυοίντο

PRESENT IMPERATIVE

Sing.	2.	ἴστασο	τίθεςο	δίδοσο	δείκνυσο
	3.	ἰτάσθω	τίθέσθω	διδόσθω	δείκνυσθω
Dual	2.	ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἰτάσθων	τίθέσθων	διδόσθων	δείκνυσθων
Plur.	2.	ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἰτάσθων	τίθέσθων	διδόσθων	δείκνυσθων

PRESENT INFINITIVE

ἵστασθαι

τίθεσθαι

δίδοσθαι

δεικνύσθαι

PRESENT PARTICIPLE (295)

ἱστάμενος

τιθέμενος

διδόμενος

δεικνύμενος

SECOND AORIST MIDDLE INDICATIVE (502)

Sing.	1.	ἐπριάμην	ἐθέμην	ἐδόμην
	2.	ἐπρίω	ἐθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual	2.	ἐπρίασθον	ἔθεσθον	ἔδοσθον
	3.	ἐπριάσθην	ἐθέσθην	ἐδόσθην
Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	3.	ἐπρίαντο	ἔθεντο	ἔδοντο

SECOND AORIST MIDDLE SUBJUNCTIVE

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῶ
	3.	πρίηται	θῇται	δῶται
Dual	2.	πρίησθον	θῇσθον	δῶσθον
	3.	πρίησθον	θῇσθον	δῶσθον
Plur.	1.	πρίωμεθα	θώμεθα	δώμεθα
	2.	πρίησθε	θῇσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

SECOND AORIST MIDDLE OPTATIVE

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πριαίο	θείο	δοίο
	3.	πριαίτο	θείτο, θοίτο	δοίτο
Dual	2.	πριαίσθον	θείσθον	δοίσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα, θοίμεθα	δοίμεθα
	2.	πριαίσθε	θείσθε, θοίσθε	δοίσθε
	3.	πριαίντο	θείντο, θοίντο	δοίντο

SECOND AORIST MIDDLE IMPERATIVE

Sing.	2.	πρίω	θοῦ	δοῦ
	3.	πριάσθω	θέσθω	δόσθω

Dual	2.	πρίασθον	θέσθον	δόσθον
	3.	πριάσθων	θέσθων	δόσθων
Plur.	2.	πρίασθε	θέσθε	δόσθε
	3.	πριάσθων	θέσθων	δόσθων

SECOND AORIST MIDDLE INFINITIVE

πρίασθαι	θέσθαι	δόσθαι
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SECOND AORIST MIDDLE PARTICIPLE (295)

πριάμενος	θέμενος	δόμενος
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Second Perfect of Mi Verbs

505. Ἰστημι and a few other verbs have a second perfect and pluperfect of the μι form. These are never used in the *singular* of the indicative, where the first perfect and pluperfect are the regular forms. The optative and imperative are poetic.

506. These tenses of ἵστημι are thus inflected:

SECOND PERFECT

Sing.	1. (ἔστηκα) <i>stand, am standing</i>	ἔστῳ	ἑσταῖν	
	2. (ἔστηκας)	ἑστῆς	ἑσταῖς	ἑσταθι
	3. (ἔστηκε)	ἑστῇ	ἑσταῖη	ἑστάτω
Dual	2. ἑστατον	ἑστήτον	ἑσταῖτον or ἑσταίητον	ἑστατον
	3. ἑστατον	ἑστήτον	ἑσταίτην or ἑσταίητην	ἑστάτων
Plur.	1. ἑσταμεν	ἑστώμεν	ἑσταῖμεν or ἑσταίημεν	
	2. ἑστατε	ἑστήτε	ἑσταῖτε or ἑσταίητε	ἑστατε
	3. ἑστᾶσι	ἑστώσι	ἑσταῖεν or ἑσταίησαν	ἑστάντων

Infinitive ἑστάναι

Participle ἑστῶς, ἑστῶσα, ἑστός (338)

SECOND PLUPERFECT

S.	1. (εἰστήκη) <i>stood, was standing</i>	D.	2. ἑστατον	P.	1. ἑσταμεν
	2. (εἰστήκης)		3. ἑστάτην		2. ἑστατε
	3. (εἰστήκει)				3. ἑστασαν

For an enumeration of these forms, see 727.

507. FULL SYNOPSIS OF THE INDICATIVE OF ἵστημι, τίθημι, δίδωμι,
AND δέικνυμι, IN ALL THE VOICES

ACTIVE

Pres.	ἵστημι, <i>set</i>	τίθημι, <i>place</i>	δίδωμι, <i>give</i>	δέικνυμι, <i>show</i>
Imperf.	ἵσθην	ἐτίθην	ἐδίδουν	ἐδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
1 Aor.	ἕστησα <i>set</i>	ἔθηκα	ἔδωκα	ἔδειξα
2 Aor.	ἕστην <i>came</i> <i>to a stand</i>	ἔθετον etc. in dual and plur.	ἔδοτον etc. in dual and plur.	
1 Perf.	ἕστηκα	τέθηκα	δέδωκα	
2 Perf.	ἕστατον etc. in dual and plur. <i>am standing</i>			δέδειχα
1 Plupf.	εἰστήκη	ἐτεθήκη	ἐδεδώκη	
2 Plupf.	ἕστατον etc. in dual and plur. <i>was standing</i>			ἐδεδείχην
Fut. Perf.	ἕστηξω <i>shall</i> <i>stand (736)</i>			

MIDDLE

Pres.	ἵσταμαι	τίθεμαι	δίδομαι	δέικνυμαι
Impf.	ἵσάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
Fut.	στήσομαι	θήσομαι	δώσομαι	δείξομαι
1 Aor.	ἕστησάμην	ἔθηκάμην (not Attic)		ἔδειξάμην
2 Aor.		ἐθέμην	ἐδόμην	
Perf.	ἕσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
Plupf.	(?)	(?)	ἐδεδόμην	ἐδεδείγμην

PASSIVE

Present, Imperfect, Perfect, Pluperfect: as in Middle.

Aor.	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δείχθήσομαι
Fut. Perf.	ἕστηξομαι <i>shall stand</i>			(δείξομαι, <i>late</i>)

Irregular Verbs of the Mi Form

508. The verbs εἰμί *am*, εἶμι *go*, ἵημι *send*, φημί *say*, ἦμαι *sit*, κέιμαι *lie*, and the second perfect οἶδα *know*, are thus inflected.

509.

a. εἰμί (stem ἐσ-, Latin es-se) *am.*

PRESENT

	<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>
Sing.	1. εἰμί	ᾧ	εἶην	
	2. εἶ	ᾗς	εἶης	ἴσθι
	3. ἐστί	ᾗ	εἶη	ἔστω
Dual	2. ἐστόν	ᾗτον	εἶτον or εἶητον	ἔστον
	3. ἐστόν	ᾗτον	εἶτην or εἶήτην	ἔστων
Plur.	1. ἐσμέν	ᾧμεν	εἶμεν or εἶημεν	
	2. ἐστέ	ᾗτε	εἶτε or εἶητε	ἔστε
	3. εἰσί	ᾧσι	εἶεν or εἶησαν	ἔστων

Infin. εἶναι. *Partic.* ὄν, οὔσα, ὄν, gen. ὄντος, οὔσης, etc. (329).*Verbal Adjective* ἐστέος (συν-εστέον *one must associate with*).

IMPERFECT

FUTURE

	<i>Indicative</i>	<i>Indicative</i>	<i>Optative</i>	<i>Infinitive</i>
Sing.	1. ἦ or ἦν	ἔσομαι	ἔσολμην	ἔσεσθαι
	2. ἦσθα	ἔσῃ, ἔσει	ἔσοιο	
	3. ἦν	ἔσται	ἔσοιτο	
Dual	2. ἦστον	ἔσεσθον	ἔσοισθον	<i>Partic.</i>
	3. ἦστην	ἔσεσθον	ἔσοίστην	ἔσόμενος, -η, -ον
Plur.	1. ἦμεν	ἔσόμεθα	ἔσολμεθα	
	2. ἦτε or ἦσθε	ἔσεσθε	ἔσοισθε	
	3. ἦσαν	ἔσονται	ἔσονται	

b. Εἰμί is for ἐσ-μι (32), εἶ for ἐσι (originally ἐσ-σί, 510 a), ἐστί is regular with the original ending; εἰσί is for (σ)-εντι (weak grade of ἐσ-), cf. Lat. sunt; in ἐσ-μέν σ is retained before μ by analogy with ἐσ-τέ (86 b); ᾧ is ἔω (ἐσ-ω), εἶην for ἐσ-ιη-ν, εἶμεν for ἐσ-ι-μεν, cf. simus; εἶναι for ἐσ-ναι, ὄν for ἔων (ἐσ-ων). The imperfect ἦ (Attic) is for ἔσ-η, which gave Homeric ἦα (27). ἦς is rare for ἦσθα.

c. The longer optative forms εἶημεν, εἶησαν, are found only in prose. Εἶμεν is used in poetry and by Plato, εἶτε in poetry, εἶεν in prose and poetry; εἶεν is more common than εἶησαν. An imperative 3 plur. ἔστωσαν is used by Demosthenes and Plato. Plato and the inscriptions also have ὄντων.

d. For the accent, see 159 c and 161 b. The participle ὄν keeps its accent in composition, e.g. παρών, παροῦσα, παρόντος, etc.; so ἔσται, as παρέσται.

510. DIALECTS. *a. Present Indic.* Aeolic ἐμμι, the most primitive form, nearest to ἐσ-μι (509 *b*). Hom. 2 sing. ἐσσί and εἰς, 1 plur. εἰμέν, 3 plur. ἔασι. Hdt. εἰς and εἰμέν. Doric ἡμι and εἰμί, ἐσσί, 1 plur. ἡμές, εἰμές, εἰμέν, 3 plur. ἐντλ.

b. Imperfect. Hom. ἦα, ἔα, ἔον; ἦσθα, ἔησθα; ἦεν, ἔην, ἦην, ἦν (rare); ἦσαν, ἔσαν. Hdt. ἔα, ἔας, ἔατε. Ionic (iterative) ἔσκον. Later ἦς for ἦσθα. Doric 3 sing. ἦς (for ἦσ-τ, 24), 1 plur. ἦμες.

c. Future. Hom. ἔσσομαι etc., with ἔσσειται and ἔσεται; Dor. ἔσση, ἔσσειται, ἔσοῦνται.

d. Subj. Ionic ἔω, ἔης, ἔη (ἔησι, ἦσι), etc., 3 plur. ἔωσι; Hom. also 1 sing. μετ-είω, with metrical lengthening.

e. Opt. Ionic ἔοις, ἔοι.

f. Imper. Hom. and Aeol. ἔσ-σο (a regular middle form).

g. Infin. Hom. ἔμμεναι, ἔμεναι, ἔμεν, ἔμμεν; Dor. ἦμεν or εἶμεν; lyric ἔμμεν.

h. Partic. Ionic and Doric ἔών.

511. *a. εἶμι* (stem ἐλ-, ἰ-, Latin *i-re*) *go*.

PRESENT

	Indicative	Subjunctive	Optative	Imperative
Sing.	1. εἶμι	ἔω	λοιμι or λοίην	
	2. εἶ	ἔης	λοις	ἔθι
	3. εἶσι	ἔη	λοι	ἔτω
Dual	2. ἔτον	ἔητον	λοιτον	ἔτον
	3. ἔτον	ἔητον	λοίτην	ἔτων
Plur.	1. ἔμεν	ἔωμεν	λοιμεν	
	2. ἔτε	ἔητε	λοιτε	ἔτε
	3. ἔασι	ἔωσι	λοιεν	λόντων

Infin. ἰέναι. *Partic.* ἔών, λούσα, λόν, gen. λόντος, λούσης, etc.

Verbal Adjectives ἰτός (poetic), ἰτέος, ἰτητέος.

IMPERFECT

	Singular	Dual	Plural
1.	ἦα or ἦειν		ἦμεν
2.	ἦισθα or ἦεις	ἦτον	ἦτε
3.	ἦειν or ἦει	ἦτην	ἦσαν or ἦσαν

b. In compounds the participle ἔών keeps the accent of the simple form; e.g. παριών, παριοῖσα, παριόντος, παριοῖσι.

c. The indicative and subjunctive of εἶμι generally (always in Attic) have a future sense, *shall go*, taking the place of a future of ἔρχομαι *I go* (present), whose future ἐλεύσομαι is rarely (or never) used in Attic prose. The opt., infin. and partic. may be either present or future (in indirect discourse especially).

512. In older prose the forms of the imperfect are usually ἦα, ἦεισθα, ἦεν. Later prose has ἦεν, ἦεις, ἦει; ἦσαν seems to be preferred to ἦσαν.

513. DIALECTS. *Present Indic.* 2 sing. Hom. εἶσθα, Hesiod εἶς. *Imperf.* Hom. 1 sing. ἦια, ἦιον, 3 sing. ἦιε, ἦε, ἦει (ἦεν?), ἦε; dual ἦτην; plur. ἦομεν, 3 pers. ἦσαν, ἦσαν, ἦσαν, ἦιον. Hdt. ἦια, ἦιε, ἦισαν. *Subj.* Hom. ἦισθα and ἦης, ἦσιν and ἦη, ἦομεν and ἦομεν. *Opt.* εἴη and ἦοι. *Inf.* ἦμεναι, ἦμεν, ἦέναι. *Future* εἰσομαι.

514. a. ἦμι (stem ἦ-, ἔ-) send.

ACTIVE

PRESENT

	<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>	
Sing.	1. ἦμι	ἦω	ἦην		
	2. ἦς, ἦεις	ἦῃς	ἦῃς	ἦε	<i>Inf.</i>
	3. ἦσι	ἦῃ	ἦῃ	ἦτω	ἦέναι
Dual	2. ἦτον	ἦήτον	ἦῖτον or ἦῆτον	ἦτον	
	3. ἦτον	ἦήτον	ἦῖτην or ἦῆτην	ἦτων	<i>Partic.</i>
Plur.	1. ἦμεν	ἦώμεν	ἦῖμεν or ἦῆμεν		ἦῖς,
	2. ἦτε	ἦήτε	ἦῖτε or ἦῆτε	ἦτε	ἦῖσα, ἦέν
	3. ἦσι	ἦώσι	ἦῖεν or ἦῆσαν	ἦέντων	

IMPERFECT

Sing.	1. ἦν			
	2. ἦεις			
	3. ἦι			
Dual	2. ἦτον	<i>Future</i> ἦσω, in prose only in composition, e.g. ἀφήσω <i>I shall let go.</i>		
	3. ἦτην			
Plur.	1. ἦμεν	<i>First Aorist</i> ἦκα, only in indic., and in prose usually in composition, e.g. ἀφήκα <i>I let go.</i>		
	2. ἦτε			
	3. ἦσαν	<i>Perfect</i> εἶκα, only in composition.		

SECOND AORIST (in prose only in composition)

	<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>	
Sing.	1. (ἦκα)	ῶ	εἴην		<i>Inf.</i>
	2. (ἦκας)	ῇς	εἴης	ῆς	εἶναι
	3. (ἦκε)	ῇ	εἴη	ῆτω	
Dual	2. εἶτον	ῇτον	εἶτον or εἴητον	ῆτον	<i>Partic.</i>
	3. εἶτην	ῇτον	εἶτην or εἴητην	ῆτων	εἶς, εἶσα, ῆν
Plur.	1. εἶμεν	ῶμεν	εἶμεν or εἴημεν		
	2. εἶτε	ῇτε	εἶτε or εἴητε	ῆτε	
	3. εἶσαν	ῶσι	εἶεν or εἴησαν	ῆντων	See 701.

MIDDLE

PRESENT

	<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>	<i>Infin.</i>
Sing.	1. ἔμαι	ἴωμαι	ἱέμην		ἔσθαι
	2. ἔσαι	ἴῃ	ἱέιο	ἔσο	
	3. ἔται	ἴηται	ἱέιτο	ἔσθω	
Dual	2. ἔσθον	ἴησθον	ἱέσθον	ἔσθον	<i>Partic.</i> ἱέμενος
	3. ἔσθον	ἴησθον	ἱέσθην	ἔσθων	
Plur.	1. ἱέμεθα	ἴωμεθα	ἱέιμεθα		
	2. ἔσθε	ἴησθε	ἱέισθε	ἔσθε	
	3. ἔνται	ἴώνται	ἱέιντο	ἔσθων	

IMPERFECT

Sing.	1. ἱέμην				
	2. ἔσο				
	3. ἔτο				
Dual	2. ἔσθον				
	3. ἔσθην				
Plur.	1. ἱέμεθα				
	2. ἔσθε				
	3. ἔντο				

Future ἥσομαι, only in composition, e.g. οὐ μεθήσομαι *I shall not relax my hold.*

First Aorist ἠκάμην, only in indic. and in composition.

Perfect εἰμαι, *Imper.* εἴσθω, *Infin.* εἶσθαι, *Partic.* εἰμένος, only in composition.

SECOND AORIST (only in composition)

	<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>	
Sing.	1. εἴμην	ᾠμαι	εἴμην		<i>Infin.</i> εἶσθαι
	2. εἶσο	ῃ	εἶο	οὔ	
	3. εἶτο	ῇται	εἶτο	εἶσθω	
Dual	2. εἶσθον	ῇσθον	εἶσθον	εἶσθον	<i>Partic.</i> εἶμενος
	3. εἶσθην	ῇσθον	εἶσθην	εἶσθων	
Plur.	1. εἴμεθα	ᾠμεθα	εἴμεθα		
	2. εἶσθε	ῇσθε	εἶσθε	εἶσθε	
	3. εἶντο	ᾠνται	εἶντο	εἶσθων	

Aorist Passive εἶθην, *Subj.* ἐθῶ, *Infin.* ἐθῆναι, *Partic.* ἐθείς, only in composition, e.g. ἀφεθῆναι *to be released.*

Future Passive (in composition) ἐθήσομαι.

Verbal Adjectives (in composition) ἐτός, ἐτέος.

b. The present and imperfect of ἵημι are reduplicated forms (501, 561), for σι-ση-μι, σι-ση-ν (88, 90).

c. The imperfect active of ἀφίημι is ἀφίην or ἡφίην (567). The optatives ἀφίτοιτε and ἀφίτοιεν, for ἀφίειτε and ἀφίειεν, and προοίτο, προοίσθε, and προοίντο (also accented πρόοιτο, etc.), for προείτο, προείσθε, and προείντο, sometimes occur. See 668, 773.

515. In the 2 aor. act. mid. and aor. pass. and in the perfect forms εἰ is for ε + ε; e.g. εἶμεν is for ἐ-έ-μεν, εἶμην for ἐ-έ-μην, εἶθην for ἐ-έ-θην, εἶκα and εἶμαι for ἐ-έ-κα, ἐ-έ-μαι, in which ἐ-έ is the reduplicated weak grade of the stem. The strong grade is seen in 1 aor. ἦ-κα. Subj. ἰῶ, ἰῆς are for ἰέω, ἰέης; ὦ, ῆς for ἔω, ἔης.

516. DIALECTS. a. Hom. ἵημι (usually with initial ἰ); imperf. ἵειν, ἵεις, ἵει, 3 plur. ἵεν; 1 aor. ἔηκα and ἦκα, ἐν-ἦκαμεν, ἦκαν; 2 aor. ἔσαν, ἔμην, ἔντο, by omission of augment, for εἶσαν, εἶμην, εἶντο; infin. pres. ἰέμεναι, ἰέμεν, aor. ἔμεν. In ἀνίημι, Hom. fut. ἀνέσω, aor. ἄνεσα. Subj. μεθείω, μεθήη, ἀφείη, μεθῶμεν.

b. Hdt. ἰεῖ (in composition), ἰεῖσι; perf. mid. ἀν-έωνται for ἀν-εῖνται, and perf. pass. partic. με-μετ-ι-μένος, for μεθ-ειμένος summoned.

c. Dor. perf. ἔωκα, ἔωμαι.

517. φημί (stem φη-, φα-, Latin fā-ri) say, say yes, affirm.

PRESENT				IMPERFECT
	Indic.	Subj.	Opt.	Indic.
Sing.	1. φημί	φῶ	φαίην	ἔφην
	2. φῆς	φῆς	φαίης	ἔφισθα or ἔφης
	3. φησί	φῆ	φαίη	ἔφη
Dual	2. φατόν	φῆτον		ἔφατον
	3. φατόν	φῆτον		ἔφάτην
Plur.	1. φαμέν	φῶμεν	φαίμεν or φαίμεν	ἔφαμεν
	2. φατέ	φῆτε	φαίητε	ἔφατε
	3. φᾶσι	φῶσι	φαῖεν or φαίησαν	ἔφασαν

Infin. φάναι.

Partic. poetic, φᾶς, φᾶσα, φάν. In Attic prose, φάσκων, φάσκουσα, φάσκον.

Future φήσω, φήσειν, φήσων.

Aorist ἔφησα, φήσω, φήσαιοι, φήσαι, φήσᾱς.

Verbal Adjectives φατός, φατέος.

A perfect passive imperative (3 pers.) πεφάσθω occurs (520 b).

518. All pres. indic. forms are enclitic except φῆς (159 c).

519. Ἔφην and the pres. subj. and opt. forms are often aoristic in meaning. Ἔφην and ἐφάμην (520 b) do not differ in formation or meaning from an athematic aorist; cf. ἔβην went, 2 aor. of βαίνω, and ἐπριάμην brought.

520. DIALECTS. a. Present Indic. Doric $\phi\tilde{\alpha}\mu\acute{\iota}$, $\phi\tilde{\alpha}\tau\acute{\iota}$, $\phi\alpha\nu\tau\acute{\iota}$; Hom. $\phi\eta\sigma\theta\alpha$ for $\phi\eta\varsigma$. *Infinitive.* Doric and poet. $\phi\acute{\alpha}\mu\epsilon\nu$.

Imperfect. Hom. $\xi\phi\eta\nu$, $\phi\eta\nu$, $\phi\eta\varsigma$ or $\phi\eta\sigma\theta\alpha$, $\phi\eta$, $\phi\alpha\mu\acute{\epsilon}\nu$, $\xi\phi\alpha\sigma\alpha\nu$, $\xi\phi\alpha\nu$, $\phi\acute{\alpha}\nu$; Doric $\xi\phi\tilde{\alpha}$, $\phi\tilde{\alpha}$.

Future. Doric $\phi\tilde{\alpha}\sigma\tilde{\omega}$.

Aorist. Doric $\phi\tilde{\alpha}\sigma\epsilon$ for $\xi\phi\eta\sigma\epsilon$.

b. Middle forms, not known in Attic (Plato has passive $\pi\epsilon\phi\acute{\alpha}\sigma\theta\omega$), are common in Homer. *Pres. imper.* $\phi\acute{\alpha}\omega$, $\phi\acute{\alpha}\sigma\theta\omega$, $\phi\acute{\alpha}\sigma\theta\epsilon$; *infinitive.* $\phi\acute{\alpha}\sigma\theta\alpha\iota$; *partic.* $\phi\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$; *imperf.* $\xi\phi\acute{\alpha}\mu\eta\nu$ or $\phi\acute{\alpha}\mu\eta\nu$, $\xi\phi\alpha\tau\omicron$ or $\phi\acute{\alpha}\tau\omicron$, $\xi\phi\alpha\nu\tau\omicron$ or $\phi\acute{\alpha}\nu\tau\omicron$. Pindar *ful.* $\phi\tilde{\alpha}\sigma\sigma\omicron\mu\alpha\iota$. These all have an active sense.

521. $\eta\mu\alpha\iota$ (stem $\eta\sigma-$) *sit*

$\eta\mu\alpha\iota$ in the simple form is used only in Homer, Herodotus, and tragedy. In Attic prose and in comedy $\kappa\acute{\alpha}\theta-\eta\mu\alpha\iota$ is used.

Present Indic. $\eta\mu\alpha\iota$, $\eta\sigma\alpha\iota$, $\eta\sigma\tau\alpha\iota$; $\eta\sigma\theta\omicron\nu$; $\eta\mu\epsilon\theta\alpha$, $\eta\sigma\theta\epsilon$, $\eta\iota\nu\tau\alpha\iota$. *Imperf.* $\eta\sigma\omicron$, $\eta\sigma\theta\omega$, etc. *Infinitive.* $\eta\sigma\theta\alpha\iota$. *Partic.* $\eta\mu\epsilon\nu\omicron\varsigma$.

Imperfect. $\eta\mu\eta\nu$, $\eta\sigma\omicron$, $\eta\sigma\tau\omicron$; $\eta\sigma\theta\omicron\nu$, $\eta\sigma\theta\eta\nu$; $\eta\mu\epsilon\theta\alpha$, $\eta\sigma\theta\epsilon$, $\eta\iota\nu\tau\omicron$.

The missing tenses are supplied by the appropriate forms of $\xi\zeta\omicron\mu\alpha\iota$, $\iota\zeta\omega$, $\iota\zeta\omicron\mu\alpha\iota$.

522. $\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$ is thus inflected:

PRESENT				IMPERFECT
<i>Indic.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imper.</i>	<i>Indic.</i>
$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$	$\kappa\alpha\theta\tilde{\omega}\mu\alpha\iota$	$\kappa\alpha\theta\omicron\iota\mu\eta\nu$		$\xi\kappa\alpha\theta\acute{\eta}\mu\eta\nu$ or $\kappa\alpha\theta\acute{\eta}\mu\eta\nu$
$\kappa\acute{\alpha}\theta\eta\sigma\alpha\iota$	$\kappa\alpha\theta\acute{\eta}$	$\kappa\alpha\theta\omicron\iota\omicron$	$\kappa\acute{\alpha}\theta\eta\sigma\omicron$	$\xi\kappa\acute{\alpha}\theta\eta\sigma\omicron$ or $\kappa\alpha\theta\acute{\eta}\sigma\omicron$
$\kappa\acute{\alpha}\theta\eta\tau\alpha\iota$	$\kappa\alpha\theta\acute{\eta}\tau\alpha\iota$	$\kappa\alpha\theta\omicron\iota\tau\omicron$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\omega$	$\xi\kappa\acute{\alpha}\theta\eta\tau\omicron$ or $\kappa\alpha\theta\acute{\eta}\sigma\tau\omicron$, $\kappa\alpha\theta\acute{\eta}\tau\omicron$
$\kappa\acute{\alpha}\theta\eta\sigma\theta\omicron\nu$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\omicron\nu$	$\kappa\alpha\theta\omicron\iota\sigma\theta\omicron\nu$	$\kappa\acute{\alpha}\theta\eta\sigma\theta\omicron\nu$	$\xi\kappa\acute{\alpha}\theta\eta\sigma\theta\omicron\nu$ or $\kappa\alpha\theta\acute{\eta}\sigma\theta\omicron\nu$
$\kappa\acute{\alpha}\theta\eta\sigma\theta\omicron\nu$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\omicron\nu$	$\kappa\alpha\theta\omicron\iota\sigma\theta\eta\nu$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\omega\nu$	$\xi\kappa\alpha\theta\acute{\eta}\sigma\theta\eta\nu$ or $\kappa\alpha\theta\acute{\eta}\sigma\theta\eta\nu$
$\kappa\alpha\theta\acute{\eta}\mu\epsilon\theta\alpha$	$\kappa\alpha\theta\acute{\omega}\mu\epsilon\theta\alpha$	$\kappa\alpha\theta\omicron\iota\mu\epsilon\theta\alpha$		$\xi\kappa\alpha\theta\acute{\eta}\mu\epsilon\theta\alpha$ or $\kappa\alpha\theta\acute{\eta}\mu\epsilon\theta\alpha$
$\kappa\alpha\theta\acute{\eta}\sigma\theta\epsilon$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\epsilon$	$\kappa\alpha\theta\omicron\iota\sigma\theta\epsilon$	$\kappa\acute{\alpha}\theta\eta\sigma\theta\epsilon$	$\xi\kappa\acute{\alpha}\theta\eta\sigma\theta\epsilon$ or $\kappa\alpha\theta\acute{\eta}\sigma\theta\epsilon$
$\kappa\acute{\alpha}\theta\eta\nu\tau\alpha\iota$	$\kappa\alpha\theta\tilde{\omega}\nu\tau\alpha\iota$	$\kappa\alpha\theta\omicron\iota\nu\tau\omicron$	$\kappa\alpha\theta\acute{\eta}\sigma\theta\omega\nu$	$\xi\kappa\acute{\alpha}\theta\eta\nu\tau\omicron$ or $\kappa\alpha\theta\acute{\eta}\nu\tau\omicron$
<i>Infinitive.</i> $\kappa\alpha\theta\acute{\eta}\sigma\theta\alpha\iota$				<i>Partic.</i> $\kappa\alpha\theta\acute{\eta}\mu\epsilon\nu\omicron\varsigma$, $-\eta$, $-\omicron\nu$

The missing tenses are supplied by the appropriate forms of $\kappa\alpha\theta\acute{\epsilon}\zeta\omicron\mu\alpha\iota$, $\kappa\alpha\theta\acute{\iota}\zeta\omega$, $\kappa\alpha\theta\acute{\iota}\zeta\omicron\mu\alpha\iota$.

523. In comedy the imperative $\kappa\acute{\alpha}\theta\omicron\nu$ occurs for $\kappa\acute{\alpha}\theta\eta\sigma\omicron$.

524. DIALECTS. Homer has $\epsilon\acute{\iota}\alpha\tau\alpha\iota$, rarely $\xi\alpha\tau\alpha\iota$, for $\eta\iota\nu\tau\alpha\iota$; and $\epsilon\acute{\iota}\alpha\tau\omicron$, $\xi\alpha\tau\omicron$ (once), for $\eta\iota\nu\tau\omicron$. These forms should probably be written $\eta\alpha\tau\alpha\iota$, $\eta\alpha\tau\omicron$, shortened (35) to $\xi\alpha\tau\alpha\iota$, $\xi\alpha\tau\omicron$. Hom. also has $\kappa\alpha\theta\acute{\eta}\sigma\tau\omicron$, plur. $\kappa\alpha\theta\acute{\epsilon}\iota\alpha\tau\omicron$ (properly $\kappa\alpha\theta\acute{\eta}\alpha\tau\omicron$). Hdt. has plur. $\kappa\alpha\tau\acute{\epsilon}\alpha\tau\alpha\iota$ and $\kappa\alpha\tau\acute{\epsilon}\alpha\tau\omicron$, sing. $\kappa\alpha\theta\acute{\eta}\sigma\tau\omicron$.

525. $\kappa\epsilon\acute{\iota}\mu\alpha\iota$ (stem $\kappa\epsilon\iota-$) *lie, am laid* (often as passive of $\tau\acute{\iota}\theta\eta\mu\iota$).

PRESENT						IMPERFECT
	Indic.	Subj.	Opt.	Imper.		Indic.
Sing.	1. κείμαι					ἔκειμην
	2. κείσαι			κείσο		ἔκεισο
	3. κείται	κείται	κέοιτο	κείσθω		ἔκειτο
Dual	2. κείσθον			κείσθον		ἔκεισθον
	3. κείσθον			κείσθων		ἔκεισθην
Plur.	1. κείμεθα					ἔκειμεθα
	2. κείσθε	κείσθε	κείσθε			ἔκεισθε
	3. κείνται	κείνται	κέοιντο	κείσθων		ἔκειντο

Inf. κείσθαι. *Partic.* κείμενος.

Future κείσομαι, κείσῃ or κείσει, κείσεται, etc.

526. The subj. and opt. plural occur only in composition. In these moods *κει-* is shortened to *κε-* before a vowel (35).

527. DIALECTS. Homer has *κέαται*, *κέαται*, and *κείνται*, for *κείνται*; iterative *κέσκετο* for *ἔκειτο*; *κέατο* and *κέατο* for *ἔκειντο*, also *κείντο*; subj. *κῆται* and *κείται*. Hdt. has *κέεται* and *κείται*, *κέσθω*, *κέσθαι*, and *ἐκέετο*, for *κείται*, etc.; and always *κέαται* and *ἐκέατο* for *κείνται* and *ἔκειντο*.

528. *Χρή* *need*, an indeclinable substantive, is used without *ἐστί* as an impersonal verb, 3 sing., *one ought*, Lat. *oportet*. Uniting by crasis with other forms of *ἐστί*, it has the following inflection:

Subj. *χρή* (*χρή ᾗ*), opt. *χρείη* (*χρή εἴη*), infin. *χρήναι* (*χρή εἶναι*), indeclinable partic. *χρεών* (*χρή ὄν*), imperf. *χρήν* (*χρή ᾗν*) and *ἐχρήν*, fut. *χρήσται* (*χρή σται*). So *ἀπόχρη* *it is enough*, with plur. *ἀποχρώσι*, partic. *ἀποχρών*, imperf. *ἀπέχρη*, fut. *ἀποχρήσει*, aor. *ἀπέχρησε*.

529. *οἶδα* (stem *φοιδ-*, *φειδη-*, *φιδ-*, cf. Latin *video*) *know*

Οἶδα is a second perfect in form, but has the meaning of a present.

SECOND PERFECT

	Indicative	Subjunctive	Optative	Imperative
Sing.	1. οἶδα	εἰδῶ	εἰδελήν	
	2. οἶσθα	εἰδῆς	εἰδελής	ἴσθι
	3. οἶδε	εἰδῇ	εἰδελή	ἴστω
Dual	2. ἴστων	εἰδῆτον	εἰδελίτων	ἴστων
	3. ἴστων	εἰδῆτον	εἰδελίτην	ἴστων
Plur.	1. ἴσμεν	εἰδῶμεν	εἰδούμεν or εἰδελήμεν	
	2. ἴστε	εἰδῆτε	εἰδεῖτε or εἰδελήτε	ἴστε
	3. ἴσῃσι	εἰδῶσι	εἰδεῖεν or εἰδελήσαν	ἴστων

SECOND PLUPERFECT

Singular	Dual	Plural
1. ἦδη or ἦδεν		ἦσμεν or ἦδεμεν
2. ἦδησθα or ἦδεις	ἦστον	ἦστε or ἦδετε
3. ἦδει(ν)	ἦστην	ἦσαν or ἦδεσαν

Infin. εἰδέναι. *Partic.* εἰδώς, εἰδυῖα, εἰδός, gen. εἰδότος, εἰδυῖας (329).
Future εἴσομαι. *Verbal Adjective* ἰστέος.

530. DIALECTS. *a.* The Ionic and late Greek have οἶδας, οἶδαμεν, οἶδᾱσι, occasionally found also in manuscripts of Attic authors. Comedy has 2 pers. οἶσθας. Ionic also ἰδμεν for ἴσμεν. Ionic fut. εἰδήσω, infin. εἰδήσεμεν and εἰδήσειν.

b. Ionic ἦδεα, ἦδεε, ἦδέατε, Hom. ἠείδης and ἦδης, ἠείδη, ἴσαν (for ἰδ-σαν) in the pluperfect. The Attic poets rarely have ἦδεμεν and ἦδετε.

c. Hom. subj. εἰδέω and ἰδέω (once, doubtful), and with short thematic vowel εἶδομεν, εἶδετε; infin. ἰδμεναι and ἰδμεν; partic. εἰδυῖα and ἰδυῖα.

d. Boeotian imperative ἴττω for ἴστω; Aeolic φοίδημι and οἶδα.

e. Doric ἴσᾱμι, plur. ἴσαμεν, ἴσαντι.

531. The pluperfect forms ἦδεν, ἦδεις occur in Demosthenes. Manuscripts of Plato have 2 pers. ἦδειςθα. Late Greek has ἦδουμεν, ἦδειτε, ἦδισαν.

532. *a.* Οἶσθα is for φοιδ-θα (66), ἴστε for ριδ-τε. In ἴσμεν (Hom. ἰδμεν), σ is due to ἴστε (82). Ἰσᾱσι (Hom. ἰσᾱσι) is made from ριδ- and -σαντι, in which -αντι (-ᾱσι) is the ending of the athematic present and σ is due to the pluperfect -σαν (Hom. ἴσαν). The pluperfect ἦδη is contracted from ἦ-είδη, the augment being η (538), not ε.

b. The pluperfect shows a stem ρειδη-, seen in Lat. vidē-re. This is shortened in the plural, as in τίθημι, τίθεμεν. So also in the subj. εἰδέ-ω (Hom.), contracted to εἰδῶ, εἰδῆς, etc.

AUGMENT

533. In the secondary tenses of the indicative the verb receives an augment (*increase*) at the beginning, which marks these as past tenses. Augment is of two kinds, syllabic and temporal.

534. **Syllabic Augment.** Verbs beginning with a consonant prefix the syllable ε to the tense stem; e.g. λῦω *loose*, imperfect ἐ-λῦον, aorist indicative ἐ-λῦσα, pluperfect ἐ-λελύκη; λείπω *leave*, second aorist ἐ-λιπον; γράφω *write*, ἐ-γραψα, ἐ-γράφη.

535. Verbs beginning with ρ double the ρ after the augment (64); e.g. ῥίπτω *throw*, ἐ-ρρίπτον, ἐ-ρρίφην; ῥέω *flow*, ἐ-ρρήν; ῥήγνυμι *break*, ἐ-ρρηξα. Assimilation of a lost consonant is here the cause: ἐ-ρρηξα is for ἐ-φρηξα, ἐ-ρρήν for ἐ-σρήν. So in Homer,

ἐ-δδεισε *feared* for ἐ-δφεισε, ἔ-λλαβε *took* for ἐ-σλαβε, ἔ-ννεον *swam* for ἐ-σνεον, ἐ-σσειόντο *were shaken* for ἐ-τφειοντο.

536. Βούλομαι *wish*, δύναμαι *be able*, and μέλλω *intend* often have η for ε in the augment, especially in later Attic; e.g. ἐβουλόμεν or ἡβουλόμεν, ἐβουλήθη or ἡβουλήθη; ἐδυνάμην or ἡδυνάμην, ἐδυνήθη or ἡδυνήθη; ἔμελλον or ἡμελλον. These forms may be due to the influence of ἐθέλω *wish*, which also has a present θέλω. Hence ἡβουλόμεν : βούλομαι :: ἡθελον : θέλω.

537. The syllabic augment is often found before a verb beginning with a vowel. Here an initial consonant, Ϝ or σ, has been lost. E.g.

ἀγνῶμι *break* (φαγ-), aor. ἔ-ᾱξα, ἐ-ᾱγην.

ἀλίσκομαι *be caught* (φαλ-), aor. ἐᾱλων or ἡλων, but imperf. ἡλίσκόμην.

ἀνοίγω *open* (φοιγ-), imperf. ἀν-έωγον.

ἁάω *allow* (σεφα-), imperf. εἶων for ἐ-σεφαιον, aor. εἶᾱσα.

ἕζομαι *sit* (σεδ-), εἰσάμην for ἐ-σεδσαμην.

ἐθίζω *accustom* (σφεθ-), εἰθίζον for ἐ-σφεθίζον, εἰθισα.

εἶδον *saw* (φιδ-), for ἐ-φιδον.

εἶλον *caught* (σελ-?) for ἐ-(σ)ελον.

ἐλίττω *roll* (φελικ-), εἰλιττον for ἐ-φελιττον.

ἔλκω, ἐλκύω *drag* (σελκ-), εἰλκον for ἐ-σελκον.

ἔπομαι *follow* (σεπ-), εἰπόμην for ἐ-σεπομην.

ἐργάζομαι *work* (φεργ-), εἰργαζόμην for ἐ-φεργαζόμην, but also ἡργαζόμην (539).

ἔρπω *creep* (σερπ-), εἶρπον for ἐ-σερπον.

ἐστιάω *entertain* (φестια-), εἰστίω for ἐ-φестιαον.

ἔχω *have, hold* (σεχ-), εἶχον for ἐ-σεχον.

ἔημι *send* (ση-), εἶτον for ἐ-σετον, aor. pass. εἶθην for ἐ-σεθην (514 b).

ὁράω *see* (φορ-), ἑώρων.

ὠθέω *push* (φωθ-), ἑώθουν for ἐ-φωθεον, aor. ἔωσα, aor. pass. ἑώσθην.

ὠνέομαι *buy* (φων-), ἑωνόμην for ἐ-φωνεομην, aor. ἑωνήθη.

538. Some of these forms have a double augment, temporal (539) and syllabic; e.g. ἀν-έωγον, ἑώρων, ἔᾱγην, ἐᾱλων. They have been (doubtfully) explained as due to an augment ἡ, as in Hom. ἡεῖδη (532), with transfer of quantity (33); e.g. -έωγον for ἡ-φοιγον, ἑώρων for ἡ-φοραον, ἔᾱγην for ἡ-φᾱγην, ἐᾱλων for ἡ-φᾱλων.

539. Temporal Augment. Verbs beginning with a vowel or diphthong are augmented by lengthening the initial vowel; α and ε become η, and ι, ο, υ become ῑ, ω, ῡ. E.g.

ἄγω *lead*, imperf. ἥγον, plpf. ἥχη, aor. pass. ἥχθη.

ἀκολουθέω *accompany*, ἡκολούθησα.

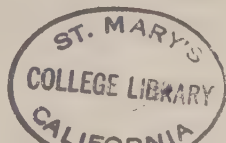
ἐλαύνω *drive*, ἡλανον, ἡλασα.

ἱκετεύω *implore*, ἰέτευον, ἰέτευσα, plpf. ἰκετεύκη.

ὀνειδίζω *reproach*, ὠνειδίζον.

ὀρθόω *erect*, ὠρθωσα.

ὑβρίζω *insult*, ὕβριζον, ὕβρισα, ὕβρισθην.



540. A diphthong takes the temporal augment on its first vowel ; *a* and *ai* become *η*, *au* becomes *ηυ*, *ει* *η*, *ευ* *ηυ*, *οι* *ω*. E.g.

αἰτέω *ask*, ἦτουν, ἦτησα, ἦτήκη, ἦτήθην.

ᾄδω *sing*, ᾗδον.

αὐξάνω *increase*, αὕξησα, αὐξήθην.

εἰκάζω *liken*, ἦκασα.

εὕρισκω *find*, ἤυρον.

οἰκέω *dwel*l, ὤκουν, ὤκησα.

541. A long initial vowel is not changed except that *ā* generally becomes *η* ; e.g. ἀλλέω *struggle*, ἥλλαγα ; but ἴημι *send*, imperf. ἴην. Both *ā* and *η* are found in ἀνᾱλίσκω and ἀνᾱλόω *spend* (549), e.g. ἀνάλωσα and ἀνήλωσα. Ἦω (poetic) *hear* has imperf. ἤιον.

542. Augment Omitted. *a.* Homer and the lyric poets often omit both the syllabic and the temporal augment ; e.g. δῶκε for ἔδωκε, ἔχον for εἶχον, ὀμίλειον for ὠμίλουν, βῆ for ἔβη.

b. Herodotus always omits the syllabic augment in iteratives (606) and occasionally in the pluperfect. He uses the temporal augment in the majority of cases, but omits it regularly in ἀγινέω, αἰνέω, ἀμείβομαι, ἀναισιμώω, ἀνοίγω, ἀρρωδέω, διαιτάομαι, ἑάω, ἐλευθερώω, ἐργάζομαι, ἐσσόομαι, ἐτοιμάζω, ὀρμάω, ὀρμέω, ὀρτάζω, and all verbs beginning with *ευ* and *οι*. In some verbs the augment is omitted only in certain forms, e.g. ἄχθη (ἤχθη). In others his usage varies, e.g. in ἀγγέλλω, ἀλίζω, ἀλλάσσω, ἐπείγομαι, ἐπίσταμαι. He never adds the temporal augment to the Attic reduplication (554).

c. The Attic tragedians sometimes omit the augment in choral passages, seldom in the dialogue.

d. *Ει* and *ευ* are often without augment ; εἵκασα or ἦκασα *likened*, καθεύδον or καθηῦδον *slept*, ἐνέαμην or ηὔεάμην *prayed* ; *ου* is not augmented.

e. Doric and Aeolic do not augment verbs beginning with *αι* and *αν*. *A* is augmented to *ā*, e.g. ἄγον for ἦγον (164).

REDUPLICATION

543. The perfect, pluperfect, and future perfect, in all the moods and in the participle, have a *reduplication*, which is a doubling of the initial sound of the verb. It occurs sometimes in the present and second aorist.

PERFECT AND FUTURE PERFECT

544. Verbs beginning with a single consonant (except *ρ*) are reduplicated in the perfect and future perfect by prefixing that consonant followed by *ε*. E.g.

λύω, λέ-λυκα, λέ-λυμαι, λε-λυκέαι, λε-λυκώς, λε-λυμένος, λε-λύσομαι; λείπω, λέλοιπα, λέλειμμαι, λελείψομαι. So θῶ *sacrifice*, τέ-θυκα; φαίνω (φαν-) *show*, πέ-φασμαι, πε-φάνθαι; χαίνω *gape*, κέ-χηνα. Here the initial aspirate (θ, φ, χ) is replaced by its corresponding smooth stop (105 a).

545. In verbs beginning with two or more consonants (except a stop with a nasal or liquid), with a double consonant (ζ, ξ, ψ), or with ρ, the reduplication is represented by a simple ε, having the same form as the syllabic augment. E.g.

στέλλω *send*, ἔσταλκα; ζητέω *seek*, ἐζήτηκα; ψεύδω *cheat*, ἔψευσμαι, ἐψευσμένος; ῥίπτω *throw*, ἔρριμμαι, ἔρριφθαι (64).

546. a. Most verbs beginning with a stop followed by a liquid or nasal have the full reduplication; e.g. γράφω *write*, γέγραφα, γέγραμμαι, γεγράφθαι, γεγραμμένος. So κέκληκα, κέκλημαι, κεκλημένος, from καλέω *call*.

b. But those beginning with γν, and occasionally a few in βλ or γλ, have ε; e.g. γνωρίζω *recognize*, perf. ἐγνώρικα; γιγνώσκω (γνω-) *know*, ἔγνωνκα; γλύφω *carve*, ἔγλυφα; βλαστάνω *sprout*, βεβλάστηκα or ἐβλάστηκα.

547. Μιμνήσκω (reduplicated present, μι-μνη-) *remind* has μέμνημαι *remember* (Lat. *memini*); κτάομαι *acquire*, κέκτημαι and ἔκτειμαι *possess*; πίπτω *fall* (reduplicated, πι-πτ-ω), πέπτωκα. See also Homeric perfect passive of ῥυπόω.

548. Verbs beginning with a short vowel lengthen the vowel, and those beginning with a diphthong lengthen its first vowel, in all forms of the perfect and future perfect, the reduplication thus having the form of the temporal augment. E.g.

ἄγω *lead*, ἤχα, ἤγμαι, ἤγμένος; ἀκολουθέω *follow*, ἠκολούθηκα, ἠκολούθηκέναι; ὀρθόω *erect*, ὤρθωμαι; ὀρίζω *bound*, ὤρικα, ὤρισμαι; αἰρέω *take*, ἤρηκα, ἤρημαι, ἤρήσομαι; εἰκάζω *liken*, ἤκασμαι; εὐρίσκω *find*, ἠύρηκα, ἠύρημαι (or εὔρηκα, εὔρημαι, 541).

549. If the verb originally began with *f* or *σ*, the ε which was left when the *f* or *σ* was lost often contracted with a vowel of the stem, e.g. εἶκα for σε-σε-κα (514, 537); or ε remained uncontracted, e.g. ἔοικα *resemble* for *σε-φοικα*, ἔαγα for *σε-φαγα* from *φάγνυμι* *break*, ἔστηκα *stand* for *σε-στηκα*, from *ἵστημι* (*σι-στημι*). So ἀνήλωκα or ἀνᾶλωκα for ἀνα-φε-φαλωκα, from ἀνᾶλίσκω (*ἀνα-φαλίσκω*) *spend*. See 552.

PLUPERFECT

550. When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment ε to the reduplication. In other cases the pluperfect keeps the reduplication of the perfect without change. E.g.



λύω, λέλυκα, ἐ-λελύκη, λέλυμαι, ἐ-λελύμην; στέλλω, ἔσταλκα, ἐστάλη, ἔσταλμαι, ἐστάλην; λαμβάνω, εἴληφα, εἰλήφη; ἀγγέλλω, ἤγγελκα, ἤγγέλκη, ἤγγέλμαι, ἤγγέλμην; αἰρέω, ἤρηκα, ἤρήκη; εὐρίσκω, ἤρηκα, ἠύρηκη, ἠύρήμην.

551. From ἴστημι *set* we have both εἰστήκη (older form, for ἐ-σε-στηκη) and ἐστήκη (through perf. ἔστηκα). Verbs with initial *σ* (549) generally follow the perfect, e.g. εἶμην, ἔαγην. But ζοῖκα resemble has ἐφίκη.

552. a. Five verbs, beginning with a liquid or *μ*, have *ει* instead of the reduplication:

λαγχάνω (λαχ-) *obtain by lot*, εἴληχα, εἰλήχη, εἴληγμαι.

λαμβάνω (λαβ-) *take*, εἴληφα, εἰλήφη, εἴλημμαι.

λέγω *collect*, in composition, -εἰλοχα, -εἰλόχη, -εἰλεγμαι, rarely -λέλεγμαι; διαλέγομαι *discuss* has δι-ελεγμαι.

μείρομαι (μερ-) *obtain part*, εἵμαρται *it is fated*, εἵμαρτο.

stem ἐρ-, ῥη-, εἶρηκα *have said*, εἰρήκη, εἶρημαι, fut. pf. εἰρήσομαι.

εἴληφα and εἵμαρται arose from a lost initial *σ* (32), εἴληφα for σε-σλη-φα (cf. 535), εἵμαρται for σε-σμαρται.

b. Homeric δειδοῖκα and δειδία *fear*, from stem *δφι-*, *δφοι-*, are due to metrical lengthening after the loss of *φ*.

553. In Homer the reduplication is rarely omitted, e.g. ἄνωγα *bid*, ἔσται (ἐννύμι *clothe*), ἔρχεται (ἔργω *bar*). Δέχεται (δέχομαι *receive*) is sometimes explained thus. But see 652.

Attic Reduplication

554. Some verbs beginning with *α*, *ε*, or *ο*, followed by a single consonant, reduplicate the perfect and pluperfect by repeating the initial vowel and consonant and lengthening the vowel of the second syllable as in the temporal augment. E.g.

ἀρόω *plough*, ἀρ-ήρομαι; ἐμέω *vomit*, ἐμήμεκα; ἐλέγχω *prove*, ἐλήλεγμαι; ἐλαύνω (ἐλα-) *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω *hear*, ἀκήκοα for ἀκ-ηκοα; ὀλλύμι *lose, destroy*, ὀλ-ωλα; ὀρύττω *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι. For the pluperfect, see 558.

555. Though this process is called the *Attic* reduplication by the ancient grammarians, it is more common in Ionic than in Attic.

556. Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἔρχομαι, ἐσθίω, ὀμνύμι, φέρω. See also, for Ionic or poetic forms, αἰρέω, ἀλάομαι, ἀλυκτέω, ἀραρίσκω, ἐρείπω, ἐρίζω, ἔχω, ἡμύμι, (ὀδυ-) ὀδῶδυσμαι, ὄζω, ὀράω (ὀπωπα), ὀρέγω, ὀρνύμι (ὀρ-).

557. Ἐγείρω (ἐγερ-) *rouse* has 2 perf. ἐγρ-ήγορα for ἐγ-ηγορα, with *ρ* repeated in the reduplication; but perf. mid. ἐγ-ήγεμμαι.

558. By strict Attic usage the pluperfect takes a temporal augment in addition to the Attic reduplication. E.g. ἀκούω *hear*, ἀκήκοα, plup.

ηκηκόη; so ἀπ-ωλώλει (ἀπ-όλλυμι, ἀπ-όλωλα), ὠμωμόκει (ὀμνῦμι, ὀμώμοκα), and δι-ωρώρυκτο (δι-ορύττω, δι-ορώρυγμαι) occur in Attic prose. See also Homeric pluripfects of ἐλαύνω and ἐρείδω.

But verbs with initial ε omit the additional augment, e.g. ἐλ-ηλέγμην (ἐλέγχω, ἐλήλεγμαι), ἐν-ηνέγμην (stem ἐνεκ-, see φέρω *bear*), ἐλ-ηλύθη (ἐλυθ-, pf. ἐλ-ήλυθα, see ἔρχομαι *go, come*).

REDUPLICATED AORISTS

559. The second aorist active and middle in all the moods and the participle often has a reduplication in Homer; e.g. πέφραδον from φράζω *tell*; πέπιθον from πείθω (πιθ-) *persuade*; τεταρπόμην (587) from τέρπω *delight*; κεκλόμην and κεκλόμενος (586) from κέλομαι *command*; ἦραρον from ἀραρίσκω (ἀρ-) *join* (556); ὥρορον from ὀρνῦμι (ὀρ-) *rouse*; πεπαλὼν (partic.) from πάλλω (παλ-) *shake*; κεκάμω (subj.) from κάμνω (καμ-) *labor*, so λελάχω from λαγχάνω *obtain a lot*; πεφιδέσθαι, inf. from φείδομαι (φιδ-) *spare*, so λε-λαθέσθαι, λε-λαβέσθαι. From ἀλέξω *ward off* we have ἄλαλκον (ἀλ-αλκ-), from ἐνίπτω *chide* ἡνίπ-απ-ον, from ἐρύκω *check* ἡρύκακον. In the indicative the syllabic augment may be prefixed to the reduplication; e.g. ἐκεκλόμην, ἐπεφνον (from φεν-), ἐπέφραδον.

560. In Attic the 2 aorist of ἄγω is reduplicated and adds the temporal augment. E.g. ἤγ-αγ-ον (ἀγ-αγ-), subj. ἀγάγω, opt. ἀγάγοιμι, inf. ἀγαγεῖν, part. ἀγαγών; mid. ἡγαγόμην, ἀγάγωμαι, etc. Φέρω *bear* has aorists ἦνεγκα and ἡνεγκον (stem ἐν-εγκ-).

REDUPLICATED PRESENTS

561. A few verbs reduplicate in the present by prefixing the initial consonant with ι; e.g. γι-γνώσκω *know*, τί-θηνι (for θι-θηνι, 105) *place*, γι-γνομαι *become*, ἴστημι (for σι-στημι), δι-δωμι, πίπτω *fall* (πι-πτω), μι-μνήσκω *remind*, τίκτω *give birth* (for τι-τκ-ω, full stem τεκ-, 106). In πίμ-πλημι *fill* and πίμ-πρημι *set fire to*, μ is inserted. One verb, τε-τραῖνω *bore*, has ε in the reduplicated present.

For these see 604 and 605, with 612.

AUGMENT AND REDUPLICATION OF COMPOUND VERBS

562. In compound verbs (868 *a*) the augment or reduplication follows the preposition. Prepositions (except περί and πρό) here drop a final vowel before ε. E.g.

προσ-γράφω *add in writing*, προσ-έγραφον, προσ-γέγραφα; εἰς-άγω *introduce*, εἰς-ἤγον (152 *a*); ἐκ-βάλλω *eject*, ἐξ-έβαλλον, ἐκ-βέβληκα (116); ἐμ-βάλλω *throw in*, ἐν-έβαλλον, ἐμ-βέβληκα; συλ-λέγω *collect*, συν-έλεγον; συμ-πλέκω *weave together*, συν-έπλεκον (72); συγ-χέω *confound*, συν-έχεον, συγ-κέχυκα;

συσκευάζω *pack up*, συν-εσκέαζον (77 a); ἀπο-βάλλω *throw away*, ἀπέβαλλον; ἀνα-βαίνω *go up*, ἀν-έβην; but περι-έβαλλον and προ-έλεγον.

563. Πρό may be contracted with the augment; e.g. προύλεγον and προύβαινον, for προέλεγον and προέβαινον.

564. Ἐξ, ἐν, and σύν in composition before ε resume their proper forms if they have been changed in the present. See ἐξέβαλλον, ἐνέβαλλον, συνέλεγον, in 562.

565. Some denominative verbs (851), derived from substantives or adjectives compounded with prepositions, are augmented or reduplicated after the preposition, like compound verbs; e.g. ὑποπτεύω *suspect* (from ὑποπτος), ὑπώπτειον, as if the verb were from ὑπό and ὀπτεύω; ἐπιδημέω *be in town* (from ἐπίδημος), ἐπεδήμῃσα; ἀπολογόμαι *defend one's self*, ἀπελογησάμην; even ἐξεκλησίαζον, from ἐκκλησία *assembly*, and παρηνόμουν, from παρανομέω *transgress law*. Κατηγορέω *accuse* (from κατήγορος) has κατηγοροῦν (not ἐκατηγοροῦν). See διαιτάω and διακονέω in the Catalogue of Verbs.

Such verbs are called *indirect compounds* (868 b).

566. Other indirect compounds are augmented or reduplicated at the beginning; e.g. οἰκοδομέω *build* (from οἰκοδόμος *house-builder*), ὤκοδόμουν, ὤκοδόμησα, ὤκοδόμηται; μυθολογέω *tell stories* (from μυθολόγος), ἐμυθολόγουν; ὁδοποιέω (from ὁδο-ποιός) *make a road*, ὠδοποιοῦν.

567. A few verbs usually found only in compound form in prose are treated as simple verbs and take the augment before the preposition, and others have both augments; e.g. καθέξομαι *sit*, ἐκαθέζετο; καθίζω, ἐκάθιζον; καθεύδω *sleep*, ἐκάθευδον and καθηύδον (*epic καθεύδον*); ἀνέχω, ἤνεχόμην, ἤνεσχόμην (or ἤνσχόμην); ἀφίημι, ἀφίτην or ἤφίτην. See also ἀμφιέννυμι. ἀμφιγνέω, ἀμπίσχομαι, ἐνοχλέω, and ἀμφισβητέω *dispute*, impf. ἡμφισβήτουν and ἡμφεσβήτουν.

568. a. Indirect compounds of δυσ- *ill*, and occasionally those of εὖ *well*, are augmented or reduplicated after the adverb, if the following part begins with a short vowel. E.g.

δυσαραστέω *be displeased*, δυσηρέστουν; εὐεργετέω *do good*, εὐεργέτηκα or εὐηργέτηκα. But inscriptions allow only εὐεργέτηκα.

b. In other cases, compounds of δυσ- have the augment or reduplication at the beginning, e.g. δυστυχέω (from δυσ-τυχής *unfortunate*), ἐδυστύχουν, δεδυστύχηκα; and those of εὖ generally omit the augment (especially in the inscriptions).

TENSE STEMS AND MOOD SUFFIXES

569. Tense Stems are formed by modification of the verb stem through the addition of certain suffixes, such as the **thematic vowel** (571), and various other sound elements.

570. Simple tense stems without suffix are found

a. In the present, imperfect, and second aorist active and middle and the second perfect and pluperfect of μ i verbs (except in the subjunctive, which has the thematic vowel); e.g. stem $\phi\eta$, $\phi\alpha$, $\phi\eta$ - $\mu\acute{\iota}$, $\phi\alpha$ - $\mu\acute{\epsilon}\nu$, ξ - $\phi\alpha$ - $\tau\epsilon$, but subjv. $\phi\tilde{\omega}\mu\epsilon\nu$ (for $\phi\alpha$ - ω - $\mu\epsilon\nu$).

b. In the perfect and pluperfect middle of all verbs, both in ω and in μ i; e.g. stem $\lambda\tilde{\upsilon}$, reduplicated $\lambda\epsilon\lambda\upsilon$ -, $\lambda\acute{\epsilon}\lambda\upsilon$ - $\mu\alpha\iota$, $\acute{\epsilon}$ - $\lambda\epsilon\lambda\tilde{\upsilon}$ - $\mu\eta\nu$.

571. Thematic Vowel. **a.** In the present, imperfect, and second aorist active and middle of ω verbs, in all futures, and in the future perfect, the tense stem ends in a thematic, or variable, vowel (467), which is o before μ and ν and in the optative (of the tenses just mentioned), and is elsewhere ϵ . This is written $^o/\epsilon$; e.g. $\lambda\tilde{\upsilon}^o/\epsilon$, present stem of $\lambda\tilde{\upsilon}\omega$; $\lambda\iota\pi^o/\epsilon$, second aorist stem of $\lambda\epsilon\acute{\iota}\pi\omega$.

b. The subjunctive has a long thematic vowel ω/η in both ω and μ i verbs; e.g. $\lambda\tilde{\upsilon}\omega$ - $\mu\epsilon\nu$, $\lambda\tilde{\upsilon}\sigma\omega$ - $\mu\epsilon\nu$, $\tau\iota\theta\tilde{\omega}$ - $\mu\epsilon\nu$ for $\tau\iota\theta\acute{\epsilon}$ - ω - $\mu\epsilon\nu$, $\theta\eta\tau\epsilon$ for $\theta\acute{\epsilon}$ - η - $\tau\epsilon$. But Homer has $^o/\epsilon$, e.g. $\acute{\iota}\omicron\mu\epsilon\nu$ *let us go* (655).

572. Tense Suffixes. The suffixes, when such are used, which form the various tense systems are as follows:

1. Present, $^o/\epsilon$, τ^o/ϵ , $\acute{\iota}^o/\epsilon$, ν^o/ϵ , $\alpha\nu^o/\epsilon$, $\nu\epsilon^o/\epsilon$, $\nu\alpha$, $\nu\nu$, $\iota\sigma\kappa^o/\epsilon$. Cf. 570.
2. Future, σ^o/ϵ .
3. First aorist, $\sigma\alpha$.
4. Second aorist, $^o/\epsilon$, e.g. $\acute{\epsilon}$ - $\lambda\acute{\iota}\pi$ - σ - $\mu\epsilon\nu$, $\acute{\epsilon}$ - $\lambda\acute{\iota}\pi$ - ϵ - $\tau\epsilon$; or none, e.g. ξ - $\delta\omicron$ - $\mu\epsilon\nu$, ξ - $\delta\omicron$ - $\tau\epsilon$ (570), where o belongs to the verb stem.
5. First perfect, $\kappa\alpha$.
6. Second perfect, α .
7. Perfect middle, none (570 *b*); but future perfect, σ^o/ϵ .
8. First passive, aorist $\theta\eta$, $\theta\epsilon$, future $\theta\eta\sigma^o/\epsilon$.
9. Second passive, aorist η , ϵ , future $\eta\sigma^o/\epsilon$.

573. Mood Suffixes. The optative mood is distinguished by the suffix $\tilde{\iota}$ or $\iota\eta$, contracting with the final vowel of the stem; e.g. $\lambda\tilde{\upsilon}\omicron\iota\tau\epsilon$ for $\lambda\tilde{\upsilon}\omicron$ - $\tilde{\iota}$ - $\tau\epsilon$, $\iota\sigma\tau\alpha\iota\eta\nu$ for $\iota\sigma\tau\alpha$ - $\iota\eta$ - ν . In the first person singular the ending is always $\mu\iota$ after $\tilde{\iota}$, ν after $\iota\eta$; e.g. $\lambda\tilde{\upsilon}\omicron$ - ι - $\mu\iota$, $\phi\iota\lambda\omicron\iota\eta\nu$ (for $\phi\iota\lambda\epsilon\omicron$ - $\iota\eta$ - ν). $\iota\eta$ is shortened to $\iota\epsilon$ in the third plural before ν , e.g. $\lambda\tilde{\upsilon}\omicron$ - $\iota\epsilon$ - ν , $\lambda\upsilon$ - $\theta\epsilon$ - $\acute{\iota}\epsilon$ - ν .

574. The form $\iota\eta$ appears only before active endings (which are used also in the aorist passive). It is found

a. In the singular of μ i verbs, present and 2 aorist; of athematic 2 aorists (i.e. 2 aorists of ω verbs inflected without thematic vowel); and of the aorist passive; e.g. $\iota\sigma\tau\alpha$ - $\iota\eta$ - ν , $\sigma\tau\alpha$ - $\iota\eta$ - ν , $\beta\alpha$ - $\iota\eta$ - ν

(2 aor. opt. of βαίνω), λυθε-ίη-ν. In the dual and plural of all these tenses *ī* is more common; e.g. ἵστα-*ī*-μεν, στα-*ī*-τε, λυθε-*ī*-τε. Verbs in -νῦμι make the optative like λῦω, e.g. δεικνύοιμι.

b. In the *singular* of contracted presents in -ώην and -οίην, rarely in the dual and plural; e.g. τῖμαο-ίη-ν, τῖμώην; φιλεο-ίη-ν, φιλοίην. So in the future active singular of nasal and liquid verbs, e.g. φανεο-ίη-ν, φανοίην. Dual and plural: φανεό-*ī*-τον, φανοῖτον; φανεό-*ī*-μει, φανοῖμεν.

c. The 2 aorist of ἔχω *have*, ἔσχον, has opt. σχοίην when not compounded; but κατάσχοιμι.

575. Forms like λῦσειας, λῦσειε, λῦσειαν are more common in prose (except Plato) than λῦσαις, λῦσαι, λῦσαιεν (656, 764).

576. Poetry uses the shorter forms in -ιμεν, -ιτε, -ιεν instead of the longer -ιημεν, -ιητε, -ιησαν. Prose uses both, but the shorter are commoner except in the second plural of uncontracted verbs, e.g. βαίητε, λυθείητε, δοίητε; but contracted φιλοῖτε. Cf. 509 c.

ENDINGS

577. The verb is inflected by adding certain endings to the different tense stems. Those which mark the persons in the finite moods are called personal endings. There is one class of endings for the active voice, and another for the middle and passive; but the first and second passive aorists have the active endings.

There is also one set of endings in each class for primary tenses, and one for secondary tenses.

578. The personal endings of the indicative, subjunctive, optative, and imperative, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:

ACTIVE		MIDDLE AND PASSIVE	
INDICATIVE (Primary Tenses)	INDICATIVE (Secondary Tenses)	INDICATIVE (Primary Tenses)	INDICATIVE (Secondary Tenses)
AND	AND	AND	AND
SUBJUNCTIVE	OPTATIVE	SUBJUNCTIVE	OPTATIVE
Sing. { 1. <i>μι</i>	<i>ν</i>	<i>μαι</i>	<i>μην</i>
2. <i>ς (σι), θα (σθα)</i>	<i>ς, σθα</i>	<i>σαι</i>	<i>σο</i>
3. <i>σι (τι)</i>	—	<i>ται</i>	<i>το</i>

Dual	2.	τον	τον	σθον	σθον
	3.	τον	την	σθον	σθην
Plur.	1.	μεν (μες)	μεν (μες)	μεθα	μεθα
	2.	τε	τε	σθε	σθε
	3.	νσι (ντι)	ν, σταν	νται	ντο

ACTIVE

MIDDLE AND PASSIVE

IMPERATIVE

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
2.	θι	τον	τε		σο	σθον	σθε
3.	τω	των	ντων (τωσαν)		σθω	σθων	σθων (σθωσαν)

579. The endings of the infinitive are as follows:

ACTIVE: **εν** (contracted with preceding **ε** to **ειν**), in present and 2 aorist of **ω** verbs and in future active, e.g. **λῦε-εν** **λύνειν**, **λιπέ-εν** **λιπεῖν**, **φιλέε-εν** **φιλεῖν**, **λῦσε-εν** **λύσειν**, **τιμάε-εν** **τιμᾶν** (45 e).

αι, in first aorist active, e.g. **λῦσ-αι**, **τιμῆσ-αι**, **στῆσ-αι**.

ναι, in first and second aorists passive, present and 2 perfect of **μι** verbs, and perfect active, e.g. **λυθῆ-ναι**, **φανῆ-ναι**, **τιθέ-ναι**, **ἐστά-ναι**, **λελυκέ-ναι**.

εῖναι (for **φεναι**) in the 2 aorist of **μι** verbs, e.g. **θεῖναι** (for **θέ-φεναι**), **δοῦναι** (for **δό-φεναι**).

MIDDLE AND PASSIVE: **σθαι**, e.g. **λῦε-σθαι**, **δίδο-σθαι**, **λελύ-σθαι**.

580. The endings added to the tense stem to form participial stems are as follows:

ACTIVE: **ντ**, in all active tenses except the perfect, and in the aorists passive (329).

οτ, in perfect active (329).

MIDDLE AND PASSIVE: **μενο**.

581. The verbal adjectives have the endings **τός** and **τέος**, added to the verb stem of the 1 or 2 aorist passive; e.g. **λυ-τός**, **λυ-τέος**, **πεισ-τέος** (**ἐπείσ-θην** from **πείθ-ω**), **τακτός**, **τακτέος** (**ἐτάχ-θην** from **τάττω**), **θρεπτός** from **τρέφ-ω** (105 e), **τατός** from **ἐτάθην** (**τείνω**), **σταλτός** from **ἐστάλην** (**στέλλω**).

REMARKS ON THE ENDINGS

582. a. Only verbs in **μι** have the primary endings **μι** and **σι** in the indicative active. The **ω** of **λύνω**, **λύσω**, etc. is the thematic vowel lengthened, without personal ending. In the perfect indicative the ending **α** is unexplained. The original **σι** of the second person singular is found

only in the epic ἐσ-σί *thou art* (510 *a*). The *s* of other forms, e.g. τίθη-*s*, is probably the secondary ending. Θα (originally perfect ending) appears in οἶσθα (for οἶδ-θα) from οἶδα (529) and in ᾔσ-θα from εἰμί (509); whence (σ)θα in many Homeric forms (655 *d*, 669 *d*), and rarely in Attic (e.g. ἔφη-σθα). In the third person singular τι is Doric, e.g. τίθη-τι for τίθη-σι; and it is preserved in Attic in ἐσ-τί *is*. The ending in λῦει, φέρει, etc. cannot be explained with certainty.

b. A first person dual in μεθον is found three times in poetry: περιδῶ-μεθον, subj. of περιδίδωμι, *Il.* 23, 485; λελείμμεθον, from λείπω, *S. El.* 950; ὀρμώμεθον, from ὀρμάω, *S. Ph.* 1079. Generally the first person plural is used also for the dual.

c. In Homer τον and σθου are used rarely for την and σθην in the third person dual of past tenses.

d. In the first person plural μες is Doric. The poets often have μεσθα for μεθα (654 *a*).

e. In the third person plural νσι always drops ν (75) and the preceding vowel is lengthened (32); e.g. λῦουσι for λῦο-νσι. Here Aeolic has λῦοισι, τῖμαισι, φιλεισι, etc. The more primitive ντι is seen in Doric φερό-ντι (Lat. *ferunt*) for φέρουσι. An ending αντι appears in τιθέ-ᾱσι (τιθέ-αντι), διδῶ-ᾱσι (διδῶ-αντι), ιστᾱσι (ιστά-αντι), whence the same accent was given to Homeric τιθεῖσι and διδοῦσι (Dor. τιθέ-ντι, διδό-ντι); ᾱσι also appears in the perfect, λελύκᾱσι, though here the ending was originally ᾱσι, e.g. Hom. πεφύκασι, λελόγχασι, implying an ending ᾱτι for ντι (27). But Hom. has ᾱσι in ἔᾱσι (εἰσί), ἰᾱσι (*they go*), βεβᾱᾱσι, γεγάᾱσι (perfects of βαίνω and γίγνομαι).

f. The secondary ending ν (first person) is for μ (24), which becomes α after a consonant, e.g. ἔλυσα for ἐλυσμ (27). This is extended to the pluperfect, where ε-α contracts to η. Ν is used in the optative if the mood suffix is ιη, e.g. ἰσταιν; otherwise μι, e.g. λῦοιμι. Τ, the ending of the third singular, is dropped (24), e.g. ἔλῦε, ἐλύθη, λῦοι. Α throughout the first aorist is due to the first person (ἐλῦσα); ε in the third person is borrowed from the perfect, without personal ending. In the third plural ν is for ντ (24). Σαν arose in the first aorist (ἐλῦσαν), thence extended to the aorist passive (ἐλύθη-σαν), the imperfect and second aorist of μι verbs (ἵστα-σαν, ἔστη-σαν), the pluperfect (ἐλελύκε-σαν, ἔστα-σαν), and the optative if the mood suffix is ιη (σταίη-σαν).

g. In the middle σαι is retained in the perfect, also in the present indicative of μι verbs; σο is retained in the pluperfect, and in the imperfect of μι verbs. Elsewhere σ is lost, and εαι (e.g. in Hom. βούλσαι) contracts to η, written ει from about 400 B.C. Βούλει (not βούλη), οἶει, and ὄψει are always written with ει. See 667, 678. Σο also loses σ between vowels, e.g. ἐλῦσεο, Ion. ἐλύεο, Att. ἐλθου. Σ disappears in σθε, second person plural, between consonants (83). Σθε is not original, however, but extended from σ stems (e.g. τετέλεσ-θε) to other verbs. In the third plural νται and ντο are retained after vowels. After consonants they become αται, ατο (27, 654 *c*), e.g. τετάχεται (Attic τεταγμένοι εἰσί).

h. *Θι* seldom appears in the imperative, except in the second aorist active of *μι* forms (787), and in the aorist passive, which has the active forms (577).

In the third person plural of the imperative the endings *ντων* and *σθων* are used in the older Attic; *τωσαν* and *σθωσαν* appear in inscriptions of the Alexandrian age, but in earlier literature only in Euripides and Thucydides.

FORMATION AND INFLECTION OF TENSE SYSTEMS

583. To understand the inflection of the verb, we must know the relation of each tense stem to the verb stem, and also certain internal modifications which the verb stem undergoes in some of the tense systems. Some verbs retain the same primary stem throughout all, or nearly all, the tense systems; e.g. λέγ-ω *say*, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην, λεχθήσομαι. Here the present stem and the verb stem are identical.

584. Many verbs vary the quantity of the vowel in the verb stem, e.g. λῦω, λῦσω, ἔλῦσα, λέλυκα, λέλυμαι, ἐλύθην.

585. Vowel Gradation (31, 34) appears in many verb stems. The normal grade generally shows *ε* or *ο*, with a variety *η* or *ω*, the weak grade shows *α*, *ι*, *υ*. *Ο* and *ω* appear in the perfect; the weak grade in the second aorists, active, middle, and passive. Thus the series *ε*, *ο*, *α* appears in κλέπ-τ-ω *steal*, κλέψω, ἔκλεψα, κέ-κλοφ-α, ἐ-κλάπ-ην (27); τρέπ-ω *turn*, τρέψω, ἔτρεψα, ἐτραπ-όμην (27), τέ-τροφ-α, τέ-τραμμαι (27), ἐ-τρέφ-θην and ἐ-τράπ-ην. **H**, *ω*, *α* (not common): ῥήγ-νῦμι *break*, ῥήξω, ἔρρηξα, ἔ-ρρωγ-α, ἐ-ρράγην; τήκω *melt*, τήξω, ἔτηξα, τέτηκα, ἐτήχθην and ἐτάκην. Cf. ἀρήγ-ω *help*, ἀρωγ-ός *helper*. Diphthongs *ει*, *οι*, *ι*: λείπ-ω, λείψω, λέ-λοιπ-α, ἔ-λιπ-ον. **Eu**, *ου*, *υ*: φεύγ-ω *flee*, φεύξομαι, πέφευγ-α (perhaps for πε-φουγ-α), ἔ-φυγ-ον. Cf. σπεύδ-ω *hasten*, σπουδ-ή *haste*.

586. The weak grade shows the loss of *ε* through early conditions of accent, leaving (between consonants) *α*, or the *ι* and *υ* of diphthongs. But between vowels no *α* is necessary; hence present γί-γν-ο-μαι *become*, cf. γέν-ος *family*, γόν-ος *child*; πέτ-ομαι *fly*, ἐ-πτ-ό-μην *flew*, πί-πτ-ω *fall*; ἔχ-ω *have* (for σεχ-ω), ἔξω, ἔ-σχ-ο-ν.

587. Verb stems ending in a liquid or nasal are apt to show the weak grade *α* in the first perfect, perfect middle, and second aorist passive; rarely in the first aorist active. The second perfect has *ο*, the other tenses *ε*. E.g.

δέρ-ω *flay* (δερῶ, ἔδεια, δέ-δαρ-μαι, ἐ-δάρ-ην (for ο cf. the noun δορ-ᾶ *skin*); στέλλω *send* (στελ-), perf. ἔ-σταλ-κα, ἔ-σταλ-μαι, 2 aor. pass. ἐ-στάλ-ην; φθείρω *destroy* (φθερ-), 1 perf. ἔ-φθαρ-κα, 2 perf. ἔ-φθορ-α, ἔ-φθαρ-μαι, ἐ-φθάρ-ην; τείνω *stretch* (τεν-), perf. τέ-τα-κα (for τε-τυ-κα, 27), τέ-τα-μαι, ἐ-τά-θην; κτείνω *kill* (κτεν-), perf. ἀπ-έ-κτον-α (in composition only), 2 aor. ἔ-κταν-ον (poetic). So some other verbs, not ending in a liquid or nasal, e.g. πλέκ-ω *weave*, 2 perf. πέπλοχα, ἐπλάκην; στρέφ-ω *turn*, ἔστροφα, ἔστραμαι, ἐστράφην; τρέφ-ω *nourish*, τέτροφα, τέθραμαι, ἐτράφην.

588. A lengthened grade ω sometimes appears in the series ε, ο, α, ω; cf. τρέπω *turn*, τέτροφα. ἐτράπην, and τρωπάω *turn*; στρέφω, στρωφάω, πέτομαι *fly*, πωτάομαι. These forms are suspected and are probably not original.

589. In some verbs α of the stem is lengthened to η or ā in the second perfect. These are ἄγνῦμι (φαγ-) *break*, ἔαγα; θάλλω (θαλ-) *flourish*, τέθηλα; κράζω *shriek*, κέκραγα; λάσκω *utter*, λέλακα (Hom. partic. λελάκνῃα); μαίνομαι *rage*, μέμνηα; σαίρω *grin*, σέσσηρα; φαίνω *show*, πέφνηα.

590. ε added to the Stem. a. The present stem is sometimes formed by adding ε to the verb stem; e.g. δοκέ-ω *seem* (δοκ-), δόξω, ἔδοξα; γαμέ-ω *marry* (γαμ-), γαμῶ, ἔγημ-α, γε-γάμη-κα; ὠθέ-ω *push* (ρωθ-), ὦσω.

b. Some verbs in ε, many of them denominatives like φιλέω *love*, have alternative presents without ε; e.g. γεγωνέω and γεγώνω, γηθέω, κ' υπέω, κυρέω, μαρτυρέω, ῥίπτέω and ῥίπτω; poetic δονπέω, εἰλέω, ἐπαυρέω, κελαδέω, κεντέω, πατέομαι, ῥιγέω, στυγέω, τορέω, χραισμέω.

c. Other tense stems, but not the present, second aorist, or second perfect, sometimes have ε; e.g. βούλ-ομαι *wish*, fut. βουλή-σομαι (594); αἰσθ-άνομαι *perceive*, αἰσθή-σομαι, ἥσθη-μαι; μάχ-ομαι *fight*, μαχέ-σομαι, μαχοῦ-μαι (90), ἐ-μαχε-σάμην, με-μάχη-μαι. So also ἁμαρτάνω *err*, αὐξάνω *increase*, δέω *want*, ἐθέλω *wish*, εὐρίσκω *find*, ἔβω *boil*, μανθάνω *learn*, μέλλω *intend*, μέλει *it concerns*, οἶομαι *think*, οἴχομαι *am gone*.

d. A few have ε in special tenses only; e.g. μένω *remain*, perfect με-μένη-κα; ἔχω *have*, ἔ-σχη-κα; νέμω *distribute*, νε-νέμη-κα. So γενή-σομαι, γεγένη-μαι (γίγνομαι *become*), δραμοῦμαι, δε-δράμη-κα *run*, but aor. ἔδραμ-ον.

591. A few verbs, chiefly poetic, add α to the verb stem. See βρῦχάομαι, γοάω, δημιάω, μηκάομαι, μητιάω, μῦκάομαι (2 aor. μύκον).

592. In ὀμνῦμι *swear* the stem ὀμ- appears also as ὀμο- in aor. ὤμο-σα, perf. ὀμ-ώμο-κα (554). So ἀλίσκομαι *be captured* (ἀλ-), fut. ἀλώ-σομαι (694); οἴχομαι (οἴχ-) *be gone* (590), poet. perf. ὤχω-κα.

593. Lengthening of Vowels. Most stems ending in a short vowel lengthen this vowel before the tense suffix in all tenses formed from them, except the present and imperfect. A and ε become η, and ο becomes ω; but α after ε, ι, or ρ becomes ā (31). E.g.

τίμα (τίμα-) *honor*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτίμη-θην; φιλέω (φιλε-) *love*, φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλώω (δηλο-) *show*, δηλώ-σω, ἐδήλω-σα, δεδήλω-κα; δακρύω *weep*, δακρύ-σω. But ἐάω *let*, ἐά-σω; ἰάομαι *heal*, ἰά-σομαι; δράω *do*, δρᾶ-σω, ἔδρᾶ-σα, δέδρᾶ-κα.

594. This applies also to stems which become vowel stems by adding ε (590); e.g. βούλομαι (βουλ-, βουλε-) *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβούλη-θην. So stems which were originally dissyllabic are lengthened when the vowel of the first syllable was suppressed; e.g. κάμ-νω *be weary* (καμ-, καμα-), perf. κέ-κμη-κα, cf. κάμα-τος *toil*; βάλλω *throw*, perf. βέβλη-κα, cf. βελοσ- (βελεσ-) *missile*. This occurs also in the present θνήσκω *die* (θαν-, θανα-), cf. θάνα-τος *death*, 2 aorist ἔ-θαν-ον and perfect τέ-θνη-κα; also in future πτή-σομαι, from πέτ-ομαι *fly* (πετα-, πετ-). 107.

595. Ἀκροάομαι *hear* has ἀκροᾷ-σομαι etc.; χράω *give oracles* has χρή-σω etc. (486). So τρή-σω and ἔτρη-σα from stem τρᾶ-; see τετραίνω *bore*.

596. Some vowel stems retain the short vowel, contrary to the general rule (593); e.g. γελάω *laugh*, γελά-σομαι, ἐγέλα-σα; ἀρκέω *suffice*, ἀρκέ-σω, ἤρκε-σα; μάχομαι (μαχε-) *fight*, μαχέ-σομαι (Ion.), ἐμαχεσά-μην.

(a) This occurs in the following verbs: ἄγαμαι, αἰδέομαι, ἀκέομαι, ἄλέω, ἀνύω, ἀρκέω, ἄρῶω, ἀρύω, γελάω, ἐλκύω (see ἔλκω), ἐμέω, ἐράω, ζέω, θλάω, κλάω *break*, ξέω, πτύω, σπάω, τελέω, τρέω, φλάω, χαλάω; and epic ἀκηδέω, κοτέω, λοέω, νεικέω, and the stems ἀα- and ἀε-; also ἀρέσκω (ἄρε-), ἄχθομαι (ἄχθε-), ἐλαύνω (ἐλα-), ἱλάσκομαι (ἱλα-), μεθύσκω (μεθυ-); and all verbs in αννύμι and εννύμι, with ὀλλύμι (ὀλε-) and ὀμνύμι (ὀμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: αἰνέω, αἰρέω, δέω *bind*, δῶω (see δύνω), ἐρύω (epic), θύω *sacrifice*, καλέω, λῶω, μῶω, ποθέω, πονέω; also βαίνω (βα-), εὐρίσκω (εὐρ-, εὐρε-), μάχομαι (μαχε-), πίνω (πι-, πο-), φθάνω (φθα-), φθίνω (φθι-).

597. Most of the verbs retaining the short vowel have verb stems ending in σ, and are not vowel stems, as their Homeric forms show. Thus αἰδέομαι *be ashamed*, Hom. fut. αἰδέσ-σομαι, stem αἰδεσ-, cf. ἀν-αἰδής *shameless* (306, 243); τελέω *finish*, Hom. aor. ἐτέλεσ-σα, cf. τέλος *end* (232). When σσ became σ, as in ἐτέλεσα (85), ε was retained.

598. Stems which retain the short vowel (596), and some others, have σ before all endings *not beginning with σ* in the perfect and pluperfect middle. The same verbs have σ before θη or θε in the first passive tense system. E.g.

τελέω *finish*, τετέλεσ-μαι, ἐτετέλεσ-μην, ἐτελέσ-θην, τελεσ-θήσομαι; but τετέλε-σαι, τετέλε-σθε; γελάω *laugh*, ἐγελάσ-θην, γελασθή-μαι. So, by analogy, other verbs, not belonging under 596 or 597, have this σ: χράω *give oracles*, χρή-σω, κέχρη-σ-μαι, ἐχρήσ-θην; γιγνώσκω *know*, ἔγνωσ-μαι, ἐγνώσ-θην; κελεύω *command*, κεκέλευσ-μαι, ἐκελεύσ-θην.

599. This σ does not appear in the perfect middle stem unless it occurs in the passive system, and even then it is sometimes lacking, e.g. ἐπ-αινέω *praise*, ἐπῆννμαι, ἐπαινεσθήσομαι. It is proper to σ stems (597) e.g. τετέλεσμαι, and to dental stems before the dental of the third singular and second plural endings ται and θε (66), e.g. πείθ-ω *persuade*, πέπεισται, πέπεισθε; νομίζω *think* (νομιδ-), νενόμισται. Thence it extended to the other persons πέπεισμαι, νενόμισμαι, etc.

600. This σ occurs in all the verbs of 596 (a) except ἀρόω, so far as they form these tenses; and in the following: ἀκούω, δρώω, θραύω, κελεύω, κλείω (κλήω), κνάω, κναίω, κρούω, κυλῖω (or κυλινδω), λεύω, νέω *heap*, ξύω, παίω, παλαίω, παύω, πλέω, πρίω, σείω, τίνω, ὕω, χόω, χράω, χρίω, and poetic ραίω. Some, however, have forms both with and without σ .

601. A suffix θ , of uncertain origin, is added to stems of some poetic verbs; e.g. πλή-θ-ω *be full*, cf. πίμ-πλημι *fill*; πύ-θ-ω *rot*, cf. πύ-ον *pus*; ἐδιώκαθον, διώκω *pursue*; ἔσχεθον, ἔχω *have*; φλεγέθω, φλέγω *burn*. From these special forms are derived, — sometimes presents, e.g. φλεγέθω; imperfects, e.g. ἐδιώκαθον; second aorists, e.g. ἔσχεθον; subjunctives and optatives, e.g. εἰκάθω, εἰκάθοιμι; imperatives, e.g. ἀμύνθετε; infinitives, e.g. διωκάθειν, εἰκάθειν, σχεθεῖν; participles, e.g. εἰκάθων, σχεθών. Since many, aside from a few presents like φλεγέθω, have an aoristic meaning, many scholars regard ἐδιώκαθον, εἴργαθον, etc., as second aorists, and accent the infinitives and participles διωκάθειν, ἐργαθεῖν, ἐκαθών, etc.

602. ν of stem dropped. A few verbs in -νω drop ν of the stem in the perfect and first passive systems:

κρίνω (κριν-) *separate*, κέκρικα, κέκριμαι, ἐκρίθην; κλίνω (κλιν-) *incline*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλυν-) *wash*, πέπλυμαι, ἐπλύθην. But τείνω (τεν-) *stretch*, τέτακα, τέταμαι, ἐτάθην, ἐκ-ταθήσομαι, and κτείνω *kill* in some poetic forms, e.g. ἐκτά-θην, ἐκτά-μην, belong under 587. For the regular Homeric ἐκλίνθην and ἐκρίνθην, see 740.

603. When final ν of a stem is not thus dropped, it becomes nasal γ before κα (72), and is generally replaced by σ before μαι (74); e.g. φαίνω (φαν-), πέφαγκα, πέφασμαι, ἐφάνθην. See 732.

604. The verb stem may appear in the weak grade (586):

(1) in the present, e.g. γίγνομαι (γεν-) *become*, for γι-γν-ομαι, γενή-σομαι, ἐ-γεν-όμην, γέ-γον-α; ἵσχω *hold*, for σι-σχ-ω, cf. ἔχω (σεχ-); τίκτω *bear* (106); without reduplication (605), βαίνω *go* (βα-, 629), fut. βή-σομαι; εὐρίσκω *find* (base *heurēi-*), fut. εὐρή-σω; ἀλί-σκομαι *am caught* (base *halōi-*), fut. ἀλώ-σομαι; λαμβάνω *take* (λαβ-, 638), fut. λήψομαι.

(2) in the second aorist, e.g. ἐ-πτ-όμην, πέτ-ομαι *fly* (cf. 594); ἐ-δάρ-ην, pres. δέρ-ω (*flay*); ἐ-τράπ-ην, pres. τρέπ-ω *turn*; ἐτράφ-ην, pres. τρέφ-ω *nourish* (27).

(3) in the perfect, e.g. πέ-πτα-μαι, pres. πετά-ννυμι *expand* (640); δέ-δαρ-μαι, pres. δέρ-ω *flay*; λέ-λῦ-κα, pres. λῖ-ω *loose*.

605. Reduplication. The verb stem may be reduplicated in the present (561) and second aorist (559) as well as in the perfect (543):

(1) in the present, e.g. γι-γνώσκω *know*, γί-γνομαι, ἴσχω (604), μίμνω, πίπτω, τίκτω, and many verbs in μι and σκω.

(2) in the second aorist, e.g. πείθω *persuade*, πέ-πιθον (epic); so ἄγω, ἤγαγον (Attic). For other second aorists, see 559, 560.

606. Iteratives. Homer and Herodotus have forms in σκον and σκόμην, denoting customary or repeated action in the past, or occurrence step by step. They are formed from the imperfect and second aorist stems, in Homer also from the first aorist; e.g. ἔχω, ἔχε-σκον; ἐρύω, ἐρύσα-σκε; φεύγω, φύγε-σκον; ἵστημι (στα-), στά-σκε; δίδωμι (δο-), δόσκον; εἰμί (ἐσ-), ἔσκον for ἐσ-σκον; ζώννυμι *gird*, ζωννύ-σκετο. Verbs in ἔω have εεσκον, in Hom. also εσκον; e.g. καλέ-εσκον, πωλέ-σκετο. Verbs in ἄω, rarely other verbs, have αασκον or ασκον, e.g. γοά-ασκε, νικά-σκομεν, κρύπτ-ασκε. Cf. 649.

These forms are inflected like imperfects, and are confined to the indicative. They generally (in Hdt. always) omit the augment.

FORMATION OF TENSE STEMS AND INFLECTION OF TENSE SYSTEMS IN THE INDICATIVE

I. Present System

607. The present stem is formed from the verb stem in various ways (572). Verbs are divided into four classes, with reference to the relation of the present stem to the verb stem. A fifth class consists of verbs of which the tense systems are made up of wholly differing and unrelated verb stems.

608. FIRST CLASS. Here the present stem is formed from the verb stem either with or without the thematic vowel.

609. With Thematic Vowel. Verbs of the First Class with thematic vowel add ^ο/_ε to form ω verbs. E.g.

λέγω *say* (λεγ-), present stem λεγ^ο/_ε, giving λέγο-μεν, λέγε-τε, λέγο-μαι, λέγε-ται, ἔ-λεγο-ν, ἐ-λέγε-σθε, etc.

610. When vowel gradation occurs in verbs of the First Class, the present has the normal full grade; e.g. λείπ-ω *leave*, φεύγ-ω *flee*, τήκ-ω *melt*.

611. In some verbs the diphthong ευ loses υ (ϝ) before the thematic vowel; e.g. θέω *run* (θευ-ω), but fut. θεύσομαι; νέω *swim*, perf. νέ-νευ-κα; πλέω *sail*, aor. ἔ-πλευ-σα; πνέω *breathe*, ἔ-πνευ-σα; ῥέω *flow*, ῥεύ-σομαι; χέω *pour* (stem χεῖ-, weak grade in κέ-χυν-μαι). See 37, 485.

612. Without Thematic Vowel. Verbs of the First Class without thematic vowel add the personal ending directly to the verb stem, which is sometimes reduplicated (605). E.g.

Not reduplicated: εἰμι *am* (ἐσ-), ἐσ-τί, εἶ-μι *go*, ἤμαι *sit* (ἦσ-), ἤ-μι *say*, κεῖ-μαι *lie*, φη-μί *say*, δύναι-μαι *can*, ἐπίστα-μαι *understand*, κρέμα-μαι *hang*, ἐπριά-μην *bought*. Reduplicated: ἵη-μι *send* (ση-, 514 b), ἴστη-μι (στη-) *set*, δίδω-μι *give*, δύνη-μι *help* (δύν-).

613. πίμ-πλη-μι *fill* (πλη-) and πίμ-πρη-μι *set fire* (πρη-) may lose the inserted μ when compounded with ἐμ-; e.g. ἐμπίπλημι, but ἐνεπίμπλην.

614. In the verbs of 612 the normal full grade appears in the singular, e.g. φη-μί, ἴστη-μι, τίθη-μι, δίδω-μι, εἶ-μι, εἰδ-ῶ (subjv.); the weak grade occurs in the dual and plural, e.g. φα-μέν, ἴστα-μεν, τίθε-μεν, δίδο-μεν, ἔ-μεν, ἴσ-μεν. Cf. 662, 728.

615. SECOND CLASS. *Iota Class*. In this class the present stem is formed by adding ι^o/ε to the verb stem and making the phonetic changes which this occasions (93-100). The ι was a semi-vowel (26). There are five divisions.

616. I. *Verbs in ζω*. Presents in ζω may be formed from stems in δ, with futures in σω; e.g. κομίζω *carry* (κομιδ-ι-ω, cf. κομιδ-ή), fut. κομίσω; φράζω (φραδ-) *say*, fut. φράσω; ἐλπίζω *hope* (ἐλπιδ-, cf. ἐλπίς (227)).

617. Presents in ζω may be formed from stems in γ (or γγ), with futures in ξω; e.g. σφάζω *slay* (σφαγ-), fut. σφάξω; ῥέζω (φρεγ-) *do* (poetic and Ionic), fut. ῥέξω; κλάζω (κλαγγ-) *scream* (cf. Lat. clango), fut. κλάγξω; ἀρπάζω *seize* (ἀρπαγ-ι-ω, cf. ἀρπαγ-ή); σαλπίζω *sound the trumpet* (σαλπιγγ-ή trumpet).

618. Some verbs in ζω have stems both in δ and in γ; e.g. παίζω *play*, fut. παιξοῦμαι (679), aor. ἔπαισα. Cf. παιδ-ιον *child*, παίγ-νιον *toy*. See also poetic forms of ἀρπάζω *seize*. See 624.

619. Νίζω *wash*, fut. νίψω, also has two stems: an original base νειγυ- gave present νίζω; νειγυ- became νειβ-, νιβ-, seen in Homeric νίπτομαι and later νίπτω. Cf. 622 b.

620. Most verbs in ζω, especially those in αζω, with futures in σω, are formed merely on the analogy of those with actual stems in δ or γ. E.g. νομίζω *think*, σώζω *save* (stems σωι- and σω-), διπλασιάζω *double*.

621. II. *Verbs in πτω*. Some labial (π φ) verb stems add ι^o/ε, and thus form the present in πτω; e.g. κόπτω (κοπ-) *cut* (present stem κοπτ^o/ε-), θάπτω (ταφ-) *bury*, ῥίπτω (ῥίφ-, ῥιφ-) *throw* (66).

622. a. Here the exact form of the verb stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐτάφην, and ἐρρίφην.

b. In καλύπτω *cover* and βλάπτω *hurt* the original base was καλυβ- (cf. καλύβ-η *hut*) and μλακγ- (giving βλάβ-η *injury*, cf. Lat. mulco). See 94.

623. III. *Verbs in ττω (σσω)*. Most presents in ττω, Ionic and later Attic σσω, come from palatal stems, in κ or χ. These have futures in ξω; e.g. μαλάττω *soften* (μαλακ-ι-ω, cf. μαλακ-ός *soft*), fut. μαλάξω; κηρύττω *proclaim* (κηρῦκ-ι-ω, cf. κῆρυξ *herald*), fut. κηρύξω; ταραττω *confuse* (ταραχ-ι-ω, cf. ταραχ-ή), fut. ταραξω.

624. Stems in γ with presents in ττω (σσω) are due to analogy, since γι normally becomes ζ (96, 617). E.g. σφάζω *slay* (σφαγ-), fut. σφάξω, developed a present σφάττω like ταραττω. Conversely ἀρπάξω (ἀρπαγ-) had a future ἀρπάσω as if it were a dental stem. By some such confusion arose πρᾶττω *do* (πρᾶγ-), πρᾶξω; τάττω *arrange* (ταγ-), τάξω; ἀλλάττω *change* (ἀλλαγ-); δράττομαι *clutch* (δραγ-); μάττω *knead* (μαγ-); πλῆττω *strike* (πληγ-); σάττω *pack* (σαγ-); φράττω *fence in* (φραγ-). See 97, 618.

625. Some presents in ττω (σσω) are formed from dental stems, with futures in σω or aorists in σα. These also arose by analogy with stems in κ or χ; e.g. ἐρέσσω *row* (ἐρετ-, cf. ἐρέτ-ης *rower*), ἤρεσα; βλίττω *take honey from the hive* (μελιτ-, 108 a).

626. Πέττω *cook* makes its present as from a stem πεκ-; the other tenses, πέπω, ἔπεψα, etc., belong to stem πεπ- seen in later πέπτω.

627. IV. *Liquid and Nasal Stems*. Of these there are three subdivisions:

628. (1) Presents in λλω are formed from verb stems in λ with ι^o/ε added, λι₂ assimilating to λλ (98); e.g. στέλλω *send*, for στελ-ι-ω; ἀγγέλλω *announce* (ἀγγελ-ι-ω); σφάλλω *trip up* (σφαλ-ι-ω).

629. (2) Presents in αινω and αιρω are formed from verb stems in αν and αρ with ι^o/ε added. Here ι is transferred to the vowel of the verb stem, making it αι; e.g. φαίνω *show* (φαν-ι-ω); χαίρω *rejoice* (χαρ-ι-ω). See 99.

630. (3) Presents in εινω, ειρω, ἴνω, ἴρω, ὕνω, and ὕρω come from stems in εν, ερ, ἴν, ἴρ, ὕν, and ὕρ, with ι^o/ε added.

Here ι disappears and the preceding ε, ι, or υ is lengthened to ει, ἴ, or ὕ (32); e.g. τείνω (τεν-) *stretch*, for τεν-ι-ω; κείρω (κερ-) *shear*, for κερ-ι-ω; κρίνω (κριν-) *judge*, for κριν-ι-ω; ἀμύνω (ἀμυν-) *ward off*, for ἀμυν-ι-ω; σῶρω (συρ-) *draw*, for συρ-ι-ω. Οἰκτῶρω (οἰκτιρ-) *pity*, commonly written οἰκτεῖρω, is the only verb in ἴρω.

631. Ὀφείλω (ὀφελ-) *owe, ought*, follows the analogy of stems in εν, to avoid confusion with ὀφέλλω (ὀφελ-) *increase*; but in Homer it has the Aeolic present ὀφέλλω.

632. Verbs of this division (IV) regularly have futures and aorists active and middle of the liquid form (677). For exceptions in poetry, see 682.



633. Many verbs with liquid stems do not belong to this class; e.g. *δέμω* and *δέρω* in Class I; *δέρω* has a parallel form *δείρω*. For *βαίνω* etc. in Class III, see **643**.

634. V. Presents in *αω*, *εω*, *οω*, and denominative verbs from stems in *ι*, *υ*, *ω*, originally had the suffix *ι^ο/ε*. So also stems originally ending in *σ* and *ρ*, or in a long vowel; e.g. *τιμάω* (*τιμα-ιω*), *φιλέω* (*φιλε-ιω*), *δηλόω* (*δηλο-ιω*), *μηνίω*, also *μηνύω* (*am angry* (*μηνι-ιω*)), *ἵππεύω* (*am a horseman* (*ἵππευ-ιω*)), *τελέω* (*finish* (*τελεσ-ιω*)). These verbs do not differ in appearance from those of Class I.

635. Here belong *καίω* *burn* (*καίω*, for *καφ-ιω*) and *κλαίω* *weep* (*κλαίω*, for *κλαφ-ιω*), with futures *καύσω* (*καφ-σω*) and *κλαύσομαι* (*κλαφ-σ^ο/ε*).

636. The poets form some other presents in this way; e.g. *δαίω* (*δαφ-*) *burn*, *ναίω* (*ναφ-*) *swim*. So from stems in *ασ-*, *μαίομαι* (*μα(σ)-ιο-μαι*) *seek*, *δαίομαι* (*δασ-*) *divide*. *Ὀπνίω* *marry* has stem *ὀπν-*, whence fut. *ὀπύσω*; *φῑτῑώ* *beget* is for *φῑτῑ-ιω*.

637. THIRD CLASS. N Class. (1) Some verb stems are strengthened in the present by adding *ν* before the thematic vowel *ο^ο/ε*; e.g. *φθάνω* (*φθα-*) *anticipate*; *φθίνω* (*φθι-*) *waste*; *δάκνω* (*δακ-*) *bite*; *κάμνω* (*καμ-*) *be weary*; *τέμνω* (*τεμ-*) *cut*.

638. (2) (a) Some consonant stems add *αν*; *ἁμαρτάνω* (*ἁμαρτ-*) *err*; *αἰσθάνομαι* (*αἰσθ-*) *perceive*; *βλαστάνω* (*βλαστ-*) *sprout*.

(b) Here, if the last vowel of the stem is short, another nasal (*μ* before a labial, *ν* before a dental, *γ* before a palatal) is inserted after this vowel; e.g. *λανθάνω* (*λαθ-*, *λανθ-*) *escape notice*; *λαμβάνω* (*λαβ-*, *λαμβ-*) *take*; *θιγγάνω* (*θιγ-*, *θιγγ-*) *touch*.

639. (3) A few stems add *νε*: *βῦνέω* (with *βύω*) *stop up*, *ἰκνέομαι* (with *ἴκω*) *come*, *κυνέω* (*κυ-*) *kiss*; also *ἁμπ-ισχνέομαι* *am dressed* and *ὑπ-ισχνέομαι* *promise* (cf. *ἵσχω* *hold*).

640. (4) Some stems add *νν* or (after a vowel) *ννν*; e.g. *δείκνυμι* (*δεικ-*) *show*, *κεράννυμι* (*κερα-*) *mix*, *ὀλλύνμι* (*for ὀλ-νῦμι*), *ἔννυμι* *clothe* (*έσ-*, **86 c**), *σβέννυμι* (*σβεσ-*) *extinguish*.

641. *Ἐλαίνω* (*έλα-*) *drive* is for *έλα-ννω*. Some presents in *νω* are from *νφ^ο/ε* for *νυ^ο/ε*; e.g. Hom. *ικάνω* *come to* (*ικᾱ-νφω*), *τῑνω* *pay* (*τι-νφω*). Att. *τῑνω* lost *φ* without trace.

642. (5) A few poetic verbs add *να* to the stem, forming presents in *νημι* (or deponents in *ναμαι*); most of these have presents in *νωα*; e.g. *δάμνημι* (*δαμ-να-*), also *δαμνάω* *subdue*.

643. *Βαίνω* (*βα-*, *βαν-*) *go*, and *ὁσφραίνομαι* (*ὁσφρ-*, *ὁσφραν-*) *smell*, not only

add ν or $\alpha\nu$, but also belong to the Iota Class (II). See also $\kappaερδαίνω$ *gain*, $\rhoαίνω$ *sprinkle*, $\tauετραίνω$ *bore*, with Homeric $\acute{\alpha}\lambda\iota\tauαίνομαι$ ($\acute{\alpha}\lambda\iota\tau-$, $\acute{\alpha}\lambda\iota\tauαν-$) *sin against*.

644. FOURTH CLASS. *Verbs in σκω.* These add $\sigma\kappa^0/\epsilon$ to the verb stem, if it ends in a vowel, to form the present stem; if the verb stem ends in a consonant, they add $\iota\sigma\kappa^0/\epsilon$; e.g. $\gamma\eta\rho\acute{\alpha}-\sigma\kappa\omega$ ($\gamma\eta\rho\alpha-$) *grow old*, $\acute{\alpha}\rho\acute{\epsilon}-\sigma\kappa\omega$ ($\acute{\alpha}\rho\epsilon-$) *please*; $\epsilon\upsilon\rho-\iota\sigma\kappa\omega$ ($\epsilon\upsilon\rho-$) *find*, $\sigma\tau\epsilon\rho-\iota\sigma\kappa\omega$ ($\sigma\tau\epsilon\rho-$) *deprive*.

645. $\text{'Οφλ-}\iota\sigma\kappa\acute{\alpha}\nu\omega$ ($\acute{\omicron}\phi\lambda-$) *be condemned* has both $\iota\sigma\kappa$ and the nasal addition $\alpha\nu$ (638).

646. Many presents of this class are reduplicated (561); e.g. $\gamma\iota-\gamma\iota\nu\acute{\omega}-\sigma\kappa\omega$ ($\gamma\iota\nu\omega-$). See 605. $\text{'Αρ-}\alpha\rho-\iota\sigma\kappa\omega$ has a form of Attic reduplication (554).

647. $\Theta\eta\eta\sigma\kappa\omega$ *die* and $\mu\iota\mu\eta\eta\sigma\kappa\omega$ *remind* have $\iota\sigma\kappa^0/\epsilon$ after a vowel.

648. Three verbs, $\acute{\alpha}\lambda\upsilon-\sigma\kappa\omega$ ($\acute{\alpha}\lambda\upsilon\kappa-$) *avoid*, $\delta\iota\delta\acute{\alpha}-\sigma\kappa\omega$ ($\delta\iota\delta\alpha\chi-$) *teach*, and $\lambda\acute{\alpha}-\sigma\kappa\omega$ ($\lambda\alpha\kappa-$) *utter*, drop the palatal before $\sigma\kappa\omega$. So Homeric $\acute{\epsilon}\iota\sigma\kappa\omega$ or $\iota\sigma\kappa\omega$ ($\acute{\epsilon}\iota\kappa-$ or $\iota\kappa-$) *liken*, and $\tau\iota\tau\upsilon\sigma\kappa\omicron\mu\alpha\iota$ ($\tau\upsilon\chi-$, $\tau\upsilon\kappa-$), for $\tau\iota-\tau\upsilon\kappa-\sigma\kappa\omicron\mu\alpha\iota$, *prepare*; $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* is for $\pi\alpha\theta-\sigma\kappa\omega$ (69, 105 f). $\mu\acute{\iota}\sigma\gamma\omega$ *mix* is probably reduplicated, for $\mu\iota-\mu\sigma\gamma\omega$.

649. These verbs are often called *inceptive* or *inchoative*, though few have any inceptive meaning; cf. $\gamma\eta\rho\acute{\alpha}\sigma\kappa\omega$ *grow old*. They denote acts or events viewed as occurring in successive steps. Cf. Lat. *cresco*, and 606.

650. FIFTH, OR MIXED, CLASS. This includes verbs which have two or more tense stems formed from verb stems essentially different from each other, like Eng. *go*, *went*; *am*, *be*, *was*. E.g.

$\alpha\iota\rho\acute{\epsilon}\omega$ ($\alpha\iota\rho\epsilon-$, $\acute{\epsilon}\lambda-$) *take*, fut. $\alpha\iota\rho\acute{\eta}\sigma\omega$, 2 aor. $\acute{\epsilon}\lambda\lambda\omicron\nu$.

$\acute{\epsilon}\iota\delta\omicron\nu$ ($\phi\epsilon\iota\delta-$, $\phi\omicron\iota\delta-$, $\phi\iota\delta-$) *saw*, Lat. *vidi*, 2 aor.; 2 perf. $\omicron\iota\delta\alpha$ *know* (529). Mid. $\acute{\epsilon}\iota\delta\omicron\mu\alpha\iota$ (poet.). $\acute{\epsilon}\iota\delta\omicron\nu$ is used as 2 aor. of $\acute{\omicron}\rho\acute{\alpha}\omega$ (see below).

$\acute{\epsilon}\iota\pi\omicron\nu$ ($\epsilon\iota\pi-$, $\acute{\epsilon}\rho-$, $\rho\epsilon-$) *spoke*, 2 aor.; fut. ($\acute{\epsilon}\rho\acute{\epsilon}\omega$) $\acute{\epsilon}\rho\omega$, perf. $\acute{\epsilon}\iota-\rho\eta-\kappa\alpha$, $\acute{\epsilon}\iota\rho\eta\mu\alpha\iota$, aor. pass. $\acute{\epsilon}\rho\rho\acute{\eta}\theta\eta\nu$. The stem $\acute{\epsilon}\rho-$ ($\rho\epsilon-$) is for $\phi\epsilon\rho-$ ($\phi\rho\epsilon-$), seen in Lat. *ver-bum*.

$\acute{\epsilon}\iota\rho\eta\mu\alpha\iota$ is for $\phi\epsilon-\phi\rho\eta-\mu\alpha\iota$ (552). So $\acute{\epsilon}\nu-\acute{\epsilon}\pi\omega$.

$\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ ($\acute{\epsilon}\rho\chi-$, $\acute{\epsilon}\lambda\epsilon\upsilon\theta-$, $\acute{\epsilon}\lambda\iota\upsilon\theta-$, $\acute{\epsilon}\lambda\theta-$) *go*, fut. $\acute{\epsilon}\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ (poet.), 2 perf. $\acute{\epsilon}\lambda\acute{\eta}\lambda\upsilon\theta\alpha$, 2 aor. $\acute{\eta}\lambda\theta\omicron\nu$. The Attic future is $\acute{\epsilon}\iota\mu\iota$ *shall go* (511). The imperfect and the dependent moods of the present use the forms of $\acute{\epsilon}\iota\mu\iota$.

$\acute{\epsilon}\sigma\theta\iota\omega$ ($\acute{\epsilon}\sigma\theta-$, $\acute{\epsilon}\delta-$, $\phi\alpha\gamma-$) *eat*, fut. $\acute{\epsilon}\delta\omicron\mu\alpha\iota$ (681), 2 aor. $\acute{\epsilon}\phi\alpha\gamma\omicron\nu$.

$\acute{\omicron}\rho\acute{\alpha}\omega$ ($\acute{\omicron}\rho\alpha-$, $\acute{\omicron}\pi-$, $\phi\iota\delta-$) *see*, fut. $\acute{\omicron}\phi\omicron\mu\alpha\iota$, perf. $\acute{\acute{\omicron}}\rho\acute{\alpha}\kappa\alpha$ or $\acute{\acute{\omicron}}\rho\acute{\alpha}\kappa\alpha$, $\acute{\acute{\omicron}}\rho\acute{\alpha}\mu\alpha\iota$ or $\acute{\acute{\omicron}}\mu\alpha\iota$ (for $\acute{\acute{\omicron}}\pi-\mu\alpha\iota$), $\acute{\acute{\omicron}}\phi\theta\eta\nu$, 2 aor. $\acute{\epsilon}\iota\delta\omicron\nu$ (see $\acute{\epsilon}\iota\delta\omicron\nu$ above).

$\pi\acute{\alpha}\sigma\chi\omega$ ($\pi\epsilon\nu\theta-$, $\pi\omicron\nu\theta-$, $\pi\alpha\theta-$) *suffer*, fut. $\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$, 2 perf. $\pi\acute{\epsilon}\pi\omicron\nu\theta\alpha$, 2 aor. $\acute{\epsilon}\pi\alpha\theta\omicron\nu$.

See 648.

$\pi\acute{\iota}\nu\omega$ ($\pi\iota-$, $\pi\omicron-$) *drink* (637), fut. $\pi\acute{\iota}\omicron\mu\alpha\iota$ (681), perf. $\pi\acute{\epsilon}\pi\omega\kappa\alpha$, 2 aor. $\acute{\epsilon}\pi\iota\omicron\nu$.

$\tau\rho\acute{\epsilon}\chi\omega$ ($\tau\rho\epsilon\chi-$, $\delta\rho\alpha\mu-$) *run*, fut. $\delta\rho\alpha\mu\omicron\upsilon\mu\alpha\iota$, perf. $\delta\epsilon\delta\rho\acute{\alpha}\mu\eta\kappa\alpha$, 2 aor. $\acute{\acute{\epsilon}}\delta\rho\alpha\mu\omicron\nu$. The stem $\tau\rho\epsilon\chi-$ is for $\theta\rho\epsilon\chi-$ (105 e), and $\delta\rho\alpha\mu\epsilon-$ for $\delta\rho\alpha\mu-$ is used in fut. and perf. (590 d).

$\phi\acute{\epsilon}\rho\omega$ ($\phi\epsilon\rho-$, $\omicron\iota-$, $\acute{\epsilon}\nu\epsilon\kappa-$, by reduplication with weak grade $\acute{\epsilon}\nu-\epsilon\nu\epsilon\kappa$, $\acute{\epsilon}\nu\epsilon\gamma\kappa-$) *bear*,

Lat. *fero*; fut. οἶσω, aor. ἤνεγκα, 2 perf. ἐν-ήνοχα (585, 723), ἐν-ήνεγμαι, aor. pass. ἠνέχθην.

ὠνόεμαι (ὠνε-, πρια-) *buy*, fut. ὠνήσομαι, aor. ἐπριάμην.

For full forms of these verbs, see the Catalogue.

INFLECTION OF THE PRESENT AND IMPERFECT INDICATIVE OF Ω VERBS

651. For the paradigms of ω verbs, see 480–499. For explanation of forms, see 582 ff.

652. Certain poetic forms of ω verbs are athematic. E.g. Hom. ἔδ-μεναι from ἔδ-ω *eal*, φέρ-τε from φέρ-ω *bear*, δέχ-αται (for δεχ-νται, 27), third plur. of δέχομαι *receive*, partic. δέγ-μενος, imperf. ἐδέγ-μην. Cf. οἶ-μαι and οὔ-μαι *think*. So λένυ-μαι, ἐλύ-θην from λῦ-ω, and ἔ-βην, ἔ-φῦν from βαίνω, φύω, are athematic forms of ω verbs.

653. The thematic vowel ^o/ε, subj. ω/η, is contracted with the final vowel in verbs with stems ending in α, ε, ο, originally αι, ει, οι. See 634; for the paradigms, 482–483. Some contracted verbs have stems in a long vowel; e.g. δράω, δρῶ *do*, for δρᾶ-ιω; χράο-μαι, χρῶμαι *use*, for χρη-ιομαι. See 486.

DIALECT AND POETIC FORMS OF VERBS IN Ω

654. *a.* The Doric has the personal endings τι (Ionic, Attic, Aeolic σι), μες (μεν), τᾶν (Ionic, Attic την), σθᾶν (σθην), μᾶν (μην), μεσθα, ντι (Ionic, Attic, Aeolic νσι).

b. When σ is dropped in σαι and σο of the second person (582 *g*), Homer often keeps the εαι, ηαι, αο, εο uncontracted. Herodotus has εαι and αο, but in the subj. generally η for ηαι. In Hdt., sometimes in Homer, εο appears as ευ. In Homer σαι and σο sometimes drop σ in the perf. and pluperf.; e.g. μέμνηται for μέμνησαι, ἔσσυο for ἔσσυσο. A dental sometimes becomes σ before σαι; e.g. κέκασσαι for κεκαδ-σαι (κέκασμαι).

For Ionic contract forms, see 660 *b*.

c. The Ionic has αται and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); e.g. κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Hdt. shortens η to ε before αται and ατο; e.g. οἰκέ-αται (perf. of οἰκέω), Att. ὤκη-νται; ἐτετῖμέ-ατο (pluperf. of τιμάω), Att. ἐτετῖμη-ντο. Hom. has -δαται and -δατο, as if from a dental stem, in ἐληλά-δ-αται, from ἐλαύνω *drive*, and ἐρρά-δ-ατο, from ραίνω *sprinkle*.

The forms αται and ατο sometimes occur in Attic (733). Herodotus has them also in the present and imperfect of verbs in μι.

d. Herodotus has εα, εας, εε in the pluperfect active, e.g. ἐτεθήπεα; whence comes the older Attic η, ης, ει(ν). Homer has εα, ης, ει(ν), with εε in ἦδεε (530 *b*), and rarely ον, ες, ε.

e. Homer and Herodotus generally have the uncontracted forms of the future (in *εω* and *εομαι*) of nasal stems; e.g. *μενέω*, Attic *μενῶ*. When they are contracted, they follow the analogy of verbs in *εω* (492).

f. The Doric has *σέω*, *σέομαι* (contracted *σῶ*, *σοῦμαι* or *σεῦμαι*) for *σω*, *σμαι* in the future. The Attic has *σοῦμαι* in the future middle of a few verbs (679).

g. In Homer *σσ* is often retained in the future and aorist of verbs in *εσ-*; e.g. *τελέω* *finish* (for *τελεσ-ιω*), *τελέσσω*, *έτέλεσσα*. So *καλέω* *call*, *έκάλεσσα*; *κομίζω* *take care of* (*κομιδ-*), *έκομίσσα*, *έκομισσάμην* (597, 599).

h. In Homer aorists with *σ* sometimes have the thematic vowel, as in second aorists; e.g. *ἴξον*, *ἴξες*, from *ικνέομαι* *come*; *έβήσето* (more common than *έβήσατο*), from *βαίνω* *go*. These are called *mixed* aorists.

i. In the poets *εν* is often used in the aorist passive indicative instead of *ησαν*; e.g. *ῶρμηθεν* for *ῶρμήθησαν*, from *ῶρμάω* *urge*. So *ἄν* or *εν* for *ησαν* or *εσαν* in the active of verbs in *μι* (669 d).

655. *Subjunctive*. a. In Homer the subjunctive (especially in the first aor. act. and mid.) often has the short thematic vowels *ε* and *ο* (Attic *η* and *ω*), yet never in the singular of the active voice nor in the third person plural; e.g. *έρυσσομεν*, *ἀλγήσετε*, *μῦθήσομαι*, *εὔξαι*, *δηλήσεται*, *ἀμείψεται*, *ἐγείρομεν*, *ἰμείρεται*. So sometimes in Pindar.

b. In both aorist passive subjunctives Herodotus generally has the uncontracted forms in *εω*, *εωμεν*, *εωσι*, but contracts *εη* and *εη* to *η* and *η*; e.g. *ἀφαιρεθέω* (Att. *-θῶ*), *φανέωσι* (Att. *-ῶσι*), but *φανῆ* and *φανῆτε* (as in Attic).

c. In the second aorist passive subjunctive of some verbs, Homer has forms in *ειω*, *ηης*, *ηη*, *ειομεν*, *ηετε* (655 a), as they are commonly written; e.g. *δαμείω* (from *εδάμην*, 2 aor. pass. of *δαμνάω* *subdue*), *δαμήης*, *δαμήη*, *δαμήετε*; *τραπέιομεν* (from *ετάρπην*, 2 aor. pass. of *τέρπω* *delight*). This is more fully developed in the second aorist active of the *μι* form (see 670 b).

d. In the subjunctive active Homer often has *ωμι*, *ησθα*, *ησι*; e.g. *έθέλωμι*, *έθελησθα*, *έθελησι*.

656. *Optative*. a. The forms of the first aorist optative active in *ειας*, *ειε*, *ειαν* are the common forms in all dialects (575, 764).

b. Homer sometimes has *οισθα* (582 a) in the second person for *οις*; e.g. *κλαίοισθα*, *βάλοισθα*. For *ατο* (for *ντο*), see 654 c.

657. *Infinitive*. a. Homer often has *μεναι* and *μεν* in the infinitive active; e.g. *ἀμύνεμεναι*, *ἀμύνμεν* (Attic *ἀμύνειν*, 791); *ἐλθέμεναι*, *ἐλθέμεν* (*ἐλθεῖν*); *ἀξέμεναι*, *ἀξέμεν* (*ἄξειν*). For the perfect (only of the *μι* form), see 673: the perf. in *έναι* does not occur in Homer. So Hom. *μεναι*, Dor. *μεν* in the aorist passive; e.g. *ὁμοιωθή-μεναι* (*ὁμοιωθῆ-ναι*), *δαῆ-μεναι* (also *δαῆ-ναι*), Hom.; *αἰσχυρθῆ-μεν* (*αἰσχυρθῆ-ναι*), Pind. See 659 f.

b. The Doric has *εν* (792) and the Aeolic *ην* for *ειν* in the infin.; e.g. *αἰεiden* and *γαῦρην* (Dor.) for *αἰεidein* and *γαῦρειν*; *φέρην* and *ἔχην* (Aeol.) for *φέρειν* and *ἔχειν*; *εἶπην* (Aeol.) for *εἶπειν*; *μεθύσθην* (Aeol.) for *μεθυσθῆναι* (pass.).

658. *Participle.* The Aeolic has *οισα* for *ουσα*, and *αις, αισα* for *ās, āσα*, in the participle; e.g. *ἐχοισα, θρέψαις, θρέψαισα* (75, 32).

DIALECT FORMS OF CONTRACT VERBS

659. *Verbs in αω.* α. In the MSS. of Homer verbs in αω are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, e.g. *ναιετάουσι, ναιετάων*, from *ναιετάω* *dwell*, sometimes with *ā*, e.g. *πεινᾶω* *hunger*, *διψᾶω* *thirst* (cf. 486); sometimes with *εον* for *ᾶον* in the imperfect, e.g. *μενοίνεον* from *μενοινᾶω* *long for*.

b. (1) The MSS. of Homer often give peculiar forms of verbs in αω, by which the two vowels (or the vowel and diphthong) which elsewhere are contracted are said to be *assimilated*, so as to give a double A or a double O sound. The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *αᾶ* (sometimes *ᾶα*) for *αε* or *αη* (*αᾶ* for *αει* or *αη*), and *οω* (sometimes *ωο* or *ωω*) for *αο* or *αω* (*οω* for *αοι*):

δράαs for δράεis

δράα for δράει or δράη

δράασθε for δράεσθε

δράασθαι for δράεσθαι

μνᾶσθαι for μνάεσθαι

δράᾶν for δράειν

δρόω for δράω

δρόωσι for δράουσι

δρόωσα for δράουσα

δρόωfen for δράοιεν

δρόωνται for δράόνται

αἰτιόω for αἰτιάοι

(2) The lengthening of the first vowel occurs only when the word could not otherwise stand in the Homeric verse; e.g. *ἡβῶντες* for *ἡβάοντες*, *ἡβῶμι* for *ἡβαίμι*, *μνᾶσθαι* for *μνάεσθαι*, *μνῶντο* for *(ἐ)μνάοντο*. In this case the second vowel or diphthong is not lengthened. But it may be long in a final syllable, e.g. *μενοινᾶα* (for *-αει*), or when *ωσα* or *ωσι* comes from *οντια* or *ονσι*, e.g. *ἡβῶωσα*, *δρῶωσι*, for *ἡβα-οντια*, *δρα-ονσι*. The "assimilation" never occurs unless the second vowel is long either by nature or by position; e.g. *δράομεν*, *δράετε*, *δραέτω* cannot become *δρόωμεν*, *δράατε*, *δράατο*. Yet *μνωόμενος* for *μνᾶόμενος* occurs by exception.

(3) These forms extend also to the so-called Attic futures in *άσω*, *άω*, *ῶ* (678 b); e.g. *ἐλῶω*, *ἐλῶωσι*, *κρεμῶω*, *δαμάα*, *δαμόωσι*, for *ἐλάσω* (*ἐλάω*), *ἐλάουσι*, etc., Att. *ἐλῶ*, *ἐλῶσι*, etc.

(4) These forms, occurring only in the literary dialect of the epic poets, are commonly explained in two ways. Either they represent an actual *phonetic* stage in the process of contraction, e.g. *δρόω* stands midway between *δράω* and *δρῶ*; or they arose from *metrical* necessity: e.g. after *δράω* had been mistakenly contracted to *δρῶ*, it was then "distracted" to *δρόω* in order to restore the required number of syllables to the verse.

c. The Doric contracts *αε* and *αη* to *η*, *αει* and *αη* to *η*, *αο* and *αω* to *ᾶ* except in final syllables; e.g. *δρῶ*, *δρῆς*, *δρῆ*, *δρᾶμες*, *δρῆτε*, *δρᾶντι*; impv. *δρη*; infin. *δρῆν*.

d. In Homer contracted verbs sometimes have athematic forms in the third person dual, e.g. προσανδήτην (from προσανδάω), φοιτήτην (φοιτάω), σὺλλήτην (σὺλλάω). So Hom. ὄρηαι (or ὄρηαι) for ὀράεαι (Attic ὀράῃ) in the pres. indic. middle of ὀράω. See 660 d.

e. Herodotus sometimes changes αω, αο, and αου to εω, εο, and εου, especially in ὀράω, εἰρωτάω, and φοιτάω; e.g. ὀρέω, ὀρέοντες, ὀρέουσι, εἰρώτεον, ἐφοίτεον. These forms are generally uncontracted.

In other cases Herodotus contracts verbs in αω as in Attic.

f. Homer sometimes forms the present infinitive active of verbs in αω and εω without thematic vowel; e.g. γοήμεναι (γοάω), πεινήμεναι (πεινάω), φιλήμεναι (φιλέω). See 660 d.

660. Verbs in εω. a. Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, e.g. τάρβει (τάρβεε). Hdt. has generally δεῖ *must*, and δεῖν, but imperf. ἔδεε. Both Homer and Herodotus sometimes have εν for εο, e.g. ἀγνοεῖντες, διανοεῖντο; so in the Attic futures from ισω, ισομαι (678 c), e.g. κομιεύμεθα (Hdt.). Forms in εν for εον, like οἰχνεῖσι, ποιεῖσι, τελεῖσι, are of very doubtful authority.

b. Homer sometimes drops ε in εαι and εο (for εσαι, εσο, 654 b) after ε, thus changing ἔεαι and ἔεο to ἔαι and ἔο, e.g. μυθέαι for μυθέεαι (from μυθέομαι), ἀποαιρέο (for ἀποαιρέεο); and he also contracts ἔεαι and ἔεο to εἶαι and εἶο, e.g. μυθεῖαι, αἰδέο (for αἰδέεο). Herodotus sometimes drops the second ε in ἔεο; e.g. φοβέο, αἰτέο, ἐξηγγέο.

c. Homer sometimes has a form in ειω for that in εω; e.g. νεικείω. So in ἐτελείετο from τελείω. These are the older forms, from εσ stems, νεικεσ-ιω, τελεσ-ιω. But θείω *run*, πλείω *sail*, and πνείω *breathe* are cases of metrical lengthening.

d. Athematic forms of εω verbs occur; e.g. φορήμεναι and φορήναι, from φόρημι *bear*, Att. φορέω. Homer has a few dual imperfects like ὀμαρτήτην (ὀμαρτέω) and ἀπειλήτην (ἀπειλέω). See 659 d and f.

661. Verbs in οω. a. Verbs in οω are always contracted in Herodotus, and his MSS. sometimes have εν (for ου) from οο or οου, especially in δικαιοῶ *think just*, imperf. ἐδικαίεν.

b. They are always contracted in Homer, except in the few cases in which they have forms in οω or οφ resembling those of verbs in αω (659 b); e.g. ἀρώσι (from ἀρώ *plough*); δηιώφειν and (imperf.) δηιῶντο (from δηιώω); also ὑπνώοντας (from ὑπνώω).

INFLECTION OF THE PRESENT AND IMPERFECT OF ΜΙ VERBS

362. In μι verbs the stem shows the normal grade η, ω, ῑ in the singular of the present and imperfect indicative active, and the weak grade α, ε, ο, υ in the dual and plural and in most other

forms derived from the present stem. This is one of the most important distinctions between μ forms and ω forms. For the paradigms, see 503–532.

663. The ending of the third person plural of the imperfect active is $\sigma\alpha\nu$. The third person plural of the present active has the ending $\alpha\sigma\iota$ (582 e), which is always contracted with α , but not with ϵ , ρ , or ν , of the stem; e.g. $\iota\sigma\tau\alpha\sigma\iota$ (for $\iota\sigma\tau\alpha-\alpha\sigma\iota$), but $\tau\iota\theta\acute{\epsilon}-\alpha\sigma\iota$, $\delta\iota\delta\acute{o}-\alpha\sigma\iota$, $\delta\epsilon\iota\kappa\acute{\nu}\nu-\alpha\sigma\iota$.

664. The only verbs in μ with consonant stems are $\epsilon\acute{\iota}\mu\iota$ ($\acute{\epsilon}\sigma-$) *am* and $\eta\mu\alpha\iota$ ($\acute{\eta}\sigma-$) *sit*.

665. Some thematic forms occur. E.g. the imperfect $\acute{\epsilon}\tau\iota\theta\epsilon\iota\varsigma$, $\acute{\epsilon}\tau\iota\theta\epsilon\iota$ (as if from $\tau\iota\theta\acute{\epsilon}\omega$), and $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\nu\nu$, $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\nu\varsigma$, $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\nu$ (as if from $\delta\iota\delta\acute{o}\omega$), are more common than the forms in $\eta\varsigma$, η and $\omega\nu$, $\omega\varsigma$, ω . So $\tau\iota\theta\epsilon\iota\varsigma$ for $\tau\iota\theta\eta\varsigma$ in the present. Some verbs in $\nu\mu$ have presents in $\nu\omega$; e.g. $\delta\epsilon\iota\kappa\acute{\nu}\nu\omega$ and $\delta\epsilon\iota\kappa\acute{\nu}\nu\mu\iota$.

666. The thematic inflection is used in the present subjunctive; e.g. $\tau\iota\theta\acute{\omega}$, $\tau\iota\theta\eta\varsigma$, $\tau\iota\theta\eta$, $\tau\iota\theta\acute{\omega}\mu\alpha\iota$ (for $\tau\iota\theta\acute{\epsilon}-\omega$, $\tau\iota\theta\acute{\epsilon}-\eta\varsigma$, etc.). $\acute{\iota}\sigma\tau\acute{\omega}\mu\alpha\iota$ is probably for $\acute{\iota}\sigma\tau\acute{\epsilon}-\omega\mu\alpha\iota$, since Homeric MSS. give $\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$ (for $\sigma\tau\acute{\eta}\omega\mu\epsilon\nu$, 33).

667. $\Delta\acute{\nu}\nu\alpha\mu\alpha\iota$ *can* and $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ *understand* often have $\acute{\epsilon}\delta\acute{\upsilon}\nu\omega$ (or $\acute{\eta}\delta\acute{\upsilon}\nu\omega$) and $\acute{\eta}\pi\acute{\iota}\sigma\tau\omega$ for $\acute{\epsilon}\delta\acute{\upsilon}\nu\alpha\sigma\omicron$ (or $\acute{\eta}\delta\acute{\upsilon}\nu\alpha\sigma\omicron$) and $\acute{\eta}\pi\acute{\iota}\sigma\tau\alpha\sigma\omicron$ in the imperfect, and occasionally $\delta\acute{\upsilon}\nu\alpha$ and $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha$ for $\delta\acute{\upsilon}\nu\upsilon\sigma\alpha\iota$ and $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota$. See 582 g.

668. Thematic forms of $\tau\acute{\iota}\theta\eta\mu\iota$ and $\acute{\iota}\eta\mu\iota$ occur in 3 sing. and in the dual and plural of the present and aorist optative. The accent is uncertain. E.g. $\sigma\nu\nu\theta\omicron\iota\tau\omicron$, $\acute{\epsilon}\pi\iota\theta\omicron\iota\mu\epsilon\theta\alpha$, $\acute{\epsilon}\pi\iota\theta\omicron\iota\nu\tau\omicron$ (also written $\acute{\epsilon}\pi\iota\theta\iota\omicron\nu\tau\omicron$); $\pi\rho\omicron\sigma\omicron\iota\tau\omicron$, $\pi\rho\omicron\sigma\iota\theta\epsilon$, $\pi\rho\omicron\sigma\iota\nu\tau\omicron$ (or $\pi\rho\acute{o}\iota\tau\omicron$, $\pi\rho\acute{o}\iota\nu\tau\omicron$). See 514 c.

DIALECT FORMS OF VERBS IN $\mu\iota$

669. a. Homer and Herodotus have many forms (some doubtful) in which verbs in $\eta\mu\iota$ (with stems in ϵ) and $\omega\mu\iota$ have the thematic inflection of verbs in $\epsilon\omega$ and $\omicron\omega$; e.g. $\tau\iota\theta\acute{\epsilon}\iota$, $\delta\iota\delta\omicron\iota\varsigma$, $\delta\iota\delta\omicron\iota$. So in compounds of $\acute{\iota}\eta\mu\iota$, e.g. $\acute{\alpha}\nu\epsilon\iota\varsigma$ (or $\acute{\alpha}\nu\acute{\iota}\epsilon\iota\varsigma$), $\mu\epsilon\theta\epsilon\iota\acute{\iota}$ (or $\mu\epsilon\theta\acute{\iota}\epsilon\iota$) in pres., and $\pi\rho\omicron\iota\epsilon\iota\nu$, $\pi\rho\omicron\iota\epsilon\iota\varsigma$, $\acute{\alpha}\nu\acute{\iota}\epsilon\iota$, in imperf. Hom. has impv. $\kappa\alpha\theta-\acute{\iota}\sigma\tau\acute{\alpha}$ (Attic $\kappa\alpha\theta\acute{\iota}\sigma\tau\eta$). Hdt. has $\acute{\iota}\sigma\tau\acute{\alpha}$ (for $\acute{\iota}\sigma\tau\eta\sigma\iota$), $\acute{\upsilon}\pi\epsilon\rho\text{-}\acute{\epsilon}\tau\iota\theta\epsilon\alpha$ in imperf., and $\pi\rho\omicron\sigma\theta\acute{\epsilon}\omicron\iota\tau\omicron$ (for $-\theta\epsilon\acute{\iota}\tau\omicron$) etc. in opt. For $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\nu\nu$ etc. and $\acute{\epsilon}\tau\iota\theta\epsilon\iota\varsigma$, $\acute{\epsilon}\tau\iota\theta\epsilon\iota$ (also Attic), see 665.

b. In the Aeolic dialect most verbs in $\alpha\omega$, $\epsilon\omega$, and $\omicron\omega$ take the form in $\mu\iota$; e.g. $\phi\acute{\iota}\lambda\eta\mu\iota$ (with $\phi\acute{\iota}\lambda\epsilon\iota\sigma\theta\alpha$, $\phi\acute{\iota}\lambda\epsilon\iota$) in Sappho, for $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$, etc.; $\delta\acute{\rho}\alpha\mu\iota$ ($\delta\acute{\rho}\alpha\acute{\omega}$), $\kappa\acute{\alpha}\lambda\eta\mu\iota$ ($\kappa\alpha\lambda\acute{\epsilon}\omega$), $\alpha\acute{\iota}\nu\eta\mu\iota$ ($\alpha\acute{\iota}\nu\acute{\epsilon}\omega$).

c. A few verbs in Hom. and Hdt. drop σ in $\sigma\alpha\iota$ and $\sigma\omicron$ of the second person after a vowel; e.g. impv. $\pi\alpha\rho\acute{\iota}\sigma\tau\alpha\omicron$ (for $-\alpha\sigma\omicron$) and imperf. $\acute{\epsilon}\mu\acute{\alpha}\rho\nu\alpha\omicron$ (Hom.); $\acute{\epsilon}\xi\epsilon\pi\acute{\iota}\sigma\tau\epsilon\alpha\iota$ (for $-\alpha\sigma\alpha\iota$) with change of α to ϵ (Hdt.). So $\theta\acute{\epsilon}\omicron$, impv. for $\theta\epsilon\epsilon\sigma\omicron$ (Att. $\theta\omicron\acute{\upsilon}$), and $\acute{\epsilon}\nu\theta\epsilon\omicron$ (Hom.).

d. The Doric has $\tau\iota$, $\nu\tau\iota$ for $\sigma\iota$, $\nu\sigma\iota$. Homer sometimes has $\sigma\theta\alpha$ (582 a) for σ in 2 pers. sing., e.g. $\acute{\delta}\acute{\iota}\delta\omega\sigma\theta\alpha$ ($\acute{\delta}\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$ or $\acute{\delta}\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$), $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$. The poets have ν for $\sigma\alpha\nu$ (with preceding vowel short) in 3 pers. plur., e.g. $\acute{\epsilon}\sigma\tau\alpha\nu$ (for $\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu$), $\acute{\iota}\epsilon\nu$ (for $\acute{\iota}\epsilon\sigma\alpha\nu$), $\pi\rho\acute{o}\tau\iota\theta\epsilon\nu$ (for $\pi\rho\omicron\epsilon\tau\acute{\iota}\theta\epsilon\sigma\alpha\nu$); see 654 i.

e. Herodotus sometimes has *αται, ατο* for *νται, ντο* in the present and imperfect of verbs in *μι*, with preceding *α* changed to *ε*; e.g. *προτιθέαται* (for *-ενται*), *ἐδυνέατο* (for *-αντο*).

670. a. Herodotus sometimes leaves *εω* uncontracted in the subjunctive of verbs in *ημι*; e.g. *θέωμεν* (Att. *θῶμεν*), *διαθέωνται* (*-θῶνται*), *ἀπ-ιέωσι* (Att. *ἀφ-ιῶσι*, from *ἀφ-ιῆμι*). He forms the subj. with *εω* in the plural also from stems in *α*; e.g. *ἀπο-στέ-ωσι* (*-στώσι*), *ἐπιστέ-ωνται* (Att. *ἐπίστωνται*). Homer sometimes has these forms with *εω*; e.g. *θέωμεν, στέωμεν* (756 *a*).

b. Generally, when the second aorist subjunctive active is uncontracted in Homer, the final vowel of the stem is lengthened, *ε* (or *α*) to *η* or *ει*, *ο* to *ω*, while the short thematic vowels *ε* and *ο* are used in the dual and plural, except before *σι* (for *νσι*). Thus we find in the manuscripts of Homer:

Stems in α		Stems in ω	
βείω (Attic βῶ)		γνώω	
στήης		γνώης	
στήη, βήη, βέη, φθήη		γνώη, δώη, δῶησιν	
στήετον		γνώομεν, δῶομεν	
στήομεν, στείομεν, στέωμεν		γνώωσι, δῶωσι	
στήωσι, στείωσι, φθέωσι			
Stems in ε			
θείω, ἐφ-είω			

Many editions of Homer retain *ει* of the manuscripts before *ο* and *ω*, although *η* may be the correct form in all persons (see 655 *c*).

c. A few cases of the middle inflected as in 670 *b* occur in Homer; e.g. *βλή-εται* (*βάλλω*), *ἄλ-εται* (*ἄλλομαι*), *ἀπο-θείομαι, κατα-θείομαι*; so *κατα-θήαι* (Hesiod) for *καταθε-ηαι* (Att. *καταθῆῃ*).

671. For Homeric optatives of *δαίνυμι, δῶω, λῶω*, and *φθίνω*, — *δαινῦτο, δῶη* and *δῶμεν, λελῶτο* and *λελῶντο, φθίμην* (for *φθι-ιμην*), — see these verbs in the Catalogue, with 766 *a*, 776.

672. Homer sometimes retains *θι* in the present imperative, e.g. *δίδωθι, ὄμνθι* (784). Pindar often has *δίδοι*.

673. Homer has *μεναι* or *μεν* (the latter only after a short vowel) for *ναι* in the infinitive. The final vowel of the stem is seldom long in the present; e.g. *ιστά-μεναι, ἰέ-μεναι, μετῖέ-μεν, ὀρνύ-μεναι, ὀρνύ-μεν, τιθέ-μεν*, but *τιθή-μεναι*. In the second aorist active the vowel is regularly long (797 *b*), e.g. *στή-μεναι, γνώ-μεναι*; but *τίθημι, δίδωμι*, and *ἵημι* have *θέμεναι* and *θέμεν, δόμεναι* and *δόμεν*, and (*ἔμεν*) *μεθ-έμεν*. See 701. In the perfect of the *μι* form we have *ἔστά-μεναι, ἔστά-μεν, τεθνά-μεναι, τεθνά-μεν*.

674. Homer rarely has *ημενος* in the participle, from an athematic present in *ημι*, where Attic uses thematic forms. Cf. 660 *d*, 669 *b*. For second perfect participles in *ως* (*αως, εως, ηως*), see 802.

II. *Future System*

675. Future Active and Middle. Stems ending in a vowel or a stop consonant add σ^0/ϵ to form the stem of the future active and middle. The indicative active thus ends in $\sigma\omega$, and the middle in $\sigma\omicron\mu\alpha\iota$. Verb stems with a short vowel lengthen a to η (except after ϵ, ι, ρ), ϵ to η , o to ω (593). They are inflected like the present (see 480). E.g.

$\tau\iota\mu\acute{\alpha}\omega$ honor, $\tau\iota\mu\acute{\eta}\sigma\omega$ ($\tau\iota\mu\eta\sigma^0/\epsilon$); $\delta\rho\acute{\alpha}\omega$ do, $\delta\rho\acute{\alpha}\sigma\omega$; $\kappa\acute{o}\pi\tau\omega$ (κοπ-) cut, $\kappa\acute{o}\psi\omega$; $\beta\lambda\acute{\alpha}\pi\tau\omega$ (βλαβ-) hurt, $\beta\lambda\acute{\alpha}\psi\omega$, $\beta\lambda\acute{\alpha}\psi\omicron\mu\alpha\iota$ (69); $\gamma\rho\acute{\alpha}\phi\omega$ write, $\gamma\rho\acute{\alpha}\psi\omega$, $\gamma\rho\acute{\alpha}\psi\omicron\mu\alpha\iota$; $\pi\lambda\acute{\epsilon}\kappa\omega$ twine, $\pi\lambda\acute{\epsilon}\xi\omega$; $\pi\rho\acute{\alpha}\tau\tau\omega$ (πρᾱγ-) do, $\pi\rho\acute{\alpha}\xi\omega$, $\pi\rho\acute{\alpha}\xi\omicron\mu\alpha\iota$; $\tau\alpha\rho\acute{\alpha}\tau\tau\omega$ (ταραχ-) confuse, $\tau\alpha\rho\acute{\alpha}\xi\omega$, $\tau\alpha\rho\acute{\alpha}\xi\omicron\mu\alpha\iota$; $\phi\rho\acute{\alpha}\xi\omega$ (φραδ-) tell, $\phi\rho\acute{\alpha}\sigma\omega$ (69); $\pi\acute{\epsilon}\theta\omega$ persuade, $\pi\acute{\epsilon}\iota\sigma\omega$ (for $\pi\epsilon\iota\theta$ - $\sigma\omega$); $\lambda\acute{\epsilon}\iota\psi\omega$ leave, $\lambda\acute{\epsilon}\iota\psi\omega$, $\lambda\acute{\epsilon}\iota\psi\omicron\mu\alpha\iota$. So $\sigma\pi\acute{\epsilon}\nu\delta\omega$ pour, $\sigma\pi\acute{\epsilon}\iota\sigma\omega$ (for $\sigma\pi\epsilon\nu\delta$ - $\sigma\omega$, 70, 32); $\tau\rho\acute{\epsilon}\phi\omega$ nourish, $\theta\rho\acute{\epsilon}\psi\omega$, $\theta\rho\acute{\epsilon}\psi\omicron\mu\alpha\iota$ (105 e); $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ wish, $\beta\omicron\upsilon\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$ (590 c).

676. Verbs whose stems mutate between normal and weak grades (585) have the normal grade in the future; e.g. $\pi\acute{\epsilon}\iota\sigma\omega$, $\tau\rho\acute{\epsilon}\psi\omega$, $\rho\acute{\eta}\xi\omega$, $\sigma\tau\acute{\eta}\sigma\omega$.

677. Liquid and Nasal Stems. Stems ending in λ, μ, ν, ρ add $\epsilon\sigma^0/\epsilon$ to form the future stem; σ is dropped (90), making forms in $\acute{\epsilon}\omega$ and $\acute{\epsilon}\omicron\mu\alpha\iota$, contracted to $\hat{\omega}$ and $\omicron\upsilon\mu\alpha\iota$, and inflected like $\phi\iota\lambda\hat{\omega}$ and $\phi\iota\lambda\omicron\upsilon\mu\alpha\iota$ (482). See 492. E.g.

$\phi\alpha\iota\lambda\omega$ (φαν-) show, fut. $\phi\alpha\iota\hat{\omega}$ for $\phi\alpha\iota\text{-}\acute{\epsilon}(\sigma)\omega$, $\phi\alpha\iota\omicron\upsilon\mu\alpha\iota$ for $\phi\alpha\iota\text{-}\acute{\epsilon}(\sigma)\omicron\mu\alpha\iota$; $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (στελ-) send, $\sigma\tau\epsilon\lambda\hat{\omega}$ for $\sigma\tau\epsilon\lambda\text{-}\acute{\epsilon}(\sigma)\omega$, $\sigma\tau\epsilon\lambda\omicron\upsilon\mu\alpha\iota$ for $\sigma\tau\epsilon\lambda\text{-}\acute{\epsilon}(\sigma)\omicron\mu\alpha\iota$; $\nu\acute{\epsilon}\mu\omega$ divide, $\nu\epsilon\mu\hat{\omega}$; $\kappa\rho\acute{\iota}\nu\omega$ (κριν-) judge, $\kappa\rho\iota\hat{\omega}$; $\delta\mu\acute{\nu}\nu\mu\iota$ (δμ-) swear, $\delta\mu\omicron\upsilon\mu\alpha\iota$.

678. Attic Future. a. The futures of $\kappa\alpha\lambda\acute{\epsilon}\omega$ call and $\tau\epsilon\lambda\acute{\epsilon}\omega$ finish, $\kappa\alpha\lambda\acute{\epsilon}\sigma\omega$ and $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega$ (596), drop σ of the future stem, and contract $\kappa\alpha\lambda\epsilon$ - and $\tau\epsilon\lambda\epsilon$ - with ω and $\omicron\mu\alpha\iota$, making $\kappa\alpha\lambda\hat{\omega}$, $\kappa\alpha\lambda\omicron\upsilon\mu\alpha\iota$, $\tau\epsilon\lambda\hat{\omega}$ and (poetic) $\tau\epsilon\lambda\omicron\upsilon\mu\alpha\iota$. These futures have thus the same forms as the presents.

So $\delta\lambda\lambda\upsilon\mu\iota$ (δλ-, δλε-) destroy has future $\delta\lambda\acute{\epsilon}\sigma\omega$ (Hom.), $\delta\lambda\acute{\epsilon}\omega$ (Hdt.), $\delta\lambda\hat{\omega}$ (Attic); and $\mu\alpha\chi\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ (Hdt.), $\mu\alpha\chi\acute{\eta}\sigma\omicron\mu\alpha\iota$ (Hom.), future of $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$ (μαχε-) fight, becomes $\mu\alpha\chi\omicron\upsilon\mu\alpha\iota$ in Attic. $\kappa\alpha\theta\acute{\epsilon}\xi\omicron\mu\alpha\iota$ (ἐδ-) sit has $\kappa\alpha\theta\epsilon\delta\omicron\upsilon\mu\alpha\iota$.

b. In like manner, futures in $\alpha\sigma\omega$ from verbs in $\alpha\nu\acute{\nu}\mu\iota$, some in $\epsilon\sigma\omega$ from verbs in $\epsilon\nu\acute{\nu}\mu\iota$, and some in $\alpha\sigma\omega$ from verbs in $\alpha\zeta\omega$, drop σ and contract $\alpha\omega$ and $\epsilon\omega$ to $\hat{\omega}$. E.g. $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\mu\iota$ (σκεδα-) scatter, fut. $\sigma\kappa\epsilon\delta\acute{\alpha}\sigma\omega$, ($\sigma\kappa\epsilon\delta\acute{\alpha}\omega$) $\sigma\kappa\epsilon\delta\hat{\omega}$; $\sigma\tau\omicron\rho\acute{\epsilon}\nu\mu\iota$ (στορε-) spread, $\sigma\tau\omicron\rho\acute{\epsilon}\sigma\omega$, ($\sigma\tau\omicron\rho\acute{\epsilon}\omega$) $\sigma\tau\omicron\rho\hat{\omega}$; $\beta\iota\beta\acute{\alpha}\xi\omega$ cause to go, $\beta\iota\beta\acute{\alpha}\sigma\omega$, ($\beta\iota\beta\acute{\alpha}\omega$) $\beta\iota\beta\hat{\omega}$. So $\acute{\epsilon}\lambda\alpha\iota\acute{\nu}\omega$ (ἐλα-) drive (641), future $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$, ($\acute{\epsilon}\lambda\acute{\alpha}\omega$) $\acute{\epsilon}\lambda\hat{\omega}$. For future $\acute{\epsilon}\lambda\acute{\omega}$, $\acute{\epsilon}\lambda\acute{\omega}\sigma\iota$, etc. in Homer, see 659 b (3).

c. Futures in $\iota\sigma\omega$ and $\iota\sigma\omicron\mu\alpha\iota$ from verbs in $\iota\zeta\omega$ of more than two syllables regularly drop σ and insert ϵ ; then $\acute{\iota}\acute{\epsilon}\omega$ and $\acute{\iota}\acute{\epsilon}\omicron\mu\alpha\iota$ are contracted to $\acute{\iota}\hat{\omega}$ and $\acute{\iota}\omicron\upsilon\mu\alpha\iota$; e.g. $\kappa\omicron\mu\acute{\iota}\xi\omega$ carry, $\kappa\omicron\mu\acute{\iota}\sigma\omega$, ($\kappa\omicron\mu\acute{\iota}\acute{\epsilon}\omega$) $\kappa\omicron\mu\acute{\iota}\hat{\omega}$, $\kappa\omicron\mu\acute{\iota}\sigma\omicron\mu\alpha\iota$. ($\kappa\omicron\mu\acute{\iota}\acute{\epsilon}\omicron\mu\alpha\iota$) $\kappa\omicron\mu\acute{\iota}\omicron\upsilon\mu\alpha\iota$, inflected like $\phi\iota\lambda\hat{\omega}$, $\phi\iota\lambda\omicron\upsilon\mu\alpha\iota$ (482). See 660

d. These forms of the future, occurring generally when the verb stem ends in *a* or *ε* or *ιδ* (*αδ*), are called *Attic*, because the purer Attic seldom uses any others in these tenses; but they are found also in other dialects and even in Homer.

679. *Doric Future.* *a.* These verbs form the stem of the future middle in $\sigma\epsilon^o/\epsilon$, and contract $\sigma\acute{o}\mu\alpha\iota$ to $\sigma\acute{o}\upsilon\mu\alpha\iota$: $\pi\acute{\lambda}\acute{\omega}$ *sail*, $\pi\lambda\epsilon\upsilon\sigma\acute{o}\upsilon\mu\alpha\iota$ (611); $\pi\acute{\nu}\epsilon\alpha$ *breathe*, $\pi\acute{\nu}\epsilon\upsilon\sigma\acute{o}\upsilon\mu\alpha\iota$; $\nu\acute{\epsilon}\omega$ *swim*, $\nu\epsilon\upsilon\sigma\acute{o}\upsilon\mu\alpha\iota$; $\kappa\lambda\alpha\acute{\iota}\omega$ *weep*, $\kappa\lambda\alpha\upsilon\sigma\acute{o}\upsilon\mu\alpha\iota$ (635); $\phi\acute{\epsilon}\upsilon\gamma\omega$ *flee*, $\phi\epsilon\upsilon\zeta\acute{o}\upsilon\mu\alpha\iota$; $\pi\acute{\iota}\pi\tau\omega$ *fall*, $\pi\epsilon\sigma\acute{o}\upsilon\mu\alpha\iota$. See also $\pi\alpha\acute{\iota}\zeta\omega$ (618) and $\pi\upsilon\upsilon\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$.

The Attic has these and (except in $\pi\acute{\iota}\pi\tau\omega$) the regular futures $\pi\lambda\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\kappa\lambda\alpha\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\phi\acute{\epsilon}\upsilon\zeta\omicron\mu\alpha\iota$.

b. These are called *Doric futures*, because the Doric commonly forms futures in $\sigma\acute{\epsilon}\omega$, $\sigma\acute{\omega}$, and $\sigma\acute{o}\mu\alpha\iota$, $\sigma\acute{o}\upsilon\mu\alpha\iota$. In Attic the futures of this class are in the middle, with active meaning.

680. Stems in *ευ* which drop *υ* in the present (611) generally retain *υ* in the future (and aorist); e.g. $\pi\acute{\lambda}\acute{\omega}$ *sail*, $\pi\lambda\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$ or $\pi\lambda\epsilon\upsilon\sigma\acute{o}\upsilon\mu\alpha\iota$. But $\chi\acute{\epsilon}\omega$ *pour* ($\chi\epsilon\upsilon-$) has fut. $\chi\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\omicron\mu\alpha\iota$, aor. $\epsilon\chi\epsilon\alpha$ (Hom. $\epsilon\chi\epsilon\upsilon\alpha$).

681. Two verbs besides $\chi\acute{\epsilon}\omega$ have no sign for the future. They are $\epsilon\delta\omicron\mu\alpha\iota$ from $\epsilon\sigma\theta\acute{\iota}\omega$ ($\epsilon\delta-$) *eat* and $\pi\acute{\iota}\omicron\mu\alpha\iota$ from $\pi\acute{\iota}\nu\omega$ ($\pi\iota-$) *drink* (650). These were originally aorist subjunctives with short thematic vowel (655 a) and future meaning. So Hom. $\beta\acute{\epsilon}\omicron\mu\alpha\iota$ (? $\beta\acute{o}\mu\alpha\iota$) *shall live*, $\alpha\lambda\epsilon\upsilon\epsilon\tau\alpha\iota$ *will avoid*.

682. A few poetic liquid stems add σ ; e.g. $\kappa\acute{\epsilon}\lambda\lambda\omega$ ($\kappa\epsilon\lambda-$) *land*, $\kappa\acute{\epsilon}\lambda\sigma\omega$; $\kappa\acute{\upsilon}\rho\omega$ *meet*, $\kappa\acute{\upsilon}\rho\sigma\omega$; $\delta\rho\acute{\nu}\eta\mu\iota$ ($\delta\rho-$) *rouse*, $\delta\rho\sigma\omega$. So $\theta\acute{\epsilon}\rho\omicron\mu\alpha\iota$ *be warmed*, Hom. fut. $\theta\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$; $\phi\theta\epsilon\acute{\iota}\rho\omega$ ($\phi\theta\epsilon\rho-$) *destroy*, Hom. fut. $\phi\theta\acute{\epsilon}\rho\sigma\omega$. For the corresponding aorists, see 689 b.

III. First Aorist System

683. *First Aorist Active and Middle.* Stems ending in a vowel or a stop consonant add $\sigma\alpha$ to form the stem of the first aorist active and middle. For the paradigms, see 480. E.g.

$\tau\acute{\iota}\mu\acute{\alpha}\omega$, $\acute{\epsilon}\tau\acute{\iota}\mu\eta\sigma\alpha$, $\acute{\epsilon}\tau\acute{\iota}\mu\eta\sigma\acute{\alpha}\mu\eta\upsilon$ (593, cf. 675); $\delta\rho\acute{\alpha}\omega$, $\acute{\epsilon}\delta\rho\acute{\alpha}\sigma\alpha$; $\kappa\acute{o}\pi\tau\omega$, $\acute{\epsilon}\kappa\omicron\psi\alpha$, $\acute{\epsilon}\kappa\omicron\psi\acute{\alpha}\mu\eta\upsilon$; $\beta\lambda\acute{\alpha}\pi\tau\omega$, $\acute{\epsilon}\beta\lambda\alpha\psi\alpha$; $\gamma\rho\acute{\alpha}\phi\omega$, $\acute{\epsilon}\gamma\rho\alpha\psi\alpha$, $\acute{\epsilon}\gamma\rho\alpha\psi\acute{\alpha}\mu\eta\upsilon$; $\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$, $\acute{\epsilon}\pi\lambda\epsilon\zeta\alpha$, $\acute{\epsilon}\pi\lambda\epsilon\zeta\acute{\alpha}\mu\eta\upsilon$; $\pi\rho\acute{\alpha}\tau\tau\omega$, $\acute{\epsilon}\pi\rho\acute{\alpha}\zeta\alpha$, $\acute{\epsilon}\pi\rho\acute{\alpha}\zeta\acute{\alpha}\mu\eta\upsilon$; $\tau\alpha\rho\acute{\alpha}\tau\tau\omega$, $\acute{\epsilon}\tau\acute{\alpha}\rho\alpha\zeta\alpha$; $\phi\rho\acute{\alpha}\zeta\omega$, $\acute{\epsilon}\phi\rho\alpha\sigma\alpha$ (for $\acute{\epsilon}\phi\rho\alpha\delta-\sigma\alpha$); $\pi\acute{\epsilon}\iota\theta\omega$, $\acute{\epsilon}\pi\epsilon\iota\sigma\alpha$ (69); $\sigma\pi\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$ (for $\acute{\epsilon}\sigma\pi\epsilon\upsilon\delta-\sigma\alpha$); $\tau\rho\acute{\epsilon}\phi\omega$, $\acute{\epsilon}\theta\rho\epsilon\psi\alpha$, $\acute{\epsilon}\theta\rho\epsilon\psi\acute{\alpha}\mu\eta\upsilon$ (105 e); $\tau\acute{\eta}\kappa\omega$ *melt*, $\acute{\epsilon}\tau\eta\zeta\alpha$; $\pi\acute{\lambda}\acute{\omega}$ *sail*, $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$ (611).

684. Verbs whose stems mutate between normal and weak grades (585) have the normal grade in the first aorist; e.g. $\acute{\epsilon}\pi\epsilon\iota\sigma\alpha$, $\acute{\epsilon}\tau\rho\epsilon\psi\alpha$, $\acute{\epsilon}\rho\rho\eta\zeta\alpha$, $\acute{\epsilon}\sigma\tau\eta\sigma\alpha$.

685. Three verbs in $\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$ *give*, $\acute{\iota}\eta\mu\iota$ *send*, and $\tau\acute{\iota}\theta\eta\mu\iota$ *place*, have $\kappa\alpha$ for $\sigma\alpha$ in the first aorist active, giving $\acute{\epsilon}\delta\omega\kappa\alpha$, $\acute{\eta}\kappa\alpha$, and $\acute{\epsilon}\theta\eta\kappa\alpha$. These forms are used in the indicative, and are most common in the singular; in the dual and plural of the indicative, and throughout the other moods, the second aorists are used. See 701. The 3 plur. $\acute{\epsilon}\delta\omega\kappa\alpha\upsilon$, less commonly the other persons, is sometimes found in Attic. The middle forms $\acute{\eta}\kappa\acute{\alpha}\mu\eta\upsilon$

and ἐθηκάμην occur, the latter not in Attic. In κα, the κ is not a part of the tense suffix, as is the σ in σα, but is a very old modification of the root, seen in Lat. iēc-i (= ἦκ-α) and fēc-i (= ἔθηκ-α).

686. Χέω *pour* has aorists ἔχεα (Hom. ἔχευα) and ἐχεάμην, corresponding to the futures χέω and χέομαι (680), representing original ἐ-χευσα and ἐ-χευσα-μην. Εἶπον *said* has also (rarely in Attic) first aorist εἶπα; and φέρω *bear* has ἤνεγκ-α (from stem ἐνεγκ-).

For Homeric aorists like ἐβήσετο, ἐδόσετο, ἔζον, etc., see 654 h.

687. *Liquid and Nasal Verbs*. Stems ending in λ, μ, ν, ρ drop σ in σα, leaving α, and lengthen their last vowel, α to η (after ι or ρ to ā) and ε to ει (71 a, 92). See 492. E.g.

φαίνω (φαν-), ἔφην-α (for ἐφανσα); στέλλω (στέλ-), ἔστειλ-α (for ἐστελ-σα), ἔστειλάμην; ἀγγέλλω (ἀγγελ-) *announce*, ἡγγείλα, ἡγγειλάμην; περαίνω (περαν-) *finish*, ἐπέρᾱνα; μαινώ (μιαν-) *slain*, ἐμίᾱνα; νέμω *divide*, ἔνειμα, ἐνειμάμην; κρίνω *judge*, ἐκρίνα; ἀμύνω *keep off*, ἡμύνα, ἡμύνάμην; φθείρω (φθερ-) *destroy*, ἔφθειρα. Compare the futures in 677.

688. A few nasal stems lengthen αν to āν instead of ην; e.g. κερδαίνω (κερδαν-) *gain*, ἐκέρδᾱνα. A few lengthen ραν to ρην; e.g. τετραίνω (τετραν-) *bore*, ἐτέτρηνα.

689. a. Αἰρώ *raise* has a stem ἄρ- for ἀερ- seen in ἀείρω, whence aor. ἤρα, ἡρώ, ἄρω, ἄρον, ἄρᾱς, ἄρωμαι, ἄραίμην, ἄράμενος.

b. The poetic κέλλω, κύρω, and ὀρνύμι have aorists ἔκελσα, ἔκυρσα, and ὤρσα. See the corresponding futures (682). But ὀκέλλω (in prose) has ὤκειλα (see 92).

IV. Second Aorist System

690. *Second Aorist Active and Middle*. The stem of the second aorist active and middle is the simple verb stem with ^o/ε affixed. Verbs whose stems mutate between normal and weak grades (585) have the weak grade. Otherwise the inflection is like that of the imperfect in the indicative, of the present in the other moods, but with different accent. E.g.

λείπω, ἔλιπον, ἐλιπόμην (2 aor. stem λιπ^o/ε); λαμβάνω (λαβ-) *take*, ἔλαβον, ἔλαβόμην (2 aor. stem λαβ^o/ε). See 481.

691. The normal grade occurs in τέμνω *cut*, ἔτεμον. But the Ionic and poetic form ἔταμον shows the weak grade (for stem τμ; cf. 586). So τρέπω, poetic ἔτραπον.

692. Further examples of the weak grade, with total disappearance of the stem vowel, are seen in πέτομαι (πετ-) *fly*, ἐπτόμην; ἐγείρω (ἐγερ-) *rouse*, ἡγρόμην; ἔπομαι (σεπ-) *follow*, ἐσπόμην; ἔχω (σεχ-) *have*, ἔσχον. So Homeric ἐκεκλόμην or κεκλόμην, from κέλομαι *command*; ἀλαλκον from ἀλέξω (ἀλεκ-) *ward off*: for these and other reduplicated second aorists, see 559, 560.

693. All these verbs have consonant stems. The only vowel stem forming a second aorist with the thematic inflection is πίνω *drink*, ἐπιον. A few other second aorists are assigned to vowel verbs with totally different stems (**650**); e.g. αἰρέω *seize*, εἶλον; ἐσθίω *eat*, ἔφαγον; ὁράω *see*, εἶδον.

694. Some vowel verbs in ω have second aorists of the athematic inflection, like μι verbs. They are the following:

ἀλίσκομαι (ἀλ-, ἀλο-) *be taken*: ἐάλων or ἤλων *was taken*, ἀλῶ, ἀλοῖην, ἀλῶναι, ἀλοῦς. Cf. **695**.

βαίνω (βα-) *go*: ἐβην, βῶ, βαῖν, βῆθι (also βᾶ in comp., e.g. κατάβᾶ *step down!*), βῆναι, βᾶς. Hom. βάτην for ἐβήτην.

βίωω (βιο-) *live*: ἐβίω, βιῶ, βιώην, βιώναι, βιούς. Hom. impv. βιώτω. See **695**.

γηράσκω (γηρα-) *grow old*, 2 aor. infin. γηρᾶναι (poet.), Hom. partic. γηρᾶς.

γυγνώσκω (γυν-, γνο-) *know*: ἔγνων, γνῶ, γνοίην, γνώθι, γνῶναι, γνούς. See **695**.

διδράσκω (δρα-) *run* (only in composition): ἔδρα̃ν, ἔδρα̃ς, ἔδρα̃, etc., subj. δρω̃, δρᾶς, δρᾶ̃, etc., opt. δραῖην, δρᾶναι, δράς. Hdt. ἔδρην, δρῆναι, δράς. See **697**.

δύω (δϋ-, δυ-) *enter*: ἐδϋν *entered* (**504**), δύω, (for opt., see **776**), δῶθι, δύναι, δύς (**329**).

κτείνω (κτεν-, κτα-) *kill*: act. ἔκτα̃ν, ἔκτα̃ς, ἔκτα̃, ἔκτα̃μεν, Hom. 3 plur. ἔκτα̃ν (**669 d**), subj. κτέωμεν, infin. κτάμεναι, κτάμεν, κτάς. Mid. (Hom.) ἐκτάμην *was killed*, κτάσθαι, κτάμενος. Only in poetry.

πέτομαι (πετα-, πετ-, πτα-) *fly*: act. ἐπτην, (πτῶ, late), πταῖν, (πτῆθι, πτήναι, late), πτάς. Mid. ἐπτάμην, πτάσθαι, πτάμενος. Only in poetry.

τλά- *endure*, in fut. τλήσομαι: ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλάς.

φθάνω (φθα-) *anticipate*: ἐφθην, φθῶ, φθαίην, φθῆναι, φθάς.

φύω (φϋ-, φυ-) *produce*: ἐφϋν *was produced*, ατ, φύω, φύναι, φύς. Cf. ἐδϋν and the inflection of δύς, **329**.

Add to these the single forms ἀπο-σκληναι, of ἀποσκέλλω *dry up*, σχέες, impv. of ἔχω *have* (aor. ἔσχον), πῖθι, impv. of πίνω *drink* (aor. ἐπιον), and epic forms of ξυμβάλλω (**696 a**) and of κιχάνω (κιχάνω).

695. Ἐγνων *knew* is thus inflected: ἔγνων, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἐγνώμεν, ἐγνώτε, ἐγνώσαν. Subj. γνῶ, like δῶ (**504**). Opt. γνοίην, like δοίην. Impv. γνώθι, γνώτω, γνώτων, γνώτε, γνόντων (**787**). Infin. γνῶναι. Partic. γνούς, like δούς; cf. **329**.

696. a. Some poetic (chiefly Homeric) second aorists of the athematic inflection in ημην, ιμην, and υμην are formed from stems in α, ι, and υ belonging to verbs in ω. Cf. **707**. E.g.

βάλλω (βαλ-, βλη-) *throw*, 2 aor. act. (ἐβλην) ξυμ-βλήτην (dual), mid. (ἐβλήμην) ἐβλήτο; φθίνω (φθι-) *waste*, 2 aor. mid. ἐφθίμην; σέωω (συ-) *urge*, ἐσσίμην (in Attic poets ἔσυτο, σύμενος); χέω (χυ-) *pour*, ἐχύμην, χύμενος.

See these verbs in the Catalogue. For other Homeric aorists, see ἀπαυράω, ἄω, βιβρώσκω, κλύω, κτίζω, λύω, οὔτάω, πελάζω, πλώω, πνέω, πτήσσω.

b. Some are formed from consonant stems, with the simple ending μην. E.g.

ἄλλομαι (ἀλ-) *leap*, 2 aor. mid. (ἄλ-μην) ἄλσο, ἄλτο, with Aeolic smooth breathing; δέχομαι (δεχ-) *receive*, (ἐδέγ-μην) δέκτο; (ἐλέγ-μην) ἐλεκτο *laid himself to rest* (see stem λεχ-).

Besides these, see ἀραρίσκω, γέντο *grasped*, πάλλω, πέρθω.

c. The inflection is like that of the pluperfect middle (480). Cf. 707.

697. Second aorists in ην or αμην from stems in α are inflected like ἔστην or ἐπριάμην; but ἔδρᾱν substitutes ᾱ (after ρ) for η. For ἔκταῖν, see 669 d and 698.

698. These forms, although having the athematic inflection of μι verbs, differ from them in not preserving the distinction between strong and weak grades in the different numbers; cf. τίθημι, τίθεμεν. The strong form is maintained throughout; e.g. ἔβη, ἔβητον, ἔβημεν, ἔβησαν. Yet cf. Hom. ἐβάτην (dual), ἔκτᾱν, ἔχυντο.

699. Two aorists (first and second) of the same verb are not common; cf. εἶπα, εἶπον *said*; ἔφθασα, ἔφθην *anticipated*; ἤνεγκα, ἤνεγκον *carried*. Usually they belong to different dialects or periods; e.g. ἔπεισα *I persuaded*, poetic ἐπιθον; Att. ἐτάφην *was buried*, Ion. ἐθάφην; Att. εἶπον, Ion. and late Att. εἶπα. Ἔστησα means *I caused to stand*, ἔστην *I came to a stand*.

700. Μι Verbs. The stem of the second aorist indicative of μι verbs is the simple verb stem without thematic vowel.

701. The weak grade of the stem (θε, ἐ, δο) appears in the second aorists of τίθημι, ἵημι, and δίδωμι, which in the indicative occur only in the dual and plural (685); e.g. ἔθετον, ἔθεμεν, εἶτον, εἶμεν, ἔδοτον, ἔδομεν (504). The weak grade is proper also to the middle, e.g. ἐθέμεθα, εἶμεθα (ἐ-ἐ-μεθα). In ἔστην, ἔστητον, ἔστημεν, ἔστησαν, the strong form is carried through from the singular. The other verbs use the κ aorists in the singular, ἔθηκα, ἤκα, ἔδωκα (685).

702. The second aorist middle of μι verbs regularly drops σ in σο in the second person singular after a short vowel and then contracts that vowel with ο; e.g. ἔθου for ἐ-θε-σο, ἔθ-ε-ο. So in the imperative; e.g. θοῦ for θε-σο, δοῦ for δο-σο, πρῶ for πρια-σο. Cf. 669 c.

703. In the subjunctive the stem vowel, which is regularly weak, contracts with the thematic vowel; e.g. θῶ, θῆς, for θέω, θέης; ῶ, ῆς, for ἔω, ἔης, etc. In πρίωμαι from ἐπριάμην, α of the stem is disregarded, and the forms are accented as if from a stem πρι; e.g. πρίη, πρίηται, etc., like λύη, λύηται.

704. In the optative the weak stem vowel contracts with the mood suffix; e.g. θείην for θε-ιη-ν, θείμεν for θε-ι-μεν. In πρίαio the accent is recessive, as in the subjunctive (703).

705. The second person singular of the imperative ends in s or θι; e.g. θέs, ἔs, δός (cf. σχές, 694 end); στῆθι, γνῶθι (cf. πτῆθι, πῖθι, τλῆθι, 694).

706. Other stems in ε having second aorists are σβέννυμι *quench*, ἔσβην, inflected like ἔστην, and ἀπο-σκληναι *dry up* (σκέλλω, 694 end).

707. The second aorists *ὠνήμην*, later *ὠνάμην*, from *ὀνίνημι* *help*, and *ἐπλήμην* (poetic) from *πλήμπλημι* *fill*, are inflected like the pluperfect middle (480). So also those in *ημην*, *ιμην*, and *υμην* (696 a).

708. Verbs in *υμι* form no Attic second aorists from the stem in *υ*.

V. First Perfect System

709. *First Perfect and Pluperfect Active.* The stem of the first perfect active is formed by adding *κα* to the reduplicated verb stem. In the pluperfect the suffix is *κεα*, contracted to *κη*. For the inflection, see 480. E.g. *λύω* *loose*, *λέ-λυ-κα*, *έ-λε-λύ-κη*; *πείθω* *persuade*, *πέ-πει-κα*; *κομίζω* *carry*, *κε-κόμι-κα*.

710. Herodotus has the original *εα*, *εας*, *εε* of the pluperfect in the singular (654 d).

711. Vowel verbs lengthen the final vowel if short; e.g. *φιλέω* *love*, *πε-φίλη-κα*; *ἑάω* *allow*, *εἰᾶ-κα* (537); *τίθημι* (*θη-*, *θε-*) *place*, *τέ-θη-κα*.

712. Verbs whose stems mutate in other tenses generally show in the *κα* perfect the same grade as the present; e.g. *πείθω* *persuade*, 2 aor. *ἔ-πιθ-ον*, 2 perf. *πέ-ποιθ-α*, 1 perf. *πέ-πει-κα*. But *δεδίω* *fear* has *δε-δοι-κα*.

713. The perfect in *κα* belongs especially to vowel stems, and in Homer it is found only with these. For these Homer sometimes has the second perfect in *α* (716); e.g. *πεφύᾱσι*, Att. *πεφύκᾱσι*. The *κα* form was afterwards extended to liquid, nasal, and dental stems.

714. *Liquid and Nasal Verbs.* a. A few liquid and nasal stems add *κα* without change; e.g. *ἀγγέλλω* *announce* (*ἀγγελ-*), *ἡγγελ-κα*; *φαίνω* *show* (*φαν-*), *πέ-φαγ-κα* (72).

b. Monosyllabic stems show the weak grade in *α* (27, 586); e.g. *φθείρω* *destroy* (*φθερ-*, *φθρ-*), *ἔ-φθαρ-κα*; *στέλλω* *send* (*στελ-*, *σtl-*), *ἔ-σταλ-κα*; *τείνω* *stretch* (*τεν-*, *tn-*), *τέ-τα-κα*.

c. A few nasal stems drop *ν*; e.g. *κρίνω* *judge* (*κριν-*), *κέ-κρι-κα*.

d. Many liquid and nasal stems, originally dissyllabic, lose the vowel of the first syllable and lengthen the second (107); e.g. *βάλλω* *throw* (*βελε-*, *βαλ-*, *βλη-*), *βέ-βλη-κα*; *καλέω* *call* (*καλε-*), *κέ-κλη-κα*; *θνήσκω* *die* (*θανα-*, *θυη-*), *τέ-θη-κα*; *τέμνω* *cut* (*τεμ-*, *τεμα-*, *τμη-*), *τέ-τμη-κα*.

715. Stems ending in a dental drop the *τ*, *δ*, or *θ* before *κα*; e.g. *κομίζω* *carry* (*κομιδ-*), *κε-κόμι-κα*; *πείθω* *persuade* (*πειθ-*), *πέ-πει-κα*.

VI. Second Perfect System

716. *Second Perfect Active.* The stem of the second perfect is formed by adding *α* to the reduplicated verb stem. In the pluperfect the suffix is *εα*, contracted to *η*. E.g. *γράφω* *write*, *γέ-γραφ-α*, *έ-γεγραφ-η*; *φεύγω* *flee*, *πέ-φευγ-α*, *έ-πεφεύγ-η*.

717. Οἶδα *know* (stem *φειδ-, φοιδ-*) has no reduplication.

718. Vowel mutation (34) is apt to show *ο* in the second perfect; e.g. *λείπω leave*, *λέλοιπ-α*; *πέμπω send*, *πέπομφ-α* (723); *πείθω persuade*, *πέποιθ-α believe*; epic 2 aor. *ἦλθ-ον went*, epic perf. *εἰλ-ήλουθ-α*; *λαγχάνω obtain by lot*, Ion. 2 perf. *λέ-λογχ-α*. But often the present stem determines the form of the perfect; e.g. *φεύγω flee*, 2 aor. *ἔφυγον*, perf. *πέ-φευγ-α* (not *πε-φουγ-α*; see 585). So Att. *ἐλ-ήλυθ-α have come* (not *ἐλ-ήλουθ-α*).

719. Ἐρρωγα from *ρήγνυμι* (*ρήγ-, ῥαγ-, ῥωγ-*) *break* and *ἔωθα be accu-*
tomed change *η* of the stem to *ω* (34); *ἔωθα* is for *σε-σφω-θα* (cf. 552).

720. Stems having vowel gradation have long vowels in the second perfect; e.g. *θάλλω flourish*, *τέ-θηλ-α*; *κράζω bawl*, *κέ-κρᾶγ-α*; *μαίνομαι rage*, *μέ-μην-α*; *τήκω melt*, *τέ-τηκ-α*; *φαίνω show* *πέ-φην-α*; *λαγχάνω obtain by lot* (*λαχ-*), *εἴ-ληχ-α* (552).

721. Vowel stems do not form second perfects; *ἀκήκο-α*, from *ἀκούω hear* (stem *ἀκου-, ἀκοφ-*), is only an apparent exception.

722. Homer has many second perfects not found in Attic; e.g. *προ-βέβουλα*, cf. *βούλομαι wish*; *μέμηλε* from *μέλει concern*; *ἔολπα* from *ἐλπω hope*; *δέδουπα* from *δουπέω* (*δουπ-*) *resound*.

723. *Aspirated Second Perfects*. Most stems ending in *π* or *β* change these to *φ*, and most ending in *κ* or *γ* change these to *χ*. Those in *φ* and *χ* make no change. E.g.

βλάπτω hurt (*βλαβ-*), *βέβλαφα*; *κόπτω cut* (*κοπ-*), *κέκοφα*; *ἀλλάττω change* (*ἄλλαγ-*), *ἥλλαχα*; *φυλάττω guard* (*φυλακ-*), *πεφύλαχα*; *ἄγω lead*, *ἤχα*. But *πλήττω beat*, *πέπληγα*; *φεύγω flee*, *πέφευγα*; *στέργω love*, *ἔστοργα*; *λάμπω shine*, *λέλαμπα*.

724. The following verbs form aspirated second perfects: *ἄγω*, *ἀλλάττω*, *ἀνοίγω*, *βλάπτω*, *δείκνυμι*, *κηρύττω*, *κλέπτω*, *κόπτω*, *λαμβάνω*, *λάπτω*, *λέγω* (*collect*), *μάττω*, *πέμπω*, *πᾶττω*, *πτήττω*, *τάττω*, *τρέπω*, *τρίβω*, *φέρω*, *φυλάττω*. Ἀνοίγω has both *ἀνέφωγα* and *ἀνέφωχα*, and *πᾶττω* has both *πέπρᾶχα* *have done* and *πέπρᾶγα* *fare* (*well* or *ill*).

725. The aspirated perfect is not found in Homer; only *τέτροφα* (*τρέπω*) occurs in tragedy, and only *πέπομφα* in Herodotus and Thucydides. It is frequent in comedy and in the subsequent prose.

726. *Μι Forms*. A few verbs have second perfects and pluperfects in which the endings, in the dual and plural, are added directly to the verb stem as in the *μι* conjugation. They are never found in the singular of the indicative. See the 2 perf. and plup. of ἵστημι, 506.

727. The following *ω* verbs have forms of this class:

βαίνω (*βα-*) *go*, poetic 2 perf. *βεβᾶσι* (Hom. *βεβᾶᾶσι*), subj. *βεβῶσι*, infin. *βεβάναι* (Hom. *βεβάμεν*), partic. *βεβώς* (Hom. *βεβαώς*, *βεβανῖα*); 2 plup. Hom. *βέβασαν*.

γίγνομαι (γεν-, γον-, γα-, 27) *become*, 2 perf. γέγονα *am*; Hom. 2 perf. γεγάᾱσι, 2 plup. dual γεγάτην, infin. γεγάμεν, partic. γεγαώς, γεγαυῖα, Att. γεγάς, γεγάσα (poetic).

δέιδω (δφει-, δφοι-, δφι-) *fear*, epic present: Attic 2 perf. δέδια, δέδιας, δέδιε; δέδιτον; δέδιμεν, δέδιτε, δεδίᾱσι; 2 plup. ἐδέδιη, ἐδέδιης, ἐδέδιει; ἐδέδιτον, ἐδέδιτην; ἐδέδιμεν, ἐδέδικσαν; subj. δεδίη, δεδίωσι; opt. δεδιείη; impv. δέδιθι; infin. δεδιέναι; partic. δεδιώς, δεδιυῖα, δεδιός. The 1 perf. is common in these forms: δέδοικα, δέδοικας, δέδοικε, δεδοίκασι; ἐδέδοίκη, ἐδέδοίκης, ἐδέδοικει, ἐδέδοίκεσαν; δεδοικέναι; δεδοικώς, δεδοικυῖα, δεδοικός.

ἔοικα (φε-φοικ-α, 549) *seem*, poetic ἔοιγ-μεν, Hom. dual ἔικτον, Hom. plup. dual ἔικτην, Att. εἰξᾱσι. Synopsis: ἔοικα, ἔοικω, ἔοικοιμι, ἔοικέναι (poetic εἰκέναι), ἔοικώς (εἰκώς, neut. εἰκός), plup. ἔφκη.

θνήσκω (θαν-, θνη-) *die*, 2 perf. τέθνατον, τέθναμεν, τεθνᾶσι, opt. τεθναίην, impv. τέθναθι, τεθνάτω, infin. τεθνάναι (Hom. τεθνάμεναι), partic. τεθνεώς (802), τεθνεῶσα (Hom. τεθνηώς, τεθνηυῖα), plup. ἐτέθνασαν.

κράζω (κραγ-) *baul* has 2 perf. κέκραγα, impv. κέκραχθι, and a thematic form κεκράγετε.

728. Some of the forms listed in 727, especially those from Homer, illustrate the original conjugation of the perfect and pluperfect as it appears in οἶδα (529), with strong stems in the singular, weak stems in the dual and plural, and all without thematic vowel. E.g., πέποιθα was originally inflected πέποισ-θα, πέποιθε, πέπιθμεν, πέπιστε, πεπίθασι (for πε-πιθ-ντι, 27). Cf. above ἔοικα, ἔικτον; γέγονα, γεγάτην, γέγαμεν; and Hom. μέμαμεν (μέμονα), plup. ἐπέπιθμεν (πέποιθα), πέπισθε (πέπονθα). The participle had the strong form in masc. and neut., e.g. εἰδώς, the weak in the fem., e.g. Hom. ἰδυῖα, ἀρᾱρυῖα (ἀρῆρως), τεθᾱλυῖα (τεθῆλως). In Attic εἰδυῖα this original distinction was lost through analogy, as in πεποιθάμεν, etc.

VII. Perfect Middle System

729. *Perfect and Pluperfect Middle.* The stem of the perfect and pluperfect middle (and passive) is the reduplicated verb stem, to which the endings are directly affixed. E.g.

λύω, λέλυ-μαι, λέλυ-σαι, etc., ἐλελύ-μην, ἐλελύ-μεθα, etc.; λείπω (λειπ-), λέλειμμαι (79), λέλειψαι, etc.

For the inflection, see 480.

730. The stem may be modified in general as in the first perfect active, by lengthening the final vowel if short (711), by the use of the weak grade in *a* in monosyllabic stems (714 b), by dropping *ν* in a few verbs (714 c), or by lengthening the second vowel of stems originally dissyllabic (714 d); e.g. φιλέ-ω, πεφίλη-μαι, ἐπεφίλη-μην; φθείρω (φθερ-, φθρ-, 27), ἔφθαρ-μαι; κρῖνω (κριν-), κέκρι-μαι; βάλλω (βελε-, βαλ-, βλη-), βέβλη-μαι.

731. Verbs having vowel mutation in the several tenses normally show the weak grade in the perfect and pluperfect middle; cf. ἔφθαρμαι (730),

τέταμαι (τείνω), πέπυσμαι (πυνθάνομαι, fut. πεύσομαι). But if the present has the strong grade, the perfect often follows with the same stem; e.g. κλέπ-τω *steal*, κέκλεμμαι; πέμπ-τω *send*, πέπεμμαι (499).

732. When *ν* is not dropped before *μαι* (602), it is generally replaced by *σ* (74), and it sometimes becomes *μ* (73); e.g. φαίνω (φαν-), πέφασ-μαι, ἐπεφάσ-μην; ὀξύνω (ὀξυν-) *sharpen*, ὠξύμ-μαι. Before endings not beginning with *μ*, the original *ν* reappears; e.g. πέφαν-ται, πέφαν-θε; but forms in *ν-σαι* and *ν-σο* (like πέφαν-σαι, ἐπέφαν-σο) seem not to occur (75); periphrastic forms, πεφασμένος εἶ or ἦσθα, were apparently used for these.

733. In the third person plural of the perfect and pluperfect middle, consonant stems are compelled to use the perfect participle with εἰσί and ἦσαν (496 b).

Here, however, the Ionic endings *αται* and *ατο* for *νται* and *ντο* (654 c) are occasionally used even in Attic prose; e.g. τετάχ-αται and ἐτετάχ-ατο (Thucyd.) for τεταγμένοι εἰσί and ἦσαν.

734. *Future Perfect*. The stem of the future perfect is formed by adding *σ⁰/ε* to the stem of the perfect middle. It ends in *σομαι*, and has the inflection of the future middle (675). A short final vowel is always lengthened before *σομαι*. E.g.

λύω, λε-λύ-, λελύ-σομαι; γράφ-ω, γε-γραψ-, γεγράψομαι (69); λείπω, λε-λειπ-, λελείψομαι; δέω *bind*, δέδεμαι (596), δεδή-σομαι; πᾶν-τω (πᾶν-), πε-πᾶν-τω, πεπᾶν-σομαι.

735. The future perfect in Greek is best understood by reference to the corresponding perfect, which denotes a permanent state; i.e., the Greek perfect, unlike the Latin and the English perfect, is not properly a past tense, but expresses a fixed condition in the present — the so-called perfective use (1250 c). The future perfect is generally passive in sense. But it has a middle meaning in μεμνήσομαι *shall remember* and πεπαύσομαι *shall cease (once for all)*; and it is active in κекτήσομαι *shall possess*, from the deponent κτάομαι *acquire*. The future perfect is found in only a small number of verbs, and forms other than the indicative are extremely rare.

736. Two verbs have a special form in Attic Greek for the future perfect] active; θνήσκω *die* has τεθνήξω *shall be dead*, formed from the perfect stem τεθνηκ-; and ἵστημι *set* has ἐστήξω *shall stand*, from ἐστηκ-, stem of perfect ἔστηκα *stand*. In Homer we have κεχαρήσω and κεχαρήσομαι, from χαίρω (χαρ-) *rejoice*; also κεκαδήσω from χάζω (χαδ-) *make yield*, and πεφιδήσεται from φείδομαι *spare*, which are from reduplicated aorists (559).

737. In most verbs the future perfect active is expressed by the perfect participle and ἔσομαι (future of εἰμί *be*); e.g. ἐγνωνότες ἐσόμεθα *we shall be fully aware* (lit. *have learnt*). The future perfect passive may also be expressed in this way; e.g. ἀπηλλαγμένοι ἐσόμεθα *we shall be rid of (once for all)*.

VIII. *First Passive System*

738. First Aorist Passive. The stem of the first aorist passive is formed by adding $\theta\eta$ or $\theta\epsilon$ to the stem as it appears in the perfect middle (omitting the reduplication). The indicative, imperative (except before $\nu\tau$), and infinitive have $\theta\eta$, the subjunctive, optative, and imperative have $\theta\epsilon$. It has the secondary active endings (578), and its inflection in the indicative may be compared with that of the athematic second aorist active forms in 694, cf. 1235. E.g.

λύω, λέλυ-μαι, ἐλύθην (λυθ-); λείπω, λέλειμ-μαι, ἐλείφθην (λειπ-θ-, 66); πρᾶττω (πρᾶγ-), πέπρᾶγ-μαι, ἐπρᾶχθην (πρᾶγ-θ-); πείθω, πέπεισ-μαι, ἐπείσθην; φιλέω, πεφίλη-μαι, ἐφιλήθην; πλέω (πλευ-), πέπλευσ-μαι, ἐπλεύσθην (600); τείνω (τεν-), τέτα-μαι, ἐτάθην (587); βάλλω (βαλ-, βλη-), βέβλη-μαι, ἐβλήθην (714 d); τελέω, τετέλεσ-μαι (598), ἐτελέσθην; ἀκούω, ἤκουσ-μαι, ἤκούσθην. See 480; and for resemblances to the perfect middle, 730.

739. Τρέπω has τέτραμμαι (587), but ἐτρέφθην (Ion. ἐτράφθην); τρέφω has τέθραμμαι, ἐθρέφθην; and στρέφω has ἔστραμμαι, with (rare) ἐστρέφθην (Ion. and Dor. ἐστράφθην). Φαίνω has πέφασμαι (732), but ἐφάνθην like πέφανται.

740. In Homer ν is added to some vowel stems before θ of the aorist passive; e.g. ἰδρύω erect, ἰδρῦμαι, ἰδρύν-θην, as if from a stem in $\nu\eta$ (Attic ἰδρῦθην). So Hom. ἐκλίν-θην and ἐκρίν-θην (602), from original stems in ν .

For ἐτέθην from τίθημι ($\theta\epsilon$ -), and ἐτύθην from θύω sacrifice, see 105 c. For ἐθρέφθην from τρέφω nourish, and other forms with interchangeable aspirates, see 105 e.

741. In Homer the original ending of the third plural ($-\nu\tau$) is seen in ἐτέρφθεν (= ἐτέρφθησαν) from τέρπω delight.

742. First Future Passive. The stem of the first future passive adds σ^0/ϵ to the stem (in $\theta\eta$) of the first aorist passive. It ends in $\theta\eta\sigma\omicron\mu\alpha\iota$, and is inflected like the future middle (675). E.g.

λύω, ἐλύθην, λυθήσομαι (stem λυθη σ^0/ϵ -); λείπω, ἐλείφθην, λειφθήσομαι; πρᾶττω (πρᾶγ-), ἐπρᾶχθην, πρᾶχθήσομαι; πείθω, ἐπείσθην, πεισθήσομαι; τείνω, ἐτάθην, ταθήσομαι; πλέκω, ἐπλέχθην, πλεχθήσομαι; τῖμάω, ἐτίμήθην, τιμηθήσομαι; τελέω, ἐτελέσθην, τελεσθήσομαι; κλῖνω, ἐκλίθην, κλιθήσομαι.

743. The first passive system rarely appears in verbs with monosyllabic liquid stems (587). But τείνω (τεν-) stretch has ἐτάθην and ταθήσομαι.

IX. *Second Passive System*

744. Second Aorist Passive. The stem of the second aorist passive is formed by adding η or ϵ to the verb stem. In the indicative, infinitive, and imperative, except before $\nu\tau$ (738), η is used. For the inflection, see 492. E.g.

βλάπτω (βλαβ-) *hurt*, ἐβλάβην; γράφω (γραφ-) *write*, ἐγράφη; ῥίπτω (ρίφ-) *throw*, ἐρρίφην; φαίνω (φαν-) *έφάνην*; στρέφω *turn*, ἐστράφη (745); τέρπω *delight*, ἐτάρπη; στέλλω (στελ-) *send*, ἐστάλην.

745. Verbs whose stems mutate with ε, ο, α, or η, ω, α, generally have the weak grade with α (587). See στρέφω and τέρπω in 744. E.g. τήκω *melt*, ἐτάκη; ῥήγνυμι *break*, ἐρράγη. But πλήττω (πληγ-) *strike* has ἐπλήγη, except in composition, ἐξ-επλάγη and κατ-επλάγη (from stem πλαγ-).

746. Some verbs have both passive aorists; e.g. βλάπτω (βλαβ-) *hurt*, ἐβλάφθην and ἐβλάβην; στρέφω *turn*, ἐστρέφθην (rare) and ἐστράφη. Τρέπω *turn* has all the six aorists: ἔτρεψα, ἐτρεψάμην, ἔτραπον (epic and lyric), ἔτραπόμην, ἐτρέφθην, ἐτράπη.

747. Homer has a third plural in -ν, e.g. ἐπάγειν *were fixed* = ἐπάγησαν. Cf. 741.

748. *Second Future Passive.* The stem of the second future passive adds σ^ο/ε to the stem (in η) of the second aorist passive. It ends in ἡσομαι and is inflected like the first future (742). E.g. βλάπτω (βλαβ-), ἐβλάβην, βλαβή-σομαι; γράφω, ἐγράφη, γραφή-σομαι; φαίνω (φαν-), ἐφάνην, φανή-σομαι; στέλλω (στελ-), ἐστάλην, σταλή-σομαι; στρέφω, ἐστράφη, στραφή-σομαι.

749. The following table shows the nine tense stems (so far as they exist) of λύω, λείπω, πρᾶττω (πρᾶγ-), φαίνω (φαν-), and στέλλω (στελ-), with their subdivisions.

TENSE SYSTEM

Present.	λυ ^ο /ε-	λειπ ^ο /ε-	πρᾶττ ^ο /ε-	φαίν ^ο /ε-	στελλ ^ο /ε-
Future.	λυσ ^ο /ε-	λειψ ^ο /ε-	πρᾶξ ^ο /ε-	φανε ^ο /ε-	στελε ^ο /ε-
1 Aorist.	λυσα-		πρᾶξα-	φηνα-	στειλα-
2 Aorist.		λειπ ^ο /ε-			
1 Perfect.	λελυκα-			πεφαγκα-	ἑσταλκα-
2 Perfect.		λελοιπα-	{ πεπρᾶγα- πεπρᾶχα-	πεφηνα-	
Perf. {	Perf. λελυ-	λελειπ-	πεπρᾶγ-	πεφαν-	ἑσταλ-
Mid. {	Fut. P. λελυσ ^ο /ε-	λελειψ ^ο /ε-	πεπρᾶξ ^ο /ε-		
1 Pass. {	Aor. λυθε(η)-	λειφθε(η)-	πρᾶχθε(η)-	φανθε(η)-	
	Fut. λυθησ ^ο /ε-	λειφθησ ^ο /ε-	πρᾶχθησ ^ο /ε-	φανθησ ^ο /ε-	
2 Pass. {	Aor.			φανε(η)-	σταλε(η)-
	Fut.			φανησ ^ο /ε-	σταλησ ^ο /ε-

FORMATION OF THE DEPENDENT MOODS AND THE PARTICIPLE

Subjunctive

750. The subjunctive has the primary endings (578) in all its tenses. In all forms (even in verbs in *μι*) it has the long thematic vowel *ω/η* (571 b).

751. Ω Verbs. In *ω* verbs the present and second aorist tense stems change *ο/ε* to *ω/η*, and the first aorist tense stem changes final *α* to *ω/η*. All have *ω, ης, η* in the singular, and *ωσι* for *ωνσι* (75) in the third person plural, of the active. E.g.

λείπω, pres. subj. *λείπω*, *λείπωμαι*, 2 aor. *λίπω*, *λίπωμαι*; *λύω*, 1 aor. *λύσω*, *λύσωμαι*.

752. A perfect subjunctive active is rarely formed, on the analogy of the present, by changing final *α* of the tense stem to *ω/η*; e.g. *λέλυκα*, *λελύκω*; *εἴληφα*, *εἰλήφω*. See 763. But the more common form of the tense is the perfect active participle with *ῶ* (subjunctive of *εἰμί* *be*); e.g. *λελυκώς ὦ*, *εἰληφώς ὦ*.

753. The perfect subjunctive middle is almost always expressed by the perfect middle participle and *ῶ*; e.g. *λελυμένος ὦ*, *ῆς*, *ῆ*, etc.

754. A few verbs with vowel stems form a perfect subjunctive middle directly, by adding *ω/η* to the tense stem; e.g. *κτάομαι* *acquire*, perf. *κέκτημαι* *possess*, subj. *κεκῶμαι* (for *κε-κτη-ωμαι*, shortened to *κε-κτε-ωμαι*), *κεκῆ*, *κεκῆται*; *μιμνήσκω* *remind*, *μέμνημαι* *remember* (Lat. *memini*), subj. *μεμνῶμαι*, *μεμνώμεθα* (Hdt. *μεμνέωμεθα*). These follow the analogy of *ιστῶμαι*, *-ῆ*, *-ῆται* etc. (756). For a similar optative, see 766.

755. Μι Verbs. In all *μι* forms, including both passive aorists, the final vowel of the stem is contracted with the thematic vowel (*ω* or *η*), so that the subjunctive ends in *ῶ* or *ῶμαι*.

756. a. Verbs in *ημι* (with stems in *ε* and *α*) have *ῶ*, *ῆς*, *ῆ*, *ῶμαι*, *ῆ*, *ῆται*, etc., in the subjunctive, as if all had stems in *ε*. E.g. *ἵστημι* (*στα-*) has *ιστῆς*, *ιστῆ*, *ιστῆται*, *στῆς*, *στῆ*, etc., as if the uncontracted form were *ιστε-ω*, not *ιστα-ω*. These verbs have Ionic stems in *ε* (see 670 a).

b. The inflection is that of the subjunctives *φιλῶ* and *φιλῶμαι* (482).

757. For the inflection of the aorist passive subjunctive, with *ε* of the tense stem contracted with *ω* or *η*, e.g. *λυθῶ* (for *λυθε-ω*), *λυθῶμεν* (for *λυθε-ωμεν*), etc., *φανῶ* (for *φανέ-ω*), etc., see 480, 3.

758. For a few subjunctives of the weak perfect of the *μι* form, e.g. *ἔστω* (for *ἔστα-ω*), *βεβῶσι* (for *βεβα-ωσι*), see 506.

759. Verbs in $\omega\mu\iota$ (with stem in o) have by contraction $\bar{\omega}$, $\bar{\varphi}s$, $\bar{\varphi}$, etc., $\bar{\omega}\mu\alpha\iota$, $\bar{\varphi}$, $\bar{\omega}\tau\alpha\iota$, etc. (for $o-\omega$, $o-\eta s$, $o-\eta$, $o-\omega\mu\alpha\iota$, etc.); e.g. $\delta\acute{\iota}\delta\omega\mu\iota$, subj. $\delta\acute{\iota}\delta\bar{\omega}$, $\delta\acute{\iota}\delta\bar{\varphi}s$, $\delta\acute{\iota}\delta\bar{\varphi}$; $\delta\acute{\iota}\delta\bar{\omega}\mu\alpha\iota$, $\delta\acute{\iota}\delta\bar{\varphi}$, $\delta\acute{\iota}\delta\bar{\omega}\tau\alpha\iota$, etc.

760. Verbs in $\nu\bar{\upsilon}\mu\iota$ form the subjunctive (as the optative, **775**) like verbs in ω ; e.g. $\delta\epsilon\acute{\iota}\kappa\nu\bar{\upsilon}\mu\iota$, subj. $\delta\epsilon\acute{\iota}\kappa\nu\acute{\iota}-\omega$, $\delta\epsilon\acute{\iota}\kappa\nu\acute{\iota}-\omega\mu\alpha\iota$.

761. $\Delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ *can*, $\acute{\epsilon}\pi\iota\sigma\tau\alpha\mu\alpha\iota$ *understand*, $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$ *hang*, and the second aorist $\acute{\epsilon}\pi\rho\iota\acute{\alpha}\mu\eta\nu$ *bought* accent the subjunctive (as the optative, **774**) as if there were no contraction; e.g. $\delta\acute{\upsilon}\nu\omega\mu\alpha\iota$, $\acute{\epsilon}\pi\iota\sigma\tau\omega\mu\alpha\iota$, $\kappa\rho\acute{\epsilon}\mu\omega\mu\alpha\iota$, $\pi\rho\acute{\iota}\omega\mu\alpha\iota$ (contrast $\tau\iota\theta\bar{\omega}\mu\alpha\iota$).

Optative

762. The optative has the secondary endings (except after $\bar{\iota}$ in the first person singular), preceded by the mood suffix (**573**) $\bar{\iota}$ or $\iota\eta$ ($\iota\epsilon$). See **574**.

763. Ω Verbs. Verbs in ω have the ending $\mu\iota$ (for ν) in the first person singular in all tenses of the active voice. In the present, future, and second aorist systems, the thematic vowel (always o) is contracted with $\bar{\iota}$ to $οι$, giving $οιμ\iota$, $οις$, $οι$, etc., $οιμ\eta\nu$, $οιο$, $οιτο$, etc. In the first aorist system, final α of the tense stem is contracted with $\bar{\iota}$, giving $αιμ\iota$, $αις$, $αι$, etc. (but see **764**), $αιμ\eta\nu$, $αιο$, $αιτο$, etc. The rare perfect active (like the subjunctive, **752**) follows the analogy of the present. E.g.

$\lambda\acute{\epsilon}\gammaοιμ\iota$ (for $\lambda\epsilon\gammaο-\bar{\iota}-μ\iota$), $\lambda\acute{\epsilon}\gammaοις$ (for $\lambda\epsilon\gammaο-\bar{\iota}-ς$), $\lambda\acute{\epsilon}\gammaοι$ (for $\lambda\epsilon\gammaο-\bar{\iota}-τ$ (**24**)), $\lambda\acute{\epsilon}\gammaοιτε$ (for $\lambda\epsilon\gammaο-\bar{\iota}-τε$), $\lambda\acute{\epsilon}\gammaοιεν$ (for $\lambda\epsilon\gammaο-\iota\epsilon-\nuτ$); $\lambda\acute{\epsilon}\iota\pi\omega$, 2 aor. $\lambda\acute{\iota}\piοιμ\iota$ (for $\lambda\iota\piο-\bar{\iota}-μ\iota$), $\lambda\acute{\iota}\piοιεν$ (for $\lambda\iota\piο-\iota\epsilon-\nuτ$); $\lambda\acute{\upsilon}\sigmaαιμ\iota$ (for $\lambda\upsilon\sigmaα-\bar{\iota}-μ\iota$), $\lambda\acute{\upsilon}\sigmaαιμεν$ (for $\lambda\upsilon\sigmaα-\bar{\iota}-μεν$), $\lambda\acute{\upsilon}\sigmaα\mu\eta\nu$ (for $\lambda\upsilon\sigmaα-\bar{\iota}-μ\eta\nu$), $\lambda\acute{\upsilon}\sigmaαισθε$ (for $\lambda\upsilon\sigmaα-\bar{\iota}-σθε$); perf. $\epsilon\bar{\iota}\lambda\eta\phiα$, opt. $\epsilon\bar{\iota}\lambda\acute{\eta}\phiοιμ\iota$, etc.

764. Homer and Attic generally (but not in the inscriptions) use the terminations $\epsilon\iota\alpha\varsigma$, $\epsilon\iota\epsilon$, and $\epsilon\iota\alpha\nu$, for $\alpha\iota\varsigma$, $\alpha\iota$, $\alpha\iota\epsilon\nu$, in the aorist active; e.g. $\lambda\acute{\upsilon}\sigma\epsilon\iota\alpha\varsigma$, $\lambda\acute{\upsilon}\sigma\epsilon\iota\epsilon$, $\lambda\acute{\upsilon}\sigma\epsilon\iota\alpha\nu$. See $\lambda\acute{\upsilon}\sigmaαιμ\iota$ and $\phi\acute{\eta}\nuαιμ\iota$ in **480**, **1**, and **492**, **575**, **656**.

765. The perfect middle is almost always expressed by the perfect middle participle and $\epsilon\bar{\iota}\eta\nu$; e.g. $\lambda\epsilon\lambda\upsilon\mu\acute{\epsilon}\nuος$ $\epsilon\bar{\iota}\eta\nu$ (see **480**, **2**). The perfect active is more frequently expressed by the perfect active participle and $\epsilon\bar{\iota}\eta\nu$ than by the form in $οιμ\iota$ given in the paradigms; e.g. $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$ $\epsilon\bar{\iota}\eta\nu$. See **752**, **753**.

766. a. A few verbs with vowel stems form a perfect optative middle (like the subjunctive, **754**) directly, by adding $\bar{\iota}-μ\eta\nu$ or $ο-\bar{\iota}-μ\eta\nu$ to the tense stem; e.g. $\kappa\tau\acute{\alpha}\sigma\mu\alpha\iota$, perf. $\kappa\acute{\epsilon}\kappa\tau\eta-\mu\alpha\iota$, opt. $\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$, $\kappa\epsilon\kappa\tau\acute{\eta}\thetaο$, $\kappa\epsilon\kappa\tau\acute{\eta}\thetaο$ (for $\kappa\epsilon\kappa\tau\eta-\bar{\iota}-μ\eta\nu$, $\kappa\epsilon\kappa\tau\eta-\bar{\iota}-ο$, $\kappa\epsilon\kappa\tau\eta-\bar{\iota}-το$), etc.; also $\kappa\epsilon\kappa\tau\acute{\omega}\mu\eta\nu$, $\kappa\epsilon\kappa\tau\acute{\omega}\thetaο$, $\kappa\epsilon\kappa\tau\acute{\omega}\thetaο$ (for $\kappa\epsilon\kappa\tau\eta-ο-\bar{\iota}-μ\eta\nu$, etc.); so $\mu\epsilon\mu\eta\eta\sigma\kappa\omega$, $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$, opt. $\mu\epsilon\mu\eta\acute{\eta}\mu\eta\nu$ or $\mu\epsilon\mu\eta\acute{\omega}\mu\eta\nu$ (doubt-

ful); καλέω, κέκλημαι, opt. κεκλήμην, κεκλήσῃ, κεκλήμεθα; and βάλλω, βέβλημαι, opt. δια-βεβλήσθῃ. So Hom. λελύτο and λελύντο (for λελυ-ῖ-το and λελυ-ῖ-ντο), perf. opt. of λύω. Cf. δαινύτο, pres. opt. of δαίνυμι.

b. The forms in *ωμην* belong to the thematic form of inflection; those in *ημην* etc. and *υτο* are athematic (772).

767. A few verbs have *οιην* (769) in the second perfect optative; e.g. ἐκπέφευγα, ἐκπεφευγοίην.

The second aorist optative of ἔχω *have* is σχοίην, but the regular σχοῖμι is used in composition (574 c).

768. A very few relics remain of an older active optative with *ν* for *μι* in the first person singular; e.g. τρέφοι-ν for τρέφοι-μι, ἀμάρτοι-ν for ἀμάρτοι-μι (from ἀμαρτάνω).

769. *Contract Verbs*. In the present active of contract verbs, forms in *ιη-ν*, *ιη-ς*, *ιη*, etc., contracted with the thematic vowel *ο* to *οιην*, *οιης*, *οιη*, etc., are much more common in the *singular* than the regular forms in *οιμι*, *οις*, *οι*, but they seldom occur in the dual and plural. Both the forms in *οιην* and those in *οιμι* are again contracted with an *α* of the verb stem to *ωην* and *ωμι*, and with an *ε* or *ο* to *οιην* and *οιμι* (574 b). E.g.

τίμα-ο-ιη-ν, τίμα-οίην, τίμῳην; φιλε-ο-ιη-ν, φιλε-οίην, φιλοίην; δηλο-ο-ιη-ν, δηλο-οίην, δηλοίην; τίμα-ο-ῖ-μι, τίμά-οιμι, τίμῳμι; φιλε-ο-ῖ-μι, φιλέ-οιμι, φιλοῖμι; δηλο-ο-ῖ-μι, δηλό-οιμι, δηλοῖμι. See the inflection in 482.

770. For the optative ῥιγῶην, from ῥιγῶω *shiver*, see 488.

771. *Μι Verbs*. a. The present and second aorist active of the *μι* form, and both aorists passive in all verbs, have the suffix *ιη*, and in the first person singular the ending *ν*. Here *α*, *ε*, or *ο* of the stem is contracted with *ιη* to *αιη*, *ειη*, or *οιη*; e.g. ἵστα-ιη-ν, ἵσταίην; στα-ιη-μεν, σταίημεν; λυθε-ιη-ν, λυθείην; δο-ιη-ν, δοίην.

b. In the dual and plural, forms with *ι*, and with *ιε-ν* in the third person plural, are much more common than the longer forms with *ιη*; e.g. σταῖμεν, σταίτε, σταῖεν (better than σταίημεν, σταίητε, σταίησαν). See 504, 574 a.

772. In the present and second aorist middle of verbs in *ημι* and *ωμι*, final *α*, *ε*, or *ο* of the stem is contracted with *ι* into *αι*, *ει*, or *οι*, to which the simple endings *μην* etc. are added. E.g.

ἵσταίμην (for ἵστα-ῖ-μην), ἵσταῖο, ἵσταῖτο; θείμην (θε-ῖ-μην), θεῖο (θε-ῖ-σο, θε-ῖ-ο), θεῖτο; δοίμην (δο-ῖ-μην). See the inflection in 504. See also the cases of perfect optative middle in *ημην* and *υτο* in 766.

773. The optatives τιθοίμην, τιθοῖο, τιθοῖτο, etc. (also accented τίθιοι,

τίθοιτο, etc.) and (in composition) θοίμην, θοῖο, θοῖτο, etc. (also accented σύν-θοιτο, πρόσ-θοισθε, etc.), as if formed from τιθέω (or τίθω), are found, as well as the regular τιθείμην, θείμην, etc., 668. See also πρόοιτο and other forms of ἵημι, 514 c.

774. Δύναμαι, ἐπίσταμαι, κρέμαμαι, and the second aorists ἐπριάμην (504) and ὠνήμην (from ὀνίνημι *help*), accent the optative as if there were no contraction; δυναίμην, δύναιο, δύναιτο; ἐπίσταιτο, ἐπίσταισθε, κρέμαιο, πρίαιο, πρίαιντο, ὀναισθε. For the similar subjunctive, see 761.

775. Verbs in νῦμι form the optative (as the subjunctive, 760) like verbs in ω; e.g. δείκνῦμι, opt. δεικνύοιμι, δεικνυοίμην (inflected like λῦοιμι, λυοίμην).

776. Second aorists from stems in ν of the μι form (e.g. ἔδυν) have no optative in Attic (see 504, 708). But Homer has a few forms like δῦν, δῦμεν (for δυ-ιη, δυ-ι-μεν), from ἔδυν.

777. A few second perfect optatives of the μι form are made by adding ιη-ν to stems in α; e.g. τεθναίην (for τεθνα-ιη-ν), ἐσταίην (506). See the enumeration of μι forms, 727.

Imperative

778. Ω Verbs. The present and the second aorist active and middle of ω verbs have the thematic vowel ε (ο before ντων), to which the imperative endings (578) are affixed. But the second person singular in the active has no ending; in the middle it drops σ in σο and contracts ε-ο to ου. E.g.

λείπε, λειπέ-τω, λείπε-τον, λειπέ-των, λείπε-τε, λειπό-ντων; λείπου, λειπέ-σθω, λείπε-σθον, λειπέ-σθων, λείπε-σθε, λειπέ-σθων. So λίπε and λιποῦ.

779. The first aorist active and middle have the endings ον and αι in the second person singular, the origin of which is unknown. In other persons the regular endings are added to the stem in σα (or α). E.g.

λύσον, λύσά-τω, λύσα-τον, λύσά-των, λύσα-τε, λύσά-ντων; λύσαι, λύσά-σθω, λύσα-σθε, λύσά-σθων; φῆνον, φηνά-τω, etc.; φῆναι, φηνά-σθω, φήνα-σθε, φηνά-σθων.

780. The perfect active is very rare, except in a few cases of the μι form (506) with a present meaning. But Aristophanes has κεκράγετε *keep on shrieking* from κράζω (κραγ-), and κεχῆνετε *gape* from χάσκω (χαν-).

781. The third person singular of the perfect passive is the only form of perfect imperative in common use; for this see 1276.

782. The second person singular of the middle occasionally occurs as an emphatic form; e.g. πέπαυσο *stop!*

783. The perfect imperative in all voices can be expressed by the perfect participle and ἵσθι, ἔστω, etc. (imperative of εἰμί *be*); e.g. εἰρημένον ἔστω

for *εἰρήσθω* *let it have been said* (i.e. *let what has been said stand*), *πεπεισμένοι ἔστων* *suppose them to have been persuaded*.

784. Mi Verbs. The present imperative of the *μι* form retains *θι* in the second person singular active only in a few primitive verbs; e.g. *φα-θι* from *φημί* (*φη-, φα-*) *say*, *ἵ-θι* from *εἰμι* (*εἰ-, ι-*) *go*, *ἴσ-θι* from *εἰμί* (*έσ-*) *be* and from *οἶδα* (*φιδ-*) *know*. See 509, 511, 517, 529.

For Homeric forms in *θι* see 672.

785. The present active commonly omits *θι* in the second person, and lengthens the preceding vowel of the stem (*α, ε, ο, or υ*) to *η, ει, ου, or ῠ*; e.g. *ἴστη, τίθει, δίδου, and δείκνῦ*. The other persons add the regular endings (578) to the weak stem; e.g. *ἰστά-τω, ἴστα-τε, ἰστά-ντων; τιθέ-τω; δίδο-τε; δεικνύ-ντων*.

786. The present middle of verbs in *ημι* and *ωμι* has the regular form in *σο*, and also poetic forms in *ω* (for *ασο*) and *ου* (for *εσο* and *οσο*), in the second person singular; e.g. *ἴστασο* or *ἴστω, τίθεσο* or *τίθου, δίδοσο* or *δίδου*. Cf. 582 *g*. But verbs in *υμι* always retain *υσο*; e.g. *δείκνυμι, δεικνυσο*. In the other persons the inflection is regular: see the paradigms (504).

787. a. In the second aorist active the stem vowel is regularly long (*η, ω, ῡ*), except before *ντων* (578), and *θι* is retained in the second person singular. E.g.

στή-θι (*στα-*), *στή-τω, στή-τε, στά-ντων; βῆ-θι* (*βα-*), *βῆ-τω, βῆ-τε, βά-ντων; γνῶ-θι, γνῶ-τω, γνῶ-τε, γνό-ντων; δῦ-θι, δῦ-τω, δῦ-τε, δύ-ντων*. See 695 and 797 *b*.

b. But we have *ς* instead of *θι* in *θές* (from *τίθημι*), *δός* (from *δίδωμι*), *ἔς* (from *ἵημι*), and *σχές* (from *ἔσχω*, 2 aor. of *ἔχω*). These verbs have the short vowel in all persons; e.g. *θές, θέ-τω, θέ-τε, θέ-ντων; δός, δό-τω, δό-τε, δό-ντων*.

c. *Στῆθι* and *βῆθι* have poetic forms *σῑᾱ* and *βᾱ*, used only in composition; e.g. *κατά-βᾱ* *come down, παρά-σῑᾱ* *stand near*.

788. a. In the second aorist middle, *σο* drops *σ* in the second person singular after a short vowel, and contracts that vowel with *ο* (702). E.g.

ἐπρίαμην, πρίασο (poet.), *πρίω* (for *πρια-ο*); *ἐθέμην, θοῦ* (for *θε-σο, θε-ο*); *ἐδόμην, δοῦ* (for *δο-σο, δο-ο*). So epic *δέξο* (*δεχ-σο*), *λέξο* (*λεχ-σο*).

b. The other persons have the regular endings (578); e.g. *πριά-σθω; θέ-σθω, θέ-σθων; δό-σθω, δό-σθε, δό-σθων*.

789. a. The first aorist passive adds the ordinary active endings (*θι, τω, etc.*) directly to *θε-* (*θη-*) of the tense stem (738), after which *θι* becomes *τι* (105 *b*); e.g. *λίθη-τι, λυθή-τω, etc.*

b. The second aorist passive adds the same terminations to ε-(η-) of the tense stem (744), *θι* being retained; e.g. *φάνη-θι*, *φανή-τω*; *στάλη-θι*, *σταλή-τω*, etc.

c. Both aorists have ε-ντων in the third person plural; e.g. *λυθέ-ντων*, *φανε-ντων*, *σταλέ-ντων*.

790. A few second perfects of the *μι* form have imperatives in *θι*: see *ῥνήσκω*, *τέθναθι*, and *δεῖδω*, *δέδιθι*, in 727.

Infinitive

791. Ω Verbs. The present, second aorist, and future active add *εν* to the tense stem, the thematic vowel (here always *ε*) being contracted with *εν* to *ειν*; e.g. *λέγειν* (for *λεγ-ε-εν*), *ιδεῖν* (for *ιδ-έ-εν*), *λιπεῖν* (for *λιπέ-εν*), *λέξιν* (for *λεξ-ε-εν*).

792. The ending *ν* instead of *εν* appears in Doric and Aeolic; e.g. *γαῤῥύεν* in Pindar (Attic *γηρύειν*).

793. For contract presents in *ᾱν* (not *ᾱν*) for *ά-εν* (instead of *άειν*), and *ῶν* for *ό-εν* (instead of *όειν*), in which the spurious diphthongs *ει* and *ου* were treated as *ε* and *ο*, see 45 *e*.

794. The first aorist active has *αι*; e.g. *λύσαι*, *φῆναι*.

795. The perfect active adds *ναι* to the tense stem; e.g. *λελυκέναι*, *γεγραφέναι*, *πεφηνέναι*, *λελοιπέναι*.

796. a. The infinitive middle adds *σθαι* to the tense stem in the present, future, and first and second aorists. E.g.

λέγεσθαι, *λέξεσθαι*, *φαίνεσθαι*, *φανείσθαι* (for *φανέεσθαι*), *φήνασθαι*, *λύσασθαι*, *λιπέσθαι*.

b. Both passive futures likewise add *σθαι*. E.g.

λυθήσεσθαι, *λειφθήσεσθαι*, *φανήσεσθαι*, *σταλήσεσθαι*.

797. Μι Verbs. a. The present, second aorist, and second perfect active of the *μι* form, and both passive aorists, add *ναι* to the tense stem in the infinitive. E.g.

ιστά-ναι, *τιθέ-ναι*, *διδό-ναι*, *δεικνύ-ναι*, *στή-ναι*, *γνώ-ναι*, *δύ-ναι*, *τεθνά-ναι*, *λυθή-ναι* (738), *φανῆ-ναι* (744).

b. In the second aorist active the final vowel of the stem is regularly long (698, 787 *a*); e.g. *ῖστημι* (*στα-*), *στή-ναι*; *ἔβην* (*βα-*), *βῆ-ναι*.

798. Some μ forms have the more primitive ending $\epsilon\upsilon\alpha\iota$ (for $\phi\epsilon\upsilon\alpha\iota$) in the infinitive active. Such are $\delta\omicron\upsilon\upsilon\alpha\iota$ (from old $\delta\omicron\phi\epsilon\upsilon\alpha\iota$, $\delta\omicron\epsilon\upsilon\alpha\iota$); $\theta\epsilon\iota\upsilon\alpha\iota$ (for $\theta\epsilon\phi\epsilon\upsilon\alpha\iota$); $\epsilon\iota\upsilon\alpha\iota$, 2 aor. of $\iota\eta\mu\iota$ (for $\epsilon\phi\epsilon\upsilon\alpha\iota$); 2 perf. $\delta\epsilon\delta\iota\epsilon\upsilon\alpha\iota$ (for $\delta\epsilon\delta\phi\iota\phi\epsilon\upsilon\alpha\iota$). See 579.

799. In all the simple forms of the middle voice (the present and second aorist of the μ form, and all perfects), vowel stems add $\sigma\theta\alpha\iota$ directly to the tense stem. Consonant stems drop the σ (83). E.g.

$\iota\sigma\tau\alpha\text{-}\sigma\theta\alpha\iota$, $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\alpha\iota$, $\delta\acute{\iota}\delta\omicron\text{-}\sigma\theta\alpha\iota$, $\theta\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$, $\delta\acute{\omicron}\text{-}\sigma\theta\alpha\iota$, $\iota\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$ (from $\iota\eta\mu\iota$); $\lambda\epsilon\lambda\acute{\omicron}\text{-}\sigma\theta\alpha\iota$, $\tau\epsilon\tau\acute{\iota}\mu\eta\text{-}\sigma\theta\alpha\iota$, $\delta\epsilon\delta\eta\lambda\acute{\omega}\text{-}\sigma\theta\alpha\iota$, $\delta\epsilon\delta\acute{\omicron}\text{-}\sigma\theta\alpha\iota$, $\pi\tau\acute{\alpha}\text{-}\sigma\theta\alpha\iota$ (from $\pi\acute{\epsilon}\tau\omicron\text{-}\mu\alpha\iota$, $\pi\tau\alpha\text{-}$), $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\text{-}\sigma\theta\alpha\iota$, $\lambda\epsilon\lambda\epsilon\iota\phi\text{-}\sigma\theta\alpha\iota$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\text{-}\sigma\theta\alpha\iota$, $\tau\epsilon\tau\rho\acute{\iota}\phi\text{-}\sigma\theta\alpha\iota$, $\pi\epsilon\phi\acute{\alpha}\nu\text{-}\sigma\theta\alpha\iota$, $\eta\sigma\text{-}\sigma\theta\alpha\iota$ (stem $\eta\sigma\text{-}$).

Participles and Verbals in $\tau\omicron\varsigma$ and $\tau\epsilon\omicron\varsigma$

800. All active tenses (except the perfect) and both aorists passive add $\nu\tau$ to their tense stem to form the stem of the participle. Stems in $\omicron\nu\tau$ of ω verbs have nominatives in $\omega\nu$; those of μ verbs have nominatives in $\omicron\upsilon\varsigma$. See 580, 329.

801. The perfect active participle adds the suffix $\sigma\tau$ to the tense stem to form the masculine and neuter, and the suffix $\nu\iota\alpha$ to form the feminine. See 580, 329, 727, 728.

802. Homer has many varieties of the second perfect participle of the μ form; in $\acute{\alpha}\omega\varsigma$, gen. $\acute{\alpha}\omega\tau\omicron\varsigma$ (sometimes $\acute{\alpha}\omicron\tau\omicron\varsigma$), fem. $\acute{\alpha}\nu\iota\alpha$, e.g. $\gamma\epsilon\gamma\acute{\alpha}\omega\varsigma$, $\beta\epsilon\beta\acute{\alpha}\omega\varsigma$; in $\eta\acute{\omega}\varsigma$, gen. $\eta\acute{\omega}\tau\omicron\varsigma$ or $\eta\acute{\omicron}\tau\omicron\varsigma$, fem. $\eta\nu\iota\alpha$, e.g. $\tau\epsilon\theta\nu\eta\acute{\omega}\varsigma$, $\tau\epsilon\theta\nu\eta\acute{\omega}\tau\omicron\varsigma$ or $\acute{\omicron}\tau\omicron\varsigma$, $\tau\epsilon\theta\nu\eta\nu\iota\alpha$ (727). Herodotus has $\acute{\epsilon}\omega\varsigma$, $\acute{\epsilon}\omega\sigma\alpha$, $\acute{\epsilon}\acute{\omicron}\varsigma$, gen. $\acute{\epsilon}\acute{\omega}\tau\omicron\varsigma$, $\acute{\epsilon}\acute{\omega}\sigma\eta\varsigma$, e.g. $\acute{\epsilon}\sigma\tau\acute{\epsilon}\omega\varsigma$ etc., some forms of which (e.g. $\acute{\epsilon}\sigma\tau\acute{\epsilon}\omega\tau\alpha$, $\tau\epsilon\theta\nu\acute{\epsilon}\omega\tau\iota$) occur in Homer. The Attic contracts $\acute{\alpha}\omega\varsigma$, $\acute{\alpha}\omega\sigma\alpha$, $\acute{\alpha}\acute{\omicron}\varsigma$, to $\acute{\acute{\omicron}}\varsigma$, $\acute{\acute{\omega}}\sigma\alpha$, $\acute{\acute{\omicron}}\varsigma$ (or $\acute{\acute{\omega}}\varsigma$), gen. $\acute{\acute{\omega}}\tau\omicron\varsigma$, $\acute{\acute{\omega}}\sigma\eta\varsigma$, etc., but leaves $\tau\epsilon\theta\nu\acute{\acute{\omicron}}\varsigma$ (2 perf. of $\theta\nu\acute{\acute{\eta}}\sigma\kappa\omega$) uncontracted. See 338.

803. All tenses of the middle voice add $\mu\epsilon\nu\omicron$ to the tense stem to form the stem of the participle. See 580, 295.

804. The stem of the verbals in $\tau\omicron\varsigma$ and $\tau\epsilon\omicron\varsigma$ is formed by adding $\tau\omicron$ or $\tau\epsilon\omicron$ to the verb stem, which generally has the same form as in the first aorist passive (with the change of ϕ and χ to π and κ , 66). See 581.

PART III

FORMATION OF WORDS

805. The Greek language, like most others in the Indo-European family, has a highly developed and flexible system of word formation, in which bases or stems are modified by various prefixes, suffixes, and inflectional endings to form new words or to determine the relation of words in a sentence. E.g., the base *γραφ*, with or without the suffix ^ο/_ε, may give *γράφω* *I write*, *γράφετε* *you write*, *λογο-γράφος* *speech-writer*, *γραφ-ίς* *stilus*, *γράμμα* *document*, *γραμματ-ικός* *scholar*, *γραφ-εύς* *scribe*, *ἄ-γραφος* *unwritten*; so Modern Greek *τηλέ-γραφος* *far-written*.

806. A root or base is the ultimate part of a word remaining after its formative elements are removed. It gives the meaning or abstract idea apart from its relations. It is not necessarily a monosyllable. E.g. in *ἐ-γεν-όμην* *became*, the removal of the augment — an adverbial prefix signifying past time (533) — and the personal ending *μην* leaves *γεν^ο/ε*, which appears in *γέν-ος* *race*, *γένε-σις* *birth*, *γενή-σομαι* (593) *shall become*, with which should be compared *γνή-σιος* *well-born*, *γόν-ος* *offspring*.

807. *Simple and Compound Words*. A simple word is formed from a single stem; e.g. *λόγος* (base *λεγ-*, *λογ-*, stem *λογο-*) *speech*, *γράφω* (base *γραφ-*, stem *γραφ^ο/ε-*) *write*. A compound word is formed by combining two or more stems; e.g. *λογο-γράφος* (*λογο-*, *γραφ^ο/ε-*) *speech-writer*, voc. *λογο-γράφε*.

FORMATION OF SIMPLE WORDS

808. *Primitives and Denominatives*. Substantives or adjectives formed directly from a root (169) or from a stem found in a verb are called *primitives*; e.g.

δίκ-η *retribution* (stem *δικᾱ-*), from the root *δικ-*; *ἀρχή* (stem *ἀρχᾱ-*) *beginning*, from *ἀρχ-*, stem of *ἄρχω*; *γραφεύς* (*γραφευ-*) *writer*, *γραμμή* (*γραμμῆ*

for γραφ-mā-) *line* (813), γραφικός (γραφικο-) *able to write*, all from γραφ-, stem of γράφω *write*; ποιη-τής *poet* (*maker*), ποίη-σις *poesy*, ποίη-μα *poem*, ποιη-τικός *able to make*, from ποιε-, stem of ποιέω *make* (815 a).

809. Substantives, adjectives, and verbs formed from the stems of nouns or adjectives are called *denominatives*; e.g. βασιλεία *kingdom*, from βασιλε(ν)- (265); ἀρχαῖος *ancient*, from ἀρχā- (stem of ἀρχή); δικαιοσύνη *justice*, from δικαιο-; τιμά-ω *honor*, from τιμā-, stem of the noun τιμή.

810. *Suffixes*. Roots or stems are developed into new stems by the addition of syllables called *suffixes*. (a) They may specify or determine more exactly the meaning of the root, e.g. γράμμα (for γραφ-ματ-) *document*, suffix ματ-, γραμμή (γραφ-μā-) *line*, suffix μā-. (b) They may denote or characterize the root as noun, verb, or pronoun, e.g. γραφ-ις (suffix ιδ-) *writing instrument*, γραφ-ικός-ς (suffix ικο-) *able to write*, γραπ-τός-ς (suffix το-) *written*.

811. Although a suffix thus determines the meaning or application of a root, its own meaning can be seen in only a few cases. Nor is the division between stem (or root) and suffix always certain. E.g., in λόγ-ος *word* (root λογ-) the suffix seems to be -ο-; but comparing the vocative λόγε we apparently have a base λογ^ο/ε not different in kind from that seen in λέγο-μεν, λέγε-τε, impv. λέγε. So γένος *race*, gen. γένε(σ)-ος, has a suffix εσ-, which, however, is seen to be arbitrarily divided from the root γεν- when γένε-σις *birth* and γενέ-σθαι are compared.

812. Rarely a noun stem has no suffix other than the case ending, and is identical with the verb stem; e.g. φύλαξ *guard*, from stem φυλακ-, seen also in φυλάττω *I guard* (623); φλόξ (φλογ-) *flame*, from same stem as φλέγ-ω (816).

813. The final consonant of a stem is subject to the same phonetic changes before a suffix as before an ending; e.g. γράμ-μα for γραφ-μα, λέξις for λεγ-σις, δικασ-τής for δικαδ-της. See 66, 69, 79.

814. a. A final vowel of the stem may be contracted with a vowel of the suffix; e.g. ἀρχαῖος *ancient*, from ἀρχā- and ιο-ς (842). But such a vowel is sometimes dropped; e.g. οὐράν-ιος *heavenly*, from οὐρανο- and ιο-ς, βασιλ-ικός *kingly*, from βασιλε(ν)- and ικο-ς; εὖνο-ια *good-will*, from εὖνοο- and ια (826).

b. Mutation of ο and ε (cf. 811) occurs in many denominatives; e.g. οἰκέ-ω *dwell* (οἶκο-ς *house*), οἰκέ-της *house-servant*, and οἰκέιος (οἶκε-ιος) *domestic*; apparently (825) also ā and ω interchange, e.g. στρατιώ-της *soldier* (στρατιā-), Σικελιώ-της *Sicilian Greek* (Σικελιā-). Ionic and Attic have η for ā, e.g. ὕλη-εις *woody*, from ὕλη (ὑλā-).

815. a. Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (593); e.g. ποίη-μα, ποίη-σις, ποιη-τικός, ποιη-τής, from ποιε-.

b. Many add σ before μ and τ of a suffix, as in the perfect and aorist passive

(598); e.g. *κελευ-σ-τής boatswain*, *κέλευ-σ-μα command*, from *κελευ-* (*κελεύω*), *κεκέλευ-σ-μαι*.

c. Others add *θ*, e.g. *στα-θ-μός station*, from *στα-* (*ἵστημι*); *πλῆθ-ος crowd*, from *πλη-* (*πίμπλημι*). See 601.

d. A few add *τ*, e.g. *ἔρε-τ-μόν oar*, cf. Lat. *rē-mus*, *ἑρέττω row* (for *ἔρε-τ-ω*).

e. A few are made by reduplication, e.g. *ἔδ-ωδ-ή food*, cf. *ἔδ-ω eat*. So some proper names used by children, *Γορ-γώ Gorgo*, *Μορ-μώ Mormo*.

f. Others drop a final consonant, e.g. *σωφρο-σύνη self-control*, from *σωφρον-*.

816. Vowel mutation (34) occurs in many nouns and adjectives, especially those in *os* and *η*. A change of *ε* to *ο* (*ει* and *ευ* to *οι* and *ου*) is especially common. E.g. *λήθη forgetfulness*, from *λαθ-* (cf. *λανθάνω*, *λέληθα*); *γόνος offspring*, from *γεν-* (cf. *γέγονα*); *λοιπός remaining*, from *λειπ-* (cf. *λέλοιπα*); *στοργή affection*, cf. *στέργω*, perf. *ἔστοργα*; *πομπή sending*, cf. *πέμπω*, perf. *πέπομφα*; *τρόπος, τροπή, turn*, cf. *τρέπω*; *φλόξ flame*, gen. *φλογός*, cf. *φλέγω*; *σπουδή haste*, cf. *σπεύδω*. So also in adverbs, e.g. *συλ-λήβ-δην* (*λαβ-*): see 420.

FORMATION OF NOUNS

Primitive Nouns

817. The simplest and most common suffixes in nouns are *ο* (nom. *ος* or *ον*) and *ᾱ* (nom. *α* or *η*). Nouns thus formed have a great variety of meanings. The change of *ε* to *ο* (816) is here regular. E.g.

λόγος (*λογ-ο*) *speech*, cf. *λεγ-*, stem of *λέγω*; *στόλος expedition* and *στολή equipment*, cf. *στελ-*, stem of *στέλλω* *send*; *μάχη* (*μαχ-ᾱ*) *battle*.

818. Agent. a. The following suffixes denote the masculine agent:

ευ (nom. *εύς*): *γραφ-εύς writer* (*γράφω write*); *γον-εύς parent* (cf. *γένος race*, *γέγονα am by birth*).

τηρ (nom. *τήρ*): *σω-τήρ savior* (cf. *σώζω save*, 620); *δο-τήρ giver* (cf. *δί-δο-μεν*).

τορ (nom. *τωρ*): *ρή-τωρ orator* (cf. *εἵ-ρη-κα have spoken*, 650).

τρο (nom. *τρός*): *ἰᾱ-τρός physician* (cf. *ἰᾱ-ομαι heal*).

τᾱ (nom. *της*): *ποιη-τής poet*, from *ποιε-* (*ποιέω*); *ὀρχη-σ-τής dancer*, from *ὀρχε-* (*ὀρχέομαι dance*). See 815 *a, b*.

b. To these correspond the following feminine suffixes:

τειρᾱ (nom. *τειρᾱ*): *σώτειρα*, fem. of *σωτήρ*; *δότειρα*, fem. of *δοτήρ*.

τριᾱ (nom. *τριᾱ*): *ποιήτρια poetess*; *ὀρχήστρια dancing-girl*.

τριδ (nom. *τρῖς*): *ὀρχηστρίς dancing-girl*, gen. *-ίδος*.

τιδ (nom. *τις*): *προφήτις prophetic*; *οἰκέτις female servant*.

c. Verbals in *τηρ* and *τρῖς* are oxytone: those in *τωρ*, *τρια*, and *τειρα* have recessive accent (129 *d*).

819. Action. These suffixes denote *action* or *process* in the abstract, but the words they form are often used concretely:

τι (nom. *τις*, fem.): *πίσ-τις belief* (*πείθω persuade*, *πειθ-*, *ποιθ-*, *πιθ-*).

σι (nom. *σις*, fem.): *λύ-σις loosing*, from *λυ-* (*λύω*); *ποίη-σις poetry* (abstract or concrete); *βά-σις step* (cf. *βαλνω*).

σιᾶ (nom. σιᾶ, fem.): δοκιμα-σιᾶ *testing* (δοκιμάζω *test*).

μο (nom. μός, masc.): ὀδυρ-μός *wailing* (ὀδύρομαι *wail*); σπα-σμός *spasm* (σπάω *draw*, 815 b); ρυθμός (815 c) *rhythm* (ρέω *flow*, stem ρευ-, ρν-).

μᾶ (nom. μη, fem., μᾶ, fem.): γνώ-μη *knowledge* (γι-γνώσκω *know*); ὀδ-μῆ *odor* (ὀζω *smell*); τόλ-μᾶ *daring* (cf. τάλᾶ-s *enduring, wretched*, τλή-ναι *endure*, 694).

ιᾶ (nom. ιᾶ): πειν-ιᾶ *poverty* (πένομαι *be poor*); μαν-ιᾶ *madness* (μαίνομαι *rage*).

820. From stems in ευ (εϛ) with suffix ιᾶ come nouns in εἰᾶ denoting action; e.g. βασιλειᾶ *kingly power, kingdom* (for βασιλευ-ια, 37), παιδείᾶ *education*. These are denominatives (809).

For feminines in εἰᾶ of nouns in εϛs, see 825.

821. *Result.* These suffixes denote the *result* of an action:

ματ (nom. μα, neut.): πράγ-μα *thing, act*, from πράγ- (πράττω *do*); ῥῆμα *saying (thing said)*, cf. ἐρρή-θην *was said*; τμή-μα *section*, gen. τμήματος, cf. τέτμη-κα, τέμ-νω *cut*.

εσ (nom. os, neut.): λάχος (λαχεσ-) *lot*, from λαχ- (λαγχάνω *gain by lot*); ἔθος (ἔθεσ-) *custom*, from ἔθ- (εἴωθα *am accustomed*, 719); ἥθος (ἡθεσ-) *character*; γένος (γενεσ-) *race*, from γεν-, cf. ἐγεν-όμην and 816; τέμα-χος *slice*, cf. τέμ-νω, τέτμη-κα.

In some primitives this suffix εσ- denotes *quality*; e.g. βάθος (βαθεσ-) *depth* (from root βαθ-); βάρος (βαρεσ-) *weight* (from root βαρ-); θάλπος (θαλπεσ-) *heat* (θάλλω *warm*).

822. *Means or Instrument.* This is denoted by

τρο (nom. τρον): ἄρο-τρον *plough*, Lat. arātrum (ἀρόω *plough*); λύ-τρον *ransom*, from λυ- (λύω); λοῦ-τρον *bath* (λοίω *wash*).

τρα (nom. τρά): χύ-τρα *pot*, from χυ- (χέω *pour*); ξύ-σ-τρα *scraper* (ξύω *scrape*), 815 b.

θ-ρο (nom. θρον): βά-θ-ρο-ν *step* (βαίνω *go*). 815 c.

823. A few words with adjectival suffixes denote an *instrument*; e.g. πο-τήρ-ιο-ν *cup* (πίνω *drink*, 650); πτε-ρό-ν *feather* (cf. πέτ-ομαι, ἐπτ-όμην *fly*).

824. Some primitives are formed from stems in

ανο, e.g. στέφ-ανο-ς *crown* (στέφω *crown*).

ονᾶ, e.g. ἡδ-ονῆ *pleasure* (ἡδομαι *be pleased*).

ον or ων, e.g. εἰκ-ών *image*, from εἰκ- (ἔοικα *resemble*); κλύδ-ων *wave*, from κλυδ- (κλύζω *dash*); θεραπ-ων *attendant*.

Denominative Nouns

825. *Person Concerned.* A person concerned with anything may be denoted by the following suffixes:

ευ, masc. (nom. εὺς), sometimes εἰᾶ (for εϛ-ια), fem. (nom. εἰᾶ): ιερ-εὺς *priest* (ιερός *sacred*), fem. ιερ-εἰα *priestess*; βασιλ-εὺς *king*, fem. βασίλ-εἰα *queen*; πορθμ-εὺς *ferryman*, from πορθμός *ferry* (cf. πόρ-ος *way through*, and 815 c, 819).

τᾱ, masc. (nom. *της*), **τιδ**, fem. (nom. *τις*): πολῖ-της *citizen*, from πόλι-*s city*, fem. πολῖ-τις *female citizen*; οἰκέ-της *house-servant*, from οἶκο-*s house*, fem. οἰκέ-τις *housemaid*; δεσμώ-της *prisoner*, from δεσμός-*s imprisonment*; στρατιώ-της *soldier*, from στρατιά *army* (814 b); Σικελιώ-της, a Greek living in Sicily, from Σικελία *Sicily*.

826. Quality. Substantives denoting *quality* are formed from adjective stems by these suffixes:

τητ (nom. *της*, fem.): νεό-της, gen. νεότητ-ος, *youth*, from νέο-*s young*; ἰσό-της (ἰσοτητ-) *equality*, from ἴσο-*s equal* (cf. Lat. *vērītās*, gen. *vērītāt-is*, and *virtūs*, gen. *virtūt-is*).

συνᾱ (nom. *σύνη*, fem.): δικαιο-σύνη *justice*, from δίκαιο-*s just*; σωφρο-σύνη *self-control*, from σώφρων (σωφρον-) *sober*.

ιᾱ (nom. *ιᾱ* or *ιᾱ*, fem.): σοφ-ιᾱ *wisdom* (σοφός-*s*), κακίᾱ *vice* (κακός-*s*), ἀλήθεια *truth*, for ἀληθεσ-ια (ἀληθής *true*, 90), εὖνοια *kindness*, for εὖνο-ια (εὖνοο-*s*, εὖνους *kind*); ἀτυχ-ιᾱ *misfortune* is made like κακίᾱ, though the related adjective is ἀτυχ-ής (like ἀληθής).

827. The suffix *ιᾱ* is added to the weak stem of substantives in *ων* (824) to form corresponding feminines; e.g. θεραπᾱйна *handmaid*, for θεραπ-γ-ια (27, 99), cf. θεραπων; λέαινα *lioness*, for λε-γ-ια, 27, cf. λέων *lion*. Added to stems in *κ* or *τ* (94) the suffix *ιᾱ* gives *τᾱ*, Ion. *σᾱ*, e.g. Φοίνιττα, Φοίνισσα (Φοινικ-) *Phoenician woman*; Κρήττα, Κρήσσα (Κρητ-) *Cretan woman*; μέλιττα, μέλισσα *bee* (μέλιτ-ος *of honey*).

828. The suffix *αδ* (nom. *ας*, fem.) expresses a numerical group (430); e.g. δνᾱς *dyad*, μυριάς *myriad*.

829. Place. This is denoted by these suffixes:

ιο (nom. *ιον*, neut.): Ἀρτεμίσι-ον (sc. *ιερόν*) *precinct of Artemis*; κουρεῖον *barber-shop* (for κουρευ-ιον, 37), from κουρεύ-*s barber*; χαλκεῖον *smithy*, from χαλκεύ-*s blacksmith*. Hence arose an ending

εῖο-ν; e.g. λογ-εῖον (λόγο-*s*) *speaking-place*, Μουσ-εῖον (Μοῦσα) *haunt of the Muses*, Ἀσκληπι-εῖον *precinct of Asclepius*.

τηρ-ιο, from nouns in *-τήρ*: δικασ-τήρ-ιο-ν *court-room*, from δικαστήρ (Babrius) *juror*, Att. δικαστής; δεσμωτήρ-ιο-ν *prison*, cf. δεσμώτης *prisoner*.

ων (nom. *ών*, masc.): ἀνδρῶν *men's apartment*, from ἀνήρ *man*, gen. ἀνδρ-ός; ἀμπελῶν *vineyard*, from ἀμπελο-*s vine*.

ῖτιδ (nom. *ῖτις*, fem.): ἀνδρων-ῖτις *men's apartment*.

τρά (nom. *τρά*, fem.): παλαί-σ-τρά (815 b) *wrestling-school*; ὀρχή-σ-τρά *dancing-ground*.

830. Diminutives. These are formed from noun stems by the following suffixes:

ιο (nom. *ιον*, neut.): παιδ-ιον *little child*, from παιδ- (*παῖς child*); κηπ-ιον *little garden* (κηπος). Sometimes also ἰδιο-, αριο-, υδριο-, ὠλλιο- (all with nom. in *ιον*); οἰκ-ίδιον *little house* (οἶκος); παιδ-άριον *little child*; μελ-ύδριον *little song* (μέλος); ἐπ-ύλλιον *little verse, versicle* (ἔπος).

ισκο- (nom. *ισκος*, masc.) and **ισκά-** (nom. *ισκη*, fem.): *παιδ-ισκος* *young boy*, *παιδ-ισκη* *young girl*.

831. Diminutives sometimes express *endearment*, and sometimes *contempt*; e.g. *πατρίδιον* *daddy* (*πατήρ* *father*), *Σωκρατίδιον*, *Εὐριπίδιον*; so *νεανίσκος* is sometimes contemptuous or ironical (*νεανιά-ς* *young man*). Cf. the Eng. suffix *-ish*.

832. Many diminutive forms are not diminutive in meaning; e.g. *βιβλ-ιο-ν* *book*, *θηρ-ιο-ν* *animal*, *πεδ-ιο-ν* *plain*. This is especially exemplified in Modern Greek.

833. Patronymics. These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the suffixes **δᾱ** (nom. *δης*, masc. paroxytone) and **δ** (nom. *ς* for *δς*, fem. oxytone); after a consonant **ιδᾱ** and **ιδ** (nom. *ιδης* and *ις*).

a. Stems (in *ā-*) of the first declension shorten *α* and add **δᾱ** and **δ**; e.g. *Βορεά-δης* *son of Boreas*, and *Βορεά-ς*, gen. *Βορεά-δος*, *daughter of Boreas*, from *Βορέας* *Boreas*. In *Δημᾱδης* *Demades* (properly *son of Δημέας*) contraction has taken place.

b. Stems of the second declension drop the final *ο* and add **ιδᾱ** and **ιδ**; e.g. *Πριαμ-ιδης* *son of Priam*, *Πριαμ-ις*, gen. *Πριαμίδος*, *daughter of Priam*, from *Πρίαμος*. Except those in *ιο-*, which change *ο* to *α*, making nominatives in **ιάδης** and **ιάς** (as in *a*); e.g. *Θεστιιάδης* and *Θεστιάς* *son and daughter of Thestius* (*Θέστιο-ς*).

c. Stems of the third declension add **ιδᾱ** and **ιδ**, those in *ευ* dropping *υ* before *ι*; e.g. *Κεκροπ-ιδης* *son (or descendant) of Cecrops*, *Κεκροπ-ις*, gen. *Κεκροπίδος*, *daughter of Cecrops*, from *Κέκροψ*, gen. *Κέκροπ-ος*; *Ἀτρείδης* (Hom. *Ἀτρείδης*) *son of Atreus*, from *Ἀτρεύ-ς*, gen. *Ἀτρέ-ως*; *Πηλείδης* (Hom. *Πηλείδης*) *son of Peleus*, from *Πηλεύ-ς*, gen. *Πηλέ-ως*, Hom. also *Πηληιάδης* (as if from a form *Πηλήιος*).

834. Occasionally patronymics are formed by the suffix **ιον** or **ων** (nom. *των*); e.g. *Κρονίων*, gen. *Κρονίωνος* or *Κροντόνος* (to suit the metre), *son of Cronos* (*Κρόνο-ς*).

835. The suffix **νδᾱς** is used in the dialects, especially the Boeotian; e.g. *Ἐπαμεινώνδᾱς* *son of Ἐπαμείνων*. The adjective suffixes **ιο** and **ειο** are often used by the poets as patronymics; e.g. *Τανταλείος παῖς* *son of Tantalus*.

836. Rarely the suffix **ιδᾱ** (833) denotes maternal descent: *Μολίων-ιδαι* *sons of Molione*, *Δανα-ίδης* *son of Danae*.

837. The father is sometimes included when the patronymic is in the plural; e.g. *Πεισιστρατ-ιδαι* *Peisistratus and his sons*.

838. The dual in Homer sometimes refers to two brothers; e.g. *Ἀἴαντι* *Ajax and his brother* (Teucer).

839. The suffixes **ιδεο** (nom. *ιδούς*, masc.) and **ιδεᾱ** (nom. *ιδῆ*, fem.) denote indirect relationship; e.g. *ἀδελφ-ιδούς* *nephew*, *ἀδελφ-ιδῆ* *niece* (*ἀδελφός* *brother*).

840. Gentiles. *a.* These designate a person as belonging to some country or town, and are formed by the following suffixes:

ευ (nom. *εύς*, masc.): Ἐρετρι-εύς *Eretrian* (Ἐρέτρια); Μεγαρεύς *Megarian* (Μέγαρα, plur.); Κολωνεύς of *Colonos* (Κολωνός); Παιανιεύς of the *deme Paiania*.

τᾱ (nom. *της*, masc. paroxytone): Τεγεᾱ-της of *Tegea* (Τεγέα), Ἠπειρώ-της of *Epirus* (Ἠπειρος), Σικελιώ-της *Sicilian Greek* (Σικελιά, 814, 825).

b. Feminine stems in **ιδ** (nom. *ίς*, gen. *ιδος*) correspond to masculines in **ευ**, e.g. Μεγαρίς *Megarian woman*; and feminines in **τιδ** (nom. *τις*, gen. *τιδος*), to masculines in **τᾱ**, e.g. Σικελιδ-τις *Sicilian Greek woman*.

Adjectives

841. a. The simplest suffixes by which primitive adjectives (like nouns) are formed from roots or stems are **ο** and **ᾱ** (nom. masc. *ος*; fem. *η*, *ᾱ*, or *ος*; neut. *ον*): σοφ-ός-ς, σοφή, σοφόν *wise*; κακ-ός-ς *bad*; λοιπ-ός-ς *remaining* (λειπ-, λοιπ-, 816).

b. Some have **υ** (nom. *ύς*, *εἶα*, *ύ*), added only to roots: ἡδ-ύς *sweet*, from ἡδ- (ἡδομαι *be pleased*); βαρ-ύς *heavy* (cf. βάρος *weight*); ταχ-ύς *swift* (cf. τάχος *swiftness*).

c. Some have **εσ** (nom. *ης*, *ες*): ψευδ-ής (ψεudes-) *false* (ψεύδομαι *lie*); σαφ-ής (σαφεσ-) *plain* (root σαφ-).

Most adjectives in *ης* are compounds (867).

d. Some expressing *inclination* or *tendency* have **μων** (nom. *μων*, *μον*): μνή-μων *mindful*, from μνᾱ- (μέμνη-μαι); τλή-μων *suffering*, from τλᾱ (τλή-ναι, 694); ἐπι-λήσ-μων *forgetful*, from λαθ- (λανθάνω, 813).

842. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix **ιος** (nom. *ιος*): οὐράν-ιος *heavenly* (οὐρανός), οἰκείος *domestic* (οἶκος, see 814 *b*); δίκαιος *just* (δικᾱ-), Ἀθηναίος *Athenian* (Ἀθήναι, stem Ἀθηνᾱ-).

843. a. Denominatives formed by **κο**, **ικο**, and **ακο** denote *relation*, like adjectives in *ιος* (842), sometimes *fitness* or *ability*: φυσικ-ός *natural* (φύσις *nature*); by analogy with *ι* stems, ἀρχ-ικός *fit to rule* (ἀρχ-ή *rule*); πολεμικός *warlike, of war* (πόλεμος *war*); βασιλ-ικός *kingly* (βασιλεύς *king*); Ὀλυμπια-κός *Olympic* (Ὀλυμπία); Πελοποννησι-ακός *Peloponnesian* (Πελοποννήσιος from Πελοπόννησος).

b. Similar adjectives are formed directly from verb stems by **τικο** (nom. *τικός*): πρᾱκ-τικός *fit for action, practical*, from πρᾱγ- (πρᾱττω, verbal πρᾱκ-τός); αἰσθη-τικός *capable of feeling* (αἰσθάνομαι, verbal αἰσθη-τός).

844. Other adjectives with various meanings are formed by various suffixes besides the simple **ο**; e.g. νο, λο, ρο, μο, ιμο, or τηριο, all with nom. in *ος*: δει-νός (δει- for δφει-) *terrible*, δει-λός *timid*, φθονε-ρός *envious* (φθόνος *envy*), ἱππᾱσ-ιμος *fit for riding* (ἱππάζο-μαι), μάχ-ιμος *warlike*, χρήσι-μος *useful*, σωτήρ-ιος *preserving* (σωτήρ), whence πεισ-τήριος *persuasive* (πείθω).

Verbals in *λός* are active, those in *νός* are passive; those in *ρός* are generally active but sometimes passive, e.g. *φοβε-ρός*, both *frightful* and *afraid*. Most adjectives in *νος*, *λος*, and *ρος* are oxytone.

845. Adjectives denoting *material* are formed by

ινο (nom. *ινος* proparoxytone), e.g. *λίθ-ινος* of *stone* (*λίθος*).

εο (nom. *εος*, contr. *οός*), e.g. *χρῦσ-εος*, *χρῦσοός* *golden* (*χρῦσός*). 303.

846. Adjectives in *ινός* (oxytone) denote time, e.g. *ἐαρ-ινός* *vernal* (*ἐαρ spring*), *νυκτερ-ινός* *by night* (*νύξ night*, *νύκτερος by night*).

847. Those denoting *fulness* (chiefly poetic) are formed by *εντ* (nom. *εις*, *εσσα*, *εν*); *χαρίεις* *graceful* (*χάρι-ς*), gen. *χαρί-εντος*; *ὕλῃ-εις* (814 b) *woody*; cf. 858. Lat. *grātiōsus*, *silvōsus*.

848. All participles are primitive (verbal) adjectives: so the verbals in *τός* and *τέος*.

849. Comparatives and superlatives in *τερος* and *τατος* are denominatives; but those in *ϊων* and *ιστος* are primitives, adding these terminations directly to the base (354 b).

Adverbs and Prepositions

850. Adverbs are crystallized case forms of substantives, adjectives, and pronouns. For their formation, see 412–428. For prepositions, originally adverbs of place, see 1197.

DENOMINATIVE VERBS

851. A verb whose stem is derived from the stem of a substantive or adjective is called a *denominative* (809). The following are the principal terminations of such verbs in the present indicative active. They belong to the Second Class, with original stems in *ι^o/ε* (615 ff.).

1. *αω* (original stem in *ā*, shortened to *α*): *τιμᾶω* *honor*, from noun *τιμή* (*τιμᾶ-*) *honor*. Thence from other stems by analogy: *ἄριστᾶω* *breakfast*, from *ἄριστον*.
2. *εω* (*ε-*): *ἀριθμέω* *count*, from *ἀριθμός* *number* (814 b); thence *εὐτυχέω* *be fortunate*, from *εὐτυχ-ής* (stem in *-εω*), *εὐδαιμονέω* *be happy*, from *εὐδαιμων*.
3. *οω* (*ο-*): *μισθόω* *let for hire*, from *μισθός* *pay*; by analogy, *ζημιόω* *punish*, from *ζημιᾶ* *damage*.
4. *ευω* (*ευ-*): *βασιλεύω* *be king*, from *βασιλεύς* *king*; by analogy, *βουλεύω* *take counsel*, from *βουλή*; *ἀληθεύω* *be truthful*, from *ἀληθής*.
5. *αἰζω* (*αδ-*): *ἀρπάζω* *seize*, cf. *ἀρπαγή* *forcible seizure*; by analogy, *δικάζω* *judge*, from *δικη* (*δικᾶ-*) *justice* (620).
6. *ιζω* (*ιδ-*): *ἐλπίζω* *hope*, from *ἐλπίς* (*ἐλπιδ-*) *hope* (852); by analogy, *νομίζω* *think*.

7. αἰνω (αν-): εὐφραίνω *gladden*, cf. εὐφρων *glad*, φρήν *heart*, dat. plur. φρεσὶ (for φρα-σί, see 76); ποιμαίνω *tend flocks*, cf. ποιμήν *shepherd*; thence from other stems without a nasal: σημαίνω *signify*, from σῆμα (σηματ-) *sign*.

8. ὕνω (υν-): ἡδύνω *sweeten*, from ἡδύ-*s sweet*.

852. Verbs in αἰω were formed originally from stems in γ (617), those in ιω from stems in δ (616). Some denominatives end in λλω, αἰρω, εἰρω, and ὕρω; e.g. ἀγγέλλω (ἄγγελος) *announce*, καθαίρω (καθαρός) *purify*, ἱμείρω (ἱμερος) *long for*, μαρτύρομαι (μάρτυς, stem μαρτυρ-) *call to witness*.

853. Verbs formed from the same noun stem with different endings sometimes have different meanings; e.g. πολεμέω and (poetic) πολεμίζω *make war*, πολεμῶ *make hostile*, both from πόλεμος *war*; δουλῶ *enslave*, δουλεύω *be a slave*, from δούλος *slave*.

854. Verbs in ιω and ιαω often denote imitation of the person indicated by the verb; e.g. ἐλληνίζω *speak Greek*, from Ἕλλην; Βοιωτιάω *speak with a Boeotian accent*, cf. Βοιωτιά; σοφίζω *affect wisdom*, cf. σοφός *wise*, but σοφιστής *professor of wisdom*; μηδίζω *side with the Medes* (be a traitor to the Greek cause).

855. *Desideratives*. a. Verbs expressing a *desire* to do anything are sometimes formed from other verbs and from nouns by the ending σειω, sometimes αω or ιαω; e.g. δρᾶ-σεῖω *desire to do* (δρά-ω); γελα-σεῖω *desire to laugh* (γελά-ω); φον-άω *be bloodthirsty* (φόνος); κλαν-σ-ιάω *desire to weep* (κλαίω, stem κλαν-).

b. Some verbs in ιαω denote a bodily condition; e.g. ὀφθαλμιάω *have diseased eyes*, ὠχριάω *be pale*, ἐρυθριάω *blush*.

FORMATION OF COMPOUND WORDS

856. In a compound word we have to consider (1) the first part of the compound, (2) the last part, and (3) the meaning of the whole.

I. FIRST PART OF A COMPOUND WORD

857. a. When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

b. Before a consonant, stems of the first declension generally change final *ā* to *ο*; those of the second declension retain *ο*; and those of the third add *ο*. Before a vowel, stems of the first and second declensions drop *ā* or *ο*. E.g.

θαλασσο-κράτωρ (θαλασσᾶ-) *ruler of the sea*, χορο-διδάσκαλος (χορο-) *chorus-teacher*, παιδο-τρίβης (παιδ-) *trainer of boys*, κεφαλ-αλγής (κεφαλᾶ-) *causing headache*, χορ-ηγός (χορο-) *chorus-manager*; so ἰχθυο-φάγος (ἰχθυ-) *fish-*

eater, φυσιο-λόγος *inquiring into nature*. The analogy of the second (or *ο*-) declension prevails throughout. But see 866.

858. There are many exceptions. Rarely final *ā* or *η* of the first declension is retained before a consonant; e.g. ἀγορᾶ-νόμος (ἀγορᾶ *market*) *market commissioner*, χοη-φόρος (χοή *libation*) *bringer of libations*. So, from an *ο* stem, ἐλαφη-τόλος (ἐλαφο-ς) *deer-slayer*; and from a consonant stem, λαμπαδ-η-δρομίᾱ (λαμπαδ-) *torch race*. Stems in *εσ* (230) often change *εσ* to *ο*; e.g. τειχο-μαχία (τειχεσ-) *fight at the wall*. The stems of ναῦς *ship* and βοῦς *ox* generally appear without change (ναυ- and βου-); e.g. ναυ-μαχία *sea-fight*, βου-κόλος *herdsman*. Sometimes a noun appears in one of its cases, as if it were a distinct word; e.g. νῶσ-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

859. Compounds of which the first part is the stem of a verb are chiefly poetic.

a. Here the verbal stem sometimes appears without change before a vowel, and with *ε*, *ι*, or *ο* added before a consonant. E.g.

πιθ-αρχος *obedient to authority*; μιν-ε-πτόλεμος *steadfast in battle*; ἀρχι-τέκτων *master-builder*; λιπ-ο-ταξία *deserting one's post*.

b. Sometimes *σι* (before a vowel *σ*) is added to the verb stem. E.g.

λῦ-σι-πνος *toil-relieving*; στρεψί-δικος (στρεφ-) *justice-twisting*; τερψί-νοος (τερπ-) *soul-delighting*; πλῆξι-ππος (πληγ-) *horse-lashing*.

860. a. A preposition or an adverb may be the first part of a compound word; e.g. προ-βάλλω *throw before* (868 a), ἀει-λογία *continual talking*, εὐ-γενής *well-born*.

b. Here no change of form occurs, except when a final vowel is elided, or when πρό contracts *ο* with a following *ε* or *ο* into *ου*, e.g. προῦχω (πρό, ἔχω) *hold before*, προῦργου (πρό, ἔργου) *forward*, φροῦδος (πρό, ὁδοῦ) *gone* (51).

c. Phonetic changes occur here as usual; e.g. ἐγχώριος (ἐν and χώρα) *native*; see 72.

861. The following *inseparable* prefixes are never used alone:

a. ἀν- (*ἀ-* before a consonant), called *alpha privative*, with a negative force like the cognate English *un-*, Latin *in-*. It is prefixed to substantive, adjective, and verb stems, to form adjectives; e.g. ἀν-ελεύθερος *unfree*, ἀν-αιδής *shameless*, ἀν-όμοιος *unlike*, ἄ-παις *childless*, ἄ-γραφος *unwritten*, ἄ-θεος *godless*, ἄ-(φ)οινος *wineless*. From such adjectives, substantives and verbs may be formed; e.g. ἀνελευθερίᾱ *meanness*, ἀναίδεια *shamelessness*, ἀνομοίωδ *make unlike*.

b. δυσ- *ill* (opposed to εὖ *well*, increasing the bad sense of a word or taking away its good sense), denoting *difficulty* or *trouble*; e.g. δύσ-πορος *hard to pass* (opposed to εὖ-πορος); δυσ-τυχής *unfortunate* (opposed to εὖ-τυχής).

c. νη- (Lat. *nē*), a poetic *negative* prefix; e.g. νή-ποινος *unavenged*; νη-μερής *unerring* (for νη-αμερής).

d. ἡμι- (Lat. *semi-*) *half*; e.g. ἡμι-θεος *demigod*.

e. *ā-* or *ā-* copulative, denoting union or intensity; e.g. *ἄ-λοχος* (*λέχος couch*) *bedfellow*; *ἄ-θρόος* *crowded*; *ἄ-τενής* *intense*; *ἄ-πᾶς* *each and every*.

862. A few intensive prefixes are found in poetry, — *ἀρι-*, *ἐρι-*, *δα-*, *ζα-*, e.g. *ἀρι-γνώτος* *well-known*; *δα-φινός* *bloody*.

II. LAST PART OF A COMPOUND WORD

863. At the beginning of the last part of a compound noun or adjective, *α*, *ε*, or *ο* (unless it is long by position) is very often lengthened to *η* or *ω*. E.g.

στρατ-ηγός (*στρατός-s*, *ἄγω*) *general*; *ὑπ-ήκοος* (*ὑπό*, *ἀκούω*) *obedient*; *κατ-ηρεφής* (*κατά*, *ἐρέφω*) *covered*; *ἐπ-ώνυμος* (*ἐπί*, *ὄνομα*) *naming* or *named for*; *κατ-ήγορος* (*κατά*, *ἄγορ-*) *accuser*; but *ἀν-ολβος* *unblest*. *Λοχ-ᾱγός* (*λόχος com-pany*) *captain* is probably Doric in origin.

864. The last part of a compound noun or adjective is often changed in form before the suffix. This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. E.g.

φιλό-τιμος (*τιμή*) *honor-loving*; *εὐ-φρων* (*φρήν*) *joyous*; *πολυ-πράγμων* (*πράγμα*) *meddlesome*; *λίθο-βολία* (*λίθος*, *βολή*) *stone-throwing*, *ναυ-μαχία* (*ναῦς*, *μάχη*) *sea-fight*; *εὐ-πράξιᾱ* (*πράξις*) *success* (*doing well*).

865. An abstract noun compounded with a preposition may retain its form; e.g. *προ-βουλή* *forethought*. Compounds of which the first part is not a preposition and the last part is unchanged are rare; e.g. *μισθο-φορά* *taking wages*.

866. When the second part originally began with *ρ*, the vowel of the first part may be retained (contrary to 857) or contracted with the vowel of the second part; e.g. *τιμᾶ-φορος* *guarding honor*, *τιμωρός*; *κακο-φεργός* *working evil*, *κακοῦργος*. Compounds of *ἔχω* (originally *σεχω*) contract; e.g. *κληροῦχος* (*κληρος*, *ὄχο-*) *lot-holder*, whence *πολι-οὔχος* *protecting the city*.

867. Compound adjectives in *ης* (841 c) are especially frequent.

a. The last part may be a noun, generally a neuter in *ος* (stem in *εσ-*); e.g. *εὐ-γενής* (*γένος*) *well-born*, *δεκα-ετής* (*ἔτος*) *of ten years*, *εὐ-τυχής* (*τύχη*) *fortunate*.

b. The last part may be formed from a verb stem; e.g. *ἀ-φαν-ής* (*φαν-*) *unseen*, *ἡμι-θαν-ής* (*θαν-*) *half-dead*.

868. a. A compound verb can be formed *directly* only by prefixing a preposition to a verb; e.g. *προσ-άγω* *bring to*.

b. Indirect compounds (denominatives) are formed from compound substantives or adjectives. E.g.

λιθοβολέω *throw stones*, denom. from λιθο-βόλος *stone-thrower*; νομοθετέω *make laws*, from νομοθέτης *lawmaker*; ἀπειθέω *disobey*, from ἀπειθής *disobedient*; κατηγορέω *accuse*, from κατ-ήγορος (863) *accuser*. See 565.

III. MEANING OF COMPOUNDS

869. Compound nouns (including adjectives) are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

870. (1) *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun (as first or second part) stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. E.g.

λογο-γράφος *speech-writer* (λόγους γράφων); μισ-άνθρωπος *man-hating* (μισῶν ἀνθρώπους); λυσι-ποιός *toil-relieving*; στρατ-ηγός *general* (army-leading, στρατὸν ἄγων); ἀξιό-λογος *worthy of mention* (ἄξιος λόγου); ἁμαρτ-ι-νοος (859 a) *erring in mind* (ἁμαρτῶν νοῦ); ἰσό-θεος *godlike* (ἴσος θεῶ); τερπ-ι-κέραυνος (859 a) *delighting in thunder* (τερπόμενος κεραυνῶ); διο-τρεφής *reared by Zeus* (cf. δι-πετής *fallen or sent from Zeus*, and Δι-τρεφής, a proper name). So with a preposition: ἐγ-χώριος *native* (ἐν χώρᾳ); ἐφ-ίπιος *belonging on a horse* (ἐφ' ἵππῳ); ἐφ-έστιος *on the hearth* (ἐφ' ἐστίᾳ). Cf. Eng. *bookbinder, sightseeing, catchfly*.

871. When the last part of an objective compound is a *transitive* verbal in *ος* formed by the suffix *ο* (817), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is *intransitive* or *passive* (in sense), the accent is *recessive*. E.g. λογο-γράφος *speech-writer*; στρατ-ηγός *general*; λογο-ποιός *story-maker*; λιθο-βόλος *thrower of stones*, but λιθό-βολος *pelted with stones*; μητρο-κτόνος *matricide, matricidal*, but μητρό-κτονος *killed by a mother*.

872. (2) *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. E.g.

ἀκρό-πολις *citadel* (ἀκρᾶ πόλις); μεσ-ημερίᾱ (μέση ἡμέρᾱ, 108) *mid-day*; ψευδό-μαντις *false prophet*; ὁμό-δουλος *fellow-slave* (ὁμοῦ δουλεύων); δυσ-μαθής *learning with difficulty*; ὤκω-πέτης *swift-flying*; προ-βουλή *forethought*; ἀμφι-θέατρον *amphitheatre* (theatre extending all round); ἄ-γραφος *unwritten*. Here belong adjectives like μελι-ηδής (ἡδύς) *honey-sweet*, Ἀρηι-θοος *swift as Ares* (Ares-swift). Cf. Eng. *hidebound, footloose, sportsman*.

873. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things

or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are *ἰατρό-μαντις* *physician-prophet* (a prophet who is also a physician); *ξίφο-μάχαιρα* *sword-sabre*; *ἀνδρό-παις* *man-child*; *γλυκύ-πικρος* *bitter-sweet*; *θεό-ταυρος* *god-bull* (of Zeus changed to a bull).

874. (3) *Possessive or attributive compounds* are adjectives in which the first part qualifies the second (as in determinatives) and the whole denotes a quality or attribute belonging to some person or thing. E.g.

ἀργυρό-τοξος with silver bow (*ἀργυροῦν τόξον ἔχων*); *κακο-δαίμων* ill-fated (*κακὸν δαίμονα ἔχων*); *πικρό-γαμος* wretchedly married (*πικρὸν γάμον ἔχων*); *ὁμό-νομος* having the same laws; *ἑκατογ-κέφαλος* hundred-headed; *δεκα-ετής* of ten years (duration); *ἀγαθο-ειδής* having the appearance (*εἶδος*) of good; *ἐν-θεος* inspired (having a god within); *ώκύ-πους* swift-footed (*ώκεῖς πόδας ἔχων*), — but *ποδ-ώκης* (*πόδας ώκός*) *fcot-swift* is a determinative. Cf. Eng. *bright-eyed*, *redskin*.

875. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed (**868 a**). Other compounds than those here mentioned present no difficulties in respect to meaning.

PART IV

SYNTAX

DEFINITIONS

876. A sentence expresses a thought in words. Syntax treats of the relation of these words to one another. A sentence may contain a declaration (affirmative or negative), a question, a command (imperative or optative), or an exclamation.

877. Subject and Predicate. Every sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. E.g., in the sentence Δαρείος βασιλεύει τῶν Περσῶν *Darius is king of the Persians*, Δαρείος is the subject and βασιλεύει τῶν Περσῶν is the predicate.

878. a. A Greek verb, with its personal endings (**577**), makes the simplest form of sentence; e.g. εἰ-μί *I am*, ἔφα-τε *you said*.

b. A *simple* sentence contains only one clause. A *complex* sentence has a main clause, on which one or more subordinate clauses depend.

879. a. When any part of εἰμί *am* connects the subject with a following noun or adjective, the verb is called the *copula* (i.e. *means of coupling*), and what follows is called the predicate; e.g. Δαρείος ἐστὶ βασιλεὺς *Darius is king*, Σόλων ἐστὶ σοφός *Solon is wise*, where ἐστὶ is the copula. The copulas ἐστὶ and εἰσὶ are often omitted, especially in proverbial sayings, e.g. χαλεπὰ τὰ καλὰ *good things are hard*, Plat. *Rep.* 435 c, with nouns like ἀνάγκη *necessity*, ὥρα *time*, and with the impersonal verbal in -τέον. The omission of other forms of εἰμί is rare. For copulative verbs, see **896**.

b. Εἰμί can form a complete predicate, as in εἰσὶ θεοὶ *there are gods*.

880. Object. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: e.g., in ἔδωκε τὰ χρήματα τῷ ἀνδρὶ *he gave the money to the man* χρήματα is the direct object and ἀνδρὶ is the indirect object.

881. Verbs which can have a direct object are called *transitive*; those which cannot are called *intransitive*.

SUBJECT AND PREDICATE

Subject

882. The subject of a finite verb (451) is in the nominative; e.g. ὁ ἀνὴρ ἦλθεν *the man came*.

883. a. The subject of the infinitive is in the accusative; e.g. φησὶ τοὺς ἀνδρας ἀπελθεῖν *he says that the men went away*.

b. But the subject of the infinitive is generally omitted when it is the same as the subject or the object (direct or indirect) of the leading verb; e.g. βούλεται ἀπελθεῖν *he wishes to go away*; φησὶ γράφειν *he says that he is writing*; παραινοῦμέν σοι μένειν *we advise you to remain*. See 923.

c. So when it is the same with any important adjunct of the leading verb; e.g. κακούργου ἐστὶ κριθέντ' ἀποθανεῖν *it is proper for a malefactor to die by sentence of the law* (924 b), Dem. 4, 47.

884. The subject of the leading verb is expressed again with the infinitive for emphasis or contrast; e.g. ἠϋξάμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην μανθάνουσαν *I prayed that I might succeed in teaching and she in learning*, X. Oec. 7, 8; ἡγησάμενος ἐμάντων ἐπικέσπερον εἶναι *having come to the conclusion that I was too respectable*, Plat. Ap. 36 c. So when the speaker includes others besides himself, e.g. ἔφη σφᾶς ἂν τὸ αὐτὸ ὑποσχέιν *he said that he and his men could offer the same thing*, Thuc. 7, 21; here the predicate modifiers are sometimes in the nominative, e.g. ἐνόμιζε λαθεῖν ἂν τοῦτο ποιῶντες *he thought they could do this* (1588) *without getting caught*, Thuc. 7, 48.

885. The subject nominative of the first or second person is omitted, except when special emphasis is required. Pronominal subjects are expressed when a contrast is suggested; e.g. κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι *and I for one, if you want to start on this enterprise, am ready to follow your lead*, X. An. 3, 1, 25. 984.

886. The nominative of the third person is omitted,

a. When it is expressed or implied in the context; e.g. ὁ Κῦρος πράττει ἃ βούλεται *Cyrus does what he (Cyrus) pleases*.

b. When it is a general word for persons; e.g. λέγουσι *they say, it is said*.

c. When it is indefinite; e.g. ὥς ἦν *it was late*; καλῶς ἔχει *it is well*; δηλοῖ *it is evident (the case shows)*; so in the impersonal construction with the verbal in τέον, e.g. τῷ νόμῳ πειστέον (ἐστὶ) *we must obey the law* (1599).

d. When the verb implies its own subject, e.g. κηρύττει *the herald (κηρὺξ) proclaims*, ἐσάλπιγξε *the trumpeter sounded the trumpet*, κωλύει *a hindrance occurs*. In passive expressions like παρεσκεύασται μοι *preparation has been made by me (I am prepared)*, the subject is really the idea of preparation etc. contained in the verb. See 1241.

e. With verbs like *ὕει* it rains, *ἀστράπτει* it lightens, *σειεῖ* there is an earthquake (it shakes), where, however, some subject like *Ζεὺς* or *θεός* was understood. In poetry (Homer always) this subject is often expressed.

887. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are often called *impersonal* verbs. Such are *πρέπει* and *προσέκει* it is proper, *ἔνεστι* and *ἔξεστι* it is possible, *δοκεῖ* it seems good, *συμβαίνει* it happens, and the like; e.g. *ἔξεστιν ὑμῖν τοῦτο ποιεῖν* it is in your power to do this (to do this is possible for you). So also *δεῖ* and *χρή* it is required, we ought; e.g. *δεῖ ἡμᾶς ἀπελθεῖν* we must go away.

The name *impersonal* is applied with greater propriety (though less frequently) to the verbs of 886 c and d.

Subject Nominative and Verb

888. a. A finite verb agrees with its subject nominative in number and person; e.g. *ἐγὼ λέγω* I say, *οὗτος λέγει* this man says, *οἱ ἄνδρες λέγουσιν* the men say.

b. But a nominative in the *neuter plural* is regarded as a collective, and regularly takes a singular verb; e.g. *ταῦτα ἐγένετο* these things happened, *πάντα ἐσέκειτο* everything was placed on board, Thuc. 6, 32. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*) it is impossible.

889. Exceptions occur, especially in Homer, and with nouns denoting persons. Several are found in Xenophon; e.g. *An.* 1, 7, 17. So *τέκνα μὴ θάνωσ'* Ἡρακλέους that Heracles's children may not die, *E. Her.* 47. A plural verb may be used when there is a notion of variety or distribution.

890. A singular collective noun denoting persons may take a plural verb; e.g. *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν* the majority voted for war, Thuc. 1, 125.

891. When several subjects are connected by *and*, they generally have a plural verb. But the verb may agree with one of the subjects (generally the nearest) and be understood with the rest. The latter generally happens when they are connected by *or* or *nor*. E.g.

σοφοὶ ἐγὼ τε καὶ σὺ ἡμεν you and I were wise, Plat. *Th.* 154 d; *μαχούμεθα κοινῇ ἐγὼ τε καὶ σὺ* you and I will join forces, Plat. *Rep.* 335 e; *οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτον ταύτην δόξαν ἔσχετε* it was not you alone nor your friends who first took up this notion, Plat. *Lg.* 888 b; *ἐμοὶ καὶ Πείσωνι ἐπιτυγχάνει Μηλόβιδος τε καὶ Μνησιθίδης ἐκ τοῦ ἐργαστηρίου ἀπιόντες, καὶ καταλαμβάνουσι πρὸς αὐταῖς ταῖς θύραις* Melobius and Mnesithides meet Piso and me as they come out of the shop and catch us right at the door, Lys. 12, 12; *ἐμὲ οὔτε καιρὸς οὔτ' ἐλπὶς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπήρην* as for me, neither opportunity nor hope nor fear nor anything else incited me, Dem. 18, 298.

892. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second rather than the third. See examples under 891.

893. *a.* A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. See *Il.* 4, 453; 5, 10, 275; 16, 218.

b. A copulative verb (897) is often attracted to the number of the predicate substantive; e.g. (singular predicate) αἱ δὲ εἰσφοραὶ καὶ χορηγίαι εὐδαιμονίας ἱκανὸν σημεῖόν ἐστιν *his taxes and payments for choruses are a sufficient sign of prosperity*, Antiphon 2, γ, 8; (plural predicate) τὸ χωρίον ὅπερ Ἐννέα Ὀδοὶ ἐκαλοῦντο *the place which used to be called Nine Corners*, Thuc. 4, 102.

c. If the copula is a participle, it may be attracted to the gender as well as the number of the predicate; e.g. τὰς θυγατέρας παιδία ὄντα *their daughters, who were little children*, Dem. 194, 1. See 915.

894. Sometimes a singular verb has a masculine or feminine subject in the plural; e.g. ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον *and it is seven stadia from Abydos to the opposite coast*, Hdt. 7, 34. In such cases the plural form often seems to have arisen from an afterthought, especially when the subject follows the verb. This construction was miscalled Pindaric, σχῆμα Πινδαρικόν.

See also the phrases ἔστιν οἱ etc., 1028.

895. A preposition with a numeral may represent the subject of a verb; e.g. ἀπέθανον αὐτῶν περὶ τριακοσίων *about three hundred of them were killed*, X. H. 4, 6, 11.

Predicate Substantive and Adjective

896. With verbs signifying *to be, to become, to appear, to be named, chosen, made, thought or regarded*, and the like, a substantive or adjective in the predicate is in the same case as the subject. E.g.

οὗτός ἐστι βασιλεὺς *this man is king*; Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*; ἡρέθη στρατηγός *he was chosen general*; ἡ πόλις φρούριον κατέστη *the city became a fortress*, Thuc. 7, 28; οὗτός ἐστιν εὐδαίμων *this man is happy*; ἡ πόλις μεγάλη ἐγένετο *the city became great*; ἡὔξεται μέγας *he has grown (to be) great*; νομίζεται σοφός *he is thought wise*.

897. The verbs which are here included with the copula εἰμί (879) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (1075).

898. The predicate *adjective* with these verbs agrees with the subject in gender and number, as well as in case. See 916.

899. The predicate of an infinitive with its subject accusative expressed (883 *a*) is in the accusative; e.g. βούλεται τὸν υἱὸν εἶναι σοφόν *he wishes his son to be wise*. So when the participle is used like the infinitive in indirect discourse (1590); e.g. ᾔδεσαν τὸν Κύρου βασιλέα γενόμενον *they knew that Cyrus had become king*.

For such a predicate with the subject omitted, see 923 and 924.

APPOSITION

900. A substantive annexed to another substantive to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*, and the noun thus used is called an *appositive*. E.g.

Δαρεῖος ὁ βασιλεὺς *Darius the king*. Ἀθῆναι, μεγάλη πόλις *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς *you wise ones*. Ἡμῶν τῶν Ἀθηναίων *of us Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγὼ) παρὰ σέ *I, Themistocles, am come to you*, Thuc. 1, 137. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί *Philesius and Lycon the Achaeans*, X. An. 5, 6, 27.

901. A noun in apposition with two or more nouns is generally plural (or dual); e.g. ὕπνος πόνος τε, κύριοι ξυνωμόται *sleep and toil, imperious conspirators*, Aesch. Eu. 127; θάρρος καὶ φόβον, ἄφρονε ξυμβούλω *rashness and fear, two senseless counsellors*, Plat. Ti. 69 d.

902. An adjective may have a genitive in apposition with a genitive which it implies; e.g. Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *an Athenian, citizen of the greatest city in the world*, Plat. Ap. 29 d.

For a genitive in apposition with the genitive implied in a possessive adjective, see 1001.

903. A noun which might stand in the *partitive* genitive (1088) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; e.g. οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν *most of the houses were in ruins, but a few remained* (where we might have τῶν οἰκιῶν), Thuc. 1, 89. So οὗτοι ἄλλος ἄλλα λέγει *these men all say different things*, X. An. 2, 1, 15; ὅταν πάντες τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ *when all devote themselves to their individual interests*, Thuc. 1, 141. This is called *partitive apposition*.

904. A noun may be in apposition with a whole sentence, being in the nominative when it is closely connected in thought with the subject of the sentence, elsewhere in the accusative; e.g. κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει *they lie prostrate, — no small (cause of) confidence to the city*, E. Rh. 415. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν *let us kill Helen, — which will be a bitter grief to Menelaus*, E. Or. 1105.

905. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; e.g. ἵπποι ἤγοντο θῦμα τῷ Ἡλίῳ *horses were brought as an offering to the Sun* (in active, ἵππους ἄγειν θῦμα *to bring horses as an offering*), X. C. 8, 3, 12; ἐξεστὶν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους *you can gain us as allies*, X. An. 5, 4, 6. So τυχεῖν τινος φίλου *to gain one as a friend*; χρῶμαι τούτῳ φίλῳ *I treat him as a friend*; also τίνος διδάσκαλοι ἦκετε *as teachers of what are you come?* Plat. *Euthyd.* 287 a. See 1078.

906. Homer often adds an appositive denoting a *part* to a noun or pronoun denoting a person; e.g. Δημοπίτην οὐτασεν ὦμον *he wounded D. in the shoulder*, Il. 11, 420; ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ *but it pleased not the heart of Agamemnon, son of Atreus* (lit. to A., his heart), Il. 1, 24. Cf. 1058.

For ὁ δέ in Homer followed by a noun in apposition, see 935 a.

907. A substantive in apposition with another substantive may have the force of an attributive adjective; e.g. ἀνὴρ βασιλεὺς *a king*, ἀνὴρ βουκόλος *a herdsman*. So ἄνδρες as a term of respect in ἄνδρες στρατιῶται *soldiers!* ἄνδρες δικασταὶ *gentlemen of the court!* ἄνδρες ἀδελφοί *brethren!* Acts 23, 1, but ἀδελφοί *brothers!* (informal), Acts 23, 5. But ἀνὴρ in this construction may sometimes have a derogatory force; e.g. φηλήτης ἀνὴρ *a cheat*, Aesch. *Cho.* 1001.

908. Names of cities are sometimes plural, e.g. Θῆβαι (Hom. Θῆβη) *Thebes*, Πλαταιαὶ *Plataea*. The masculine plural originally referred to the inhabitants; e.g. Δελφοὶ *Delphi*, Λεοντῖνοι *Leontini*.

909. The predicate with such substantives may conform to sense rather than to grammar; e.g. Μυκῆναι μικρὸν ἦν *Mycenae was small* (a small place), Thuc. 1, 10. On the other hand αὐταῖς *her* refers to τῶν Ἀθηνῶν *Athens* in Thuc. 1, 36.

910. The plural may be used by a speaker in modest reference to himself. In tragedy it is often interchanged with the singular; e.g. παριέμεσθα, καὶ φαμεν ἡ κακῶς φρονεῖν τότε, ἀλλ' ἄμεινον νῦν βεβούλευμαι *I ask your pardon, and admit that I was foolish before, but now have come to a better resolve*, E. *Med.* 892. When women thus use the plural, a modifying adjective or participle is either masculine plural or feminine singular; e.g. τήνδε δὲ χθόνα ἐὰνέ μ' οἰκεῖν· καὶ γὰρ ἡδικημένοι σιγησόμεσθα *let me live in this land; for even though I am wronged, yet will I be silent*, E. *Med.* 314; ἡγγρώμεθα δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν *I was embittered, thinking that Orestes no longer looked upon the light of day*, E. *I. T.* 348. So *Med.* 579, *Ion* 1250, *I. A.* 985. Cf. 173.

911. The plural may be used by a speaker of another person in a general or allusive way; e.g. ὕβρισμένους ὑφ' ὧν ἥκιστα ἐχρῆν *outraged by one who ought least (to have treated them so)*, Lys. 32, 10; δεσποτῶν θανάτοις *since the death of my lord*, Aesch. *Cho.* 53.

912. The plural often denotes parts, quantities, or instances of a

single object or abstract idea; e.g. ἄρτοι *loaves of bread* or *different kinds of bread*, κρέα *pieces of meat*, πυροὶ *supplies of wheat*, ἐν κοπρίῃσι *in heaps of filth*, Semonid. 7, 6. So ταῦτα for τοῦτο, e.g. ταῦτ' ἀκούσας *when he heard this*.

913. Names of festivals are in the plural, e.g. τὰ Διονύσια *the festival of Dionysus*, τὰ Θεσμοφόρια *the Thesmophoria*, τὰ Ὀλύμπια *the Olympic games*.

914. The dual, frequent in Homer and more common in Attic than in the other dialects, is used to denote natural pairs, e.g. τῷ ὀφθαλμῷ *the two eyes*. Yet αἱ χεῖρες *the hands* is preferred to τῷ χεῖρει, and ἄμφω and δύο regularly occur with the plural; e.g. εὖρος δύο πλέθρων (1082 e) *of two plethra in breadth*, X. An. 1, 2, 23.

AGREEMENT OF ADJECTIVES

915. Adjectives agree with their substantives in gender, number, and case. This applies also to the article and to adjective pronouns and participles. E.g.

ὁ σοφὸς ἀνὴρ *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, etc. Οὗτος ὁ ἀνὴρ *this man*; τούτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι *the ships engaged in battle before the mouth (of the harbor)*, Thuc. 7, 23.

This includes predicate adjectives with copulative verbs, the case of which has already been considered (896); e.g. αἱ ἄρισται δοκοῦσαι εἶναι φύσεις *the natures which are deemed to be best*, X. M. 4, 1, 3.

916. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without making an assertion about it; e.g. σοφὸς ἀνὴρ *a wise man*, ὁ σοφὸς ἀνὴρ *the wise man*. The predicate adjective may be connected with its substantive by the copula (879) or by a copulative verb (897), becoming a part of the predicate or assertion which is made of the subject; e.g. ὁ ἀνὴρ ἀγαθὸς ἐστίν *the man is good*; καλεῖται ἀγαθός *he is called good*. It may stand to its noun in any relation which implies some part of εἰμί; e.g. πτηνὰς διώκεις τὰς ἐλπίδας *you are pursuing hopes which are winged*, E. frag. 273; ἀθάνατον τὴν μνήμην καταλείψουσιν *immortal is the memory they will leave behind them*, Isoc. 9, 3; ποιεῖ τοὺς Μήδους ἀσθενεῖς *he makes the Medes (to be) weak*. Every adjective which is not attributive is classed as a predicate.

A predicate adjective is often recognized by its position with respect to the article; see 970, and the examples.

917. A collective noun in the singular denoting persons may take a plural participle; e.g. Τροίαν ἐλόντες Ἀργείων στόλος *the Argives' army, having taken Troy*, Aesch. Ag. 577. Cf. 890.

918. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; e.g. φίλε τέκνον *dear child!* (174 d).

919. An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; e.g. τὸν καλὸν κάγαθόν ἄνδρα καὶ γυναῖκα *the cultivated man and woman*, Plat. G. 470 e; παντὶ καὶ λόγῳ καὶ μηχανῇ *by every word and device*.

920. a. A *predicate* adjective (like a verb, 891) is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male *person*, and commonly neuter if all denote things. E.g. εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους *he saw that both his father and his mother, his brothers, and his own wife had been made captives*, X. C. 3, 1, 7; δόξα δὴ καὶ ἐπιμέλεια καὶ νοῦς καὶ τέχνη καὶ νόμος σκληρῶν καὶ μαλακῶν πρότερα ἂν εἴη, *opinion, therefore, and attention, reason, art, and law must be prior to things hard and soft*, Plat. Lg. 892 b. Persons, even when female, may be referred to generically by the masculine; e.g. συνελθὺσιν ἀδελφαὶ τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστε εἶναι ἐν τῇ οἰκίᾳ τέσσαρας καὶ δέκα τοὺς ἐλευθέρους *so many sisters, nieces, and cousins have collected that there are in the house fourteen that are gentlefolk*, X. M. 2, 7, 2.

b. But a predicate adjective may agree in both gender and number with the nearest or most prominent noun; e.g. πρόρριζος αὐτὸς, ἡ γυνή, τὰ παῖδια, κάκιστ' ἀπολοίμην *may I perish miserably root and branch, myself, my wife, my children*, Ar. R. 587.

921. A masculine or feminine noun, denoting a class rather than an individual, may have a neuter predicate adjective; e.g. καλὸν ἡ ἀλήθεια *a beautiful thing is truth*, Plat. Lg. 663 e; ἀθάνατον ἄρα ἡ ψυχή; *is the soul then immortal (an immortal thing)?* Plat. Ph. 105 c; γυναῖκές ἐσμεν ἀθλιώτατον φυτὸν *we women are most unhappy creatures*, E. Med. 231.

922. A predicate adjective is often used where the English has an adverb or adverbial phrase; e.g. ἐκόντες ἦλθον *they came willingly* or *were glad to come*; ὅρκιος δέ σοι λέγω *I say it to you on my oath*, S. Ant. 305; κατέβαινον εἰς τὰς κώμας σκοταῖοι *it was dark when they began the descent to the villages*, X. A. 4, 1, 10. So ἄσμενος *gladly*, and πολλός, e.g. φέρονται οἱ λίθοι πολλοί *the stones are hurled in great numbers*; πολλὸς ἐνέκειτο λέγων *he was very insistent in his speech*, Hdt. 7, 158. There is often, however, a great distinction between the adjective and the adverb; e.g. πρῶτος αὐτοὺς εἶδον *I was the first to see them*; πρῶτους αὐτοὺς εἶδον *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον *first (of all that I did) I saw them*.

Adjectives Belonging to an Omitted Subject

923. When the subject of an infinitive is omitted because it is the same as the subject nominative of the leading verb (883 b), adjective words and nouns which would agree with the omitted subject are assimilated to the preceding nominative. E.g.

βούλεται σοφὸς εἶναι *he wishes to be wise*; Πέρσης ἔφη εἶναι *he said he was a Persian*, X. An. 4, 4, 17; οὐχ ὁμολογήσω ἄκλητος ἦκειν *I shall not admit that I am come unbidden*, Plat. Symp. 174 d; οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν *he (Cleon) said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος (στρατηγεί), αὐτὸς being adjective (988 a) and ἐκείνος substantive; Thuc. 4, 28. Such adjective words or nouns may be in the predicate with copulative verbs (896) or in other constructions. See X. Oec. 7, 8; Symp. 1, 6.

924. But when the subject of an infinitive is omitted because it is the same as the object or other adjunct (883 c) of the leading verb, —

a. If this adjunct is a dative, adjective words and nouns may either be assimilated to the dative, or stand in the accusative in agreement with the omitted subject of the infinitive. E.g.

πρέπει σοι εἶναι προθύμῳ (οἱ προθύμῳ) *it becomes you to be zealous*; νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to show yourself a man*, X. An. 7, 1, 21; παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι *it becomes every ruler to be prudent*, X. Hipp. 7, 1; συμφέρεи αὐτοῖς φίλους εἶναι *it is for their interest to be friends*, X. Oec. 11, 23; ἔδοξεν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προίεναι *they decided to pack up what they had and arm themselves completely and advance*, X. An. 2, 1, 2; but ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλέειν τοὺς στρατιώτας *they decided to station pickets and to assemble the soldiers* (ib. 3, 2, 1); in 1, 2, 1 we find two datives and an accusative.

b. If the adjunct is a genitive, predicate adjectives are generally assimilated to it; but other adjective words and all substantives stand in the accusative. E.g.

Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they asked Cyrus to be as devoted to them as possible*, X. H. 1, 5, 2; but (with a substantive) Ἀθηναίων ἐδέθησαν σφίσι βοηθοὺς γενέσθαι *they asked the Athenians to become their helpers*, Hdt. 6, 100; κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις *it is proper for a malefactor to die by the sentence of a court, but for a general (to die) fighting the enemy*, Dem. 4, 47; δέομαι ὑμῶν μεμνημένους τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι *I beg of you to remember what has been said, and to vote what is just*, Isoc. 19, 51.

925. Words in the construction of 924 which refer to a preceding accusative are of course in the accusative; e.g. ἄλλους πέπεικα συμμαθητάς μοι φοιτᾶν *I have induced others to go as my fellow-pupils*, Plat. Euthyd. 272 c.

926. The principles of 923 and 924 apply also to a predicate with ὦν or with the participle of a copulative verb; e.g. ᾔδεσαν σοφοὶ ὄντες *they knew that they were wise* (but ᾔδεσαν τούτους σοφοὺς ὄντας *they knew that these men were wise*), 1590,

927. When an infinitive depends on a participle which supplies its omitted subject, predicate words take the case of the participle; e.g. ἦλθον ἐπὶ τινα τῶν δοκούντων εἶναι σοφῶν *I accosted one who had the reputation of being wise*, Plat. Ap. 21 b; τῶν προσποιουμένων εἶναι σοφιστῶν τινὰς *some of those who profess to be sophists*, Isoc. 15, 221. So τοῖς δοκοῦσιν εἶναι σοφοῖς *to those who are reputed to be wise*.

928. When the subject of an infinitive is general or indefinite it is often omitted; e.g. σιγᾶν κελεύω (sc. πάντας) *I command silence*, S. Ph. 865. Here a predicate modifier is in the accusative; e.g. ῥᾶον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν *it is naturally easier to keep anything when you have it than to acquire it*, Dem. 2, 26.

Adjective Used as a Substantive

929. *a.* An attributive adjective or participle, generally with the article, may be used as a substantive. E.g.

ὁ δίκαιος *the just man*; ὁ ἐχθρὸς *the enemy*; φίλος *a friend*; κακή *a base woman*; τὸ μέσον or μέσον *the middle*; οἱ κακοὶ *the bad*; τοῖς ἀγαθοῖς *to the good*; κακά *evils*; τὰ θνητὰ *things mortal*; οἱ γραψάμενοι Σωκράτην *the accusers of Socrates*.

b. In some cases, a noun is distinctly implied; e.g. τῇ ὑστεραίᾳ (sc. ἡμέρᾳ) *on the next day*; ἡ δεξιὰ (sc. χεῖρ) *the right hand*; ἡ εὐθεία (sc. ὁδός) *the straight road*; ὁ ἄκρατος (sc. οἶνος) *unmixed wine*. So with other attributive words, e.g. ἐς τὴν ἑαυτῶν (sc. γῆν) *into their own land*; εἰς τοῦ ἀδελφοῦ *to my brother's* (for εἰς τὴν τοῦ ἀδελφοῦ οἰκίαν).

930. Sometimes the omitted substantive is not easy to supply; e.g. ἐξ ἐναντίας *from the opposite quarter, over against*; ἐξ ἴσου *on an equal basis, equal*; ἐν ἀσφαλεῖ *in safety* (= ἀσφαλές, *safe*).

931. The neuter singular of an adjective with the article is often used as an abstract noun; e.g. τὸ καλόν *beauty* (= κάλλος), τὸ δίκαιον *justice* (= δικαιοσύνη).

932. The participle, which is a verbal adjective, is occasionally thus used; e.g. τὸ δεδιός *fear* (= τὸ δεδιέναι), Thuc. 1, 36; ἐν τῷ μὴ μελετῶντι *in the want of practice (in the not practising)* (= ἐν τῷ μὴ μελετᾶν), Thuc. 1, 142. So in Latin, opus est maturato *there is need of haste*.

THE ARTICLE

Homeric Use of the Article

933. In Homer the article appears generally as a demonstrative pronoun, which was its original function. If used as a substantive, it may serve as a personal pronoun of the third person or (in the

forms beginning with τ) as a relative, when the antecedent is definite. E.g.

τῇν δ' ἐγὼ οὐ λύσω *but her I will not free*, *Il.* 1, 29; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων *and Phoebus Apollo heard him*, *Il.* 1, 43; ὁ γὰρ ἤλθε θοὰς ἐπὶ νῆας Ἀχαιῶν *for he came to the swift ships of the Achaeans*, *Il.* 1, 12. As relative, πυρὰ πολλὰ τὰ καίετο *many fires which were burning*, *Il.* 10, 12; δῶρα τὰ οἱ ξείνος δῶκε *gifts which a stranger gave him*, *Od.* 21, 13.

934. Even in Homer, adjectives and participles used as substantives (929 a) sometimes have the article, as in Attic Greek; e.g. οἱ γὰρ ἀριστοὶ ἐν νηυσὶν κέεται *for the bravest lie in the ships*, *Il.* 11, 658; οἱ ἄλλοι *the (those) others*; τὰ τ' ἐόντα τὰ τ' ἐσσόμενα *both things that are and things that are to be*, *Il.* 1, 70.

935. a. When δ , η , $\tau\acute{o}$ are used before a noun in Homer, they are generally pronouns (especially δ δέ), and the substantive is in apposition with them; e.g. δ δ' ἔβραχε χάλκεος Ἄρης *and he, brazen Ares, roared*, *Il.* 5, 859; η δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν *and she, the woman, went with them unwillingly*, *Il.* 1, 348.

b. Nearer the Attic use of the article are examples like these: αὐτὰρ δ τοῖσι γέρων ὁδὸν ἡγεμόνευεν *but he, the old man, showed them the way*, *Od.* 24, 225; τὸν δ' οἶον πατέρ' εὔρον *and him, the father, they found alone*, *ib.* 226.

c. Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφικόμεθ' *when now we had come to the island*, *Od.* 9, 543; τό τε σθένος Ὠαρίωνος *and the might of Orion*, *Il.* 18, 486; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον *and the women stood and wondered*, *Il.* 18, 495.

d. It is therefore often difficult to decide the exact force of an article in early Greek. The examples above show a gradual transition, even in Homer, from the original pronoun to the true definite article.

936. The examples in 935 c are exceptional; in such cases the nouns usually stand without the article in Homer, as in Latin. E.g. δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο *and terrible came the clang from the silver bow*, *Il.* 1, 49, would in Attic Greek require ἡ κλαγγὴ and τοῦ βιοῦ.

937. Herodotus generally uses the forms of the article beginning with τ in the place of the ordinary relative, of which he uses only the forms $\delta\varsigma$, η , $\sigma\acute{\upsilon}$, and $\alpha\acute{\iota}$, except after prepositions. E.g. ἄλλος ὄρνις ἱρὸς, τῷ οὐνομα φοῖνιξ *another sacred bird, whose name is Phoenix*, 2, 73. In other respects he uses the article as it is used in Attic prose.

938. The lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the tragic poets, especially in the lyric chorus, admit the article in the τ forms as a relative or a personal pronoun to avoid hiatus, to make a syllable long by position, or to mark special emphasis. The article is often omitted in Attic poetry where it would be required in prose (936). The dialogue of comedy, being more colloquial, uses it oftener than that of tragedy.

Attic Use of the Article

939. In Attic Greek the article generally corresponds to our article *the*; e.g. ὁ ἀνὴρ *the man*, τῶν πόλεων *of the cities*; τοῖς Ἑλλήσιν *to the Greeks*, τὰ δέκα ἔτη *the (well known) ten years (at Troy)*, Thuc. 1, 11.

940. The Greek may use the article in certain cases in which the English omits it. Such are the following (941–949):

941. Proper names may take the article; e.g. ὁ Σωκράτης or Σωκράτης *Socrates*.

942. Abstract substantives often take the article; e.g. ἡ ἀρετή *virtue*, ἡ δικαιοσύνη *justice*; ἡ εὐλάβεια *caution*. But ἀρετή etc. are also used in the same sense, and words like εὖρος *width*, μέγεθος *size*, ὄνομα *name*, commonly omit the article.

943. *a.* Substantives qualified by a demonstrative pronoun regularly take the article; e.g. οὗτος ὁ ἀνὴρ *this man*; ἐν ταῖσδε ταῖς πόλεσιν *in these cities*. For the position see 972.

b. But this article may be omitted with proper names, e.g. οὗτος Νεοπτόλεμος *this Neoptolemus*, Dem. 18, 114; also when the substantive is in the predicate, or where the demonstrative is equivalent to *here* or *there*, e.g. ὁρῶμεν ὀλίγους τούτους ἀνθρώπους *we see few men here*, X. An. 4, 7, 5; αὕτη ἔστω ἰκανὴ ἀπολογία *let this be a sufficient answer*, Plat. Ap. 24 b. So οὗτοσὶ ἀνὴρ *this man here*, and οὗτος ἀνὴρ used familiarly or contemptuously; see also νῆες ἐκεῖναι ἐπιπλέουσι *ships are sailing up yonder*, Thuc. 1, 51.

c. The tragedians often omit this article with demonstratives.

944. *a.* Substantives with a possessive adjective take the article when they refer to definite individuals, but not otherwise; e.g. ὁ ἐμὸς πατήρ *my father*, ὁ σὸς κοινωνός *your partner*, Dem. 18, 21 (998); but σὸς κοινωνός would mean *a partner of yours*. For predicates see 954.

b. So also with substantives on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; e.g. ὁ πατήρ μου *my father*; ὁ ἐμαντοῦ πατήρ *my own father*; ὁ τούτων πατήρ *their father*; ἡ ἐαυτῶν γῆ *their own land*, but παῖς ἐαυτοῦ *a child of his own*.

945. Τοιοῦτος, τοσοῦτος, τοῖσδε, τοσόσδε, and τηλικούτος, standing in the attributive position (959), may take the article; e.g. τὸν τοιοῦτον ἄνδρα *such a man as he*. It is always used with δεῖνα (398), e.g. ὁ δεῖνα *What's-his-name*.

946. A numeral may have the article to distinguish a part of a number (443); to express a round number, especially with ἀμφί, περί, ὑπέρ, or εἰς; to express merely a number in the abstract. E.g. τῶν πέντε τὰς δύο μοίρας νέμονται *they hold two parts out of five, or two fifths*, Thuc. 1, 10; οἱ μὲν τέτταρες οὐδὲν ἔφασαν εἰδέναι τοῦ πράγματος *four of them (out of the total of five) said they knew nothing of the affair*, Lys. 22, 8; ἔμειναν ἡμέρας ἀμφί τὰς τριάκοντα *they remained about thirty days*, X. An. 4, 8, 22; ὅπως μὴ ἔρεῖς ὅτι ἐστὶ τὰ

δώδεκα δις ἕξ *don't say that twelve is twice six*, Plat. *Rep.* 337 b; τὸ ἐν *the number one, unity*, A. *Met.* 986 a 15.

947. The article is often used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; e.g. ἐρχεται αὐτὴ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα *Mandane comes to her father (lit. to the father) herself, and with her son Cyrus*, X. *C.* 1, 3, 1.

948. The article may have a generic force, marking an object as the representative of a class; e.g. ὁ ἄνθρωπος *man* (in general); οἱ ἄνθρωποι *mankind* (opposed to gods or the lower animals); οἱ γέροντες *the aged* (as a class).

949. The article sometimes has a distributive force, where we should use *each* or *a*; e.g. ὑπισχνέται δώσειν τρία ἡμιδαρικά τοῦ μηνὸς τῷ στρατιώτῃ *he promises to give three half-darics a month to each soldier*, X. *An.* 1, 3, 21. See 444 a, 1136.

950. a. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a substantive, like an attributive adjective; e.g. οἱ τότε ἄνθρωποι *the men of that time*; τοῦ πάλαι Κάδμου *of ancient Cadmus*, S. *O.T.* 1; οἱ ἐν ἄστει Ἀθηναῖοι *the Athenians in the city*; ὁ πρὸς τοὺς Λακεδαιμονίους πόλεμος *the Peloponnesian War*.

b. Here a substantive denoting *men* or *things* is often omitted; e.g. οἱ ἐν ἄστει *the city party* (of 403 B.C.); τοῖς τότε *to the men of that time*; οἱ ἀμφὶ Πλάτωνα *Plato and his school*, or (in later Greek) simply *Plato*.

951. The substantives γῆ *land*, πράγματα *things* or *affairs*, υἱός *son*, and sometimes others readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; e.g. εἰς τὴν ἑαυτῶν (sc. γῆν) *to their own land*; ἐκ τῆς περιουκίδος *from the neighboring country*; τὰ τῆς πόλεως *the affairs of the state, politics*; τὰ τῶν πολέμιων *the enemy's cause*; Περικλῆς ὁ Ξανθίππου (sc. υἱός) *Pericles son of Xanthippus*; τὴν ταχίστην (sc. δόον) *the quickest way*. Expressions like τὰ (or τὸ) τῆς τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from τύχη *fortune* and ὀργή *wrath*. Cf. 929 b.

952. Instead of repeating a substantive with new adjuncts in the same sentence, it may be sufficient to repeat its article; e.g. οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων *the children of citizens and those of the other inhabitants*.

953. a. The infinitive, as a verbal noun (1520), may take a neuter article; e.g. τὸ εἰδέναι *the knowledge*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν *it remained for you not to be silent*, Dem. 18, 23.

b. In like manner, a neuter article may precede a whole clause considered as a substantive; e.g. τὸ γινῶθι σαυτὸν πανταχοῦ ὅτι χρήσιμον *the saying "know thyself" is everywhere useful*.

954. A predicate noun seldom has the article; e.g. νύξ ἡ ἡμέρῃ ἐγένετο *the day became night*, Hdt. 1, 103; καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις

the citadel is still called "city" by the Athenians, Thuc. 2, 15. So when it has a possessive pronoun; e.g. οὗτος ἐμός ἐταῖρος ἦν *he was a chum of mine*, Plat. Ap. 21 a.

But when the predicate refers definitely to distinct persons or things, it may have the article; e.g. εἰσὶ δ' οὗτοι οἱ εἰδότες τᾶληθές; *and are they the ones (whom I mean) who know the truth?* Plat. H. Maj. 284 e; οὗτοι οἱ δεινοὶ εἰσὶ μου κατήγοροι *these are my really formidable accusers*, Plat. Ap. 18 c.

955. Βασιλεὺς is generally used without the article to designate the king of Persia; e.g. τούτους ἀποπέμπει βασιλεῖ *these he sends to the King*, Thuc. 1, 128. But the article is sometimes found: compare Isoc. 4, 166 and 179. So sometimes μέγας βασιλεὺς; e.g. μεγάλου βασιλέως βασιλεία *a palace of the Great King*, X. An. 1, 2, 8. The article is omitted in official records of personal names, and in formal use; e.g. Τολμίδης Ἡλείος *Tolmides of Elis*, X. An. 2, 2, 20.

956. The article is often omitted in some familiar expressions of time and place, which are probably older than the Attic use of the article; e.g. ἄμα ἔφ *at daybreak*; νυκτός *by night*; ἄμα ἤρι *at the opening of spring*; ἐν ἀγορᾷ *in the market-place*; κατ' ἀγροὺς *in the country*; κατὰ γῆν *by land*; κατὰ θάλατταν *by sea*; ἐκ δεξιᾶς *from the right*.

957. The article is generally used with the name of a god and an epithet denoting his cult, or when the name depends upon a substantive which has the article; e.g. ὁ Ζεὺς ὁ Μειλίχιος *Zeus, requirer of propitiatory offerings*, X. An. 7, 8, 4; τῆς Ἀρτέμιδος τῆς Ἐφεσίας *of Ephesian Artemis*, X. An. 5, 3, 6; τὸ ἱερὸν τοῦ Ἀπόλλωνος *the sanctuary of Apollo*, Thuc. 1, 29. The article is necessary in oaths except with the name of Zeus, e.g. νῆ Δία *by Zeus*, νῆ τὸν Ἡρακλέα *by Heracles*, μὰ τοὺς θεοὺς *no, by the gods*. Without the article θεός is often used to mean *divinity, God* (with no implication of monotheism).

958. The article must be used in ἡ Ἀσία *Asia*, ἡ Ἑλλάς *Hellas*, ἡ Εὐρώπη *Europe*, and with many adjectival names; e.g. ἡ Ἀττικὴ *Attica* (sc. γῆ, 951); yet κατὰ Θεσσαλίαν *in Thessaly*.

Position of the Article

959. *Attributive Position.* a. An attributive adjective which qualifies a substantive with the article commonly stands between the article and the substantive, and is said to be in the *attributive position*; e.g. ὁ σοφὸς ἀνὴρ *the wise man*, τῶν μεγάλων πόλεων *of the great cities*. See 916.

b. The noun with the article may be followed by the adjective with the article repeated. The first article is sometimes omitted. In these cases the noun has greater emphasis than in the preceding form (a). E.g.

ὁ ἀνὴρ ὁ σοφός, sometimes ἀνὴρ ὁ σοφός *the wise man* (but not ὁ ἀνὴρ σοφός, see 970); αἱ πόλεις αἱ δημοκρατούμεναι *the states which are under democracies*; ἄνθρωποι οἱ ἀδικώτατοι *men who are the most unjust*; πῶς ἡ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει (the question) *how pure justice is related to pure injustice*, Plat. Rep. 545 a.

960. This applies to possessive adjectives and all expressions which have the force of attributive adjectives, when they are preceded by the article (950 a), and to dependent genitives (except partitives and the genitive of the personal pronoun); e.g. ὁ ἐμὸς πατήρ *my father*; ἡ σὴ μήτηρ *thy mother*; ὁ ἐμαυτοῦ πατήρ *my own father* (but ὁ πατήρ μου *my father*, see 975 a); οἱ ἐν ἄστει ἄνθρωποι or οἱ ἄνθρωποι οἱ ἐν ἄστει *the men in the city*; οὐδείς τῶν τότε Ἑλλήνων *none of the Greeks of that time*; τὸ τῷ ὄντι ψεῦδος *the real falsehood*; εἰς τὴν ἐκείνων πόλιν *into their city*; οἱ τῶν Θηβαίων στρατηγοί *the generals of the Thebans*; τὸν δῆμον τὸν Ἀθηναίων *the people of Athens*; ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου *in the upward march with Cyrus*, X. An. 5, 1, 1. For participles see 968.

961. Two or even three articles may thus stand together; e.g. τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα *the eyes of the soul of the multitude*, Plat. So. 254 a.

962. Of the three attributive positions, the first (e.g. ὁ σοφός ἀνὴρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is rather formal; the third (ἀνὴρ ὁ σοφός) is the least common except in poetry, the attributive being added as an afterthought or correction.

963. The article at the beginning of a clause may be separated from its substantive by the postpositive words μέν, δέ, τέ, γέ, γάρ, δή, οὖν, οἶμαι, τοί, τοῖνυν, and by τίς in Herodotus.

964. The partitive genitive (1088) rarely stands in either of the attributive positions, but either precedes or follows the governing noun and its article; e.g. οἱ κακοί τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί).

Even the other uses of the adnominal genitive occasionally have this position, e.g. διὰ τὸν ὀλέθρον τῶν συστρατιωτῶν ὀργιζόμενοι *angered by the death of their fellow soldiers*, X. An. 1, 2, 26.

965. a. Ὁ ἄλλος in the singular generally means *the rest*, seldom *the other*; οἱ ἄλλοι means *the others*: e.g. ἡ ἄλλη πόλις *the rest of the state* (but ἄλλη πόλις *another state*); οἱ ἄλλοι Ἕλληνες *the other Greeks*; περὶ τῶν ἄλλων ἀπάντων ζώων *in the case of all other animals*, Plat. Ap. 25 b.

b. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; e.g. εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων *congratulated by the citizens and the foreigners besides*, Plat. G. 473 c; οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον *for there was no grass, nor any tree either* (lit. *nor any other tree*), X. An. 1, 5, 5. Hence ὁ ἄλλος is used in summing up, and may mean *in general*; e.g. τὸν ἄλλον τὸν ἐμὸν βίον *my means of livelihood in general*, Lys. 24. 5.

966. Ποῖς with the article generally (though not always) means the *greater part*, especially in οἱ πολλοί *the multitude, the majority, the rabble*, and τὸ πολὺ *the greater part*. E.g. οἱ πλείονες *the majority*, τὸ πλεόν *the greater part*, οἱ πλείστοι and τὸ πλείστον *the greatest number or part*; ὀλίγοι *few, only a few*, οἱ ὀλίγοι *the aristocracy*.

967. When a noun has two or more qualifying words, each of them may take an article and stand in either attributive position (959), or all may stand between one article and its noun; e.g. κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν *according to the old Attic dialect*, Plat. Crat. 398 d; τὰ τεῖχη τὰ αὐτῶν τὰ μακρά *their own long walls*, Thuc. 1, 108; πέμποντες εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις *sending to the other Arcadian cities*, X. H. 7, 4, 38; τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν *the instruction of Heracles by Virtue*, X. M. 2, 1, 34. Occasionally one stands between the article and the noun, while another follows the noun without an article; e.g. οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων *the men from the Greek cities in Asia*, X. H. 4, 3, 15.

968. When an attributive participle (916) with dependent words qualifies a substantive with the article, either the participle or the dependent words may follow the substantive; e.g. τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως *the river which runs through the city*, X. H. 5, 2, 4; τὸν ἐφ' ἐστηκότᾳ κίνδυνον τῇ πόλει *the danger impending over the city*, Dem. 18, 176; ἡ ἐν τῷ Ἴσθμῳ ἐπιμονὴ γενομένη *the delay which occurred at the Isthmus*, Thuc. 2, 18. But such expressions may also take either of the attributive positions (959 a or b).

969. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμόν, etc., rather than *the river Euphrates*. So sometimes with names of mountains, e.g. τὸ Πήλιον (ὄρος) *Mt. Pelion*; and seas, e.g. ὁ Ἑλλήσποντος, ὁ Ἴόνιος κόλπος. With names of cities and islands the article is often omitted. It may be omitted also with names of inhabitants, e.g. Ὁθηβαῖοι, Ἑλλῆνες (except when opposed to οἱ βάρβαροι), and with names of months and winds, e.g. Ἑλαφιοβολῶνος (μηνός), νότος, βορέας.

970. Predicate Position. When an adjective either precedes the article, or follows directly a noun which has an article, it is always a predicate adjective, and is said to be in the *predicate position* (see 916). E.g.

ὁ ἀνὴρ σοφός or σοφός ὁ ἀνὴρ (sc. ἐστίν) *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα *we possess our fortunes only for a day*, Gnom.; ψιλὴν ἔχων τὴν κεφαλὴν *having his head bare*, X. An. 1, 8, 6.

971. The predicate force of such adjectives must often be rendered by a periphrasis; e.g. πτηνὰς διώκεις τὰς ἐλπίδας *the hopes you are pursuing are winged*, lit. *you are pursuing hopes (which are) winged*, E. frag. 273; ἡγούμενοι αὐτονόμων τῶν συμμαχῶν *being leaders of allies who were independent*, Thuc. 1, 97. So πόσον ἄγει τὸ στράτευμα; *how large is the army he is bringing?*

972. A noun qualified by a demonstrative pronoun (οὗτος, ὅδε,

ἐκεῖνος) regularly takes the article, and the pronoun stands in the predicate position (970). See 943 *a-c*. E.g.

οὗτος ὁ ἀνὴρ *this man* or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ); *ἡ ἐπὶ τούτων τῶν πόλεων* *about these cities*.

973. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun; e.g. *ἡ στενὴ αὕτη ὁδὸς* *this narrow road*, X. An. 4, 2, 6; *τῷ ἀφικομένῳ τούτῳ ξένῳ* *to this stranger who has come*, Plat. Prot. 313 b. See 975 *b*.

974. Ἐκαστος, ἑκάτερος, ἄμφω, and ἀμφότερος have the predicate position like a demonstrative, e.g. *ἐκάστη ἡ ἡμέρα* *each day*; but with *ἐκαστος* the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε, and τηλικούτος, when they take the article, usually have the first attributive position (959 *a*).

975. *a*. A dependent genitive of the personal pronoun (whether partitive or not) has the predicate position (970, 998 *b*), while the genitive of other pronouns (unless it is partitive) has the first attributive position (959 *a*); e.g. *ἡ μῶν ἡ πόλις* or *ἡ πόλις ἡ μῶν* *our city*; *ἡ τούτων πόλις* *these men's city*; *μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς* *Astyages sent for his (own) daughter and her son*, X. C. 1, 3, 1.

b. But if a qualifying word is added, the personal pronoun may stand between this and the noun; e.g. *ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη* *what previously seemed to be our modesty*, Thuc. 1, 32; *ἡ πάλαι ἡ μῶν φύσις* *our old nature*, Plat. Symp. 189 d. See 973.

976. *a*. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (970), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their substantives denote; e.g. *ἡ ἀγορὰ μέση* or *μέση ἡ ἀγορὰ* *the middle of the market* (while *ἡ μέση ἀγορὰ* would mean *the middle market*); *ἄκρα ἡ χεὶρ* *the extremity of the hand*. But they may also be used (like the corresponding words in English) with dependent genitive; e.g. *μέση ἡμέρα* or *μέσον ἡμέρας* *mid-day*; *τὸ ἄκρον τοῦ ὄρους* *the top of the mountain*.

b. When no article is used, as in the older poetry, the context must decide the meaning. Compare *summus*, *medius*, *extremus*, and *ultimus* in Latin.

977. Πᾶς and σύμπας *all* and ὅλος *whole* generally have the predicate position; e.g. *πάντες οἱ ἄνδρες* or *οἱ ἄνδρες πάντες* *all the men*; *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη* *all the city*. But they are preceded by the article when they denote the sum total; e.g. *ἡ πᾶσα Σικελία* *the whole of Sicily*, τὸ ὅλον γένος *the entire race*.

The distinction here was probably no greater than that between *all the city* and *the whole city* in English. We find even *οἱ πάντες ἄνθρωποι* *all mankind*, X. An. 5, 6, 7.

978. Αὐτός as an intensive pronoun, ipse (988 *a*), has the predicate position; e.g. *αὐτὸς ὁ ἀνὴρ* *the man himself*. But *ὁ αὐτὸς ἀνὴρ* *the same man*,

Pronominal Article in Attic Greek

979. In Attic prose the article retains its original demonstrative force chiefly in the expression $\acute{o}$ μέν . . . $\acute{o}$ δέ *the one . . . the other*. E.g.

οἱ μὲν αὐτῶν ἐτόξενον, οἱ δ' ἐσφενδόων *some of them shot with bows, and others used slings*, X. An. 3, 3, 7; δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς *some must be unfortunate, while others are (must be) fortunate*, E. frag. 207; τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται *some states are governed by tyrants, others by democracies, and others by aristocracies*, Plat. Rep. 338 d.

980. Some authorities accent the demonstrative article, ὁ, ἡ, οἷ, αἷ. See 157.

981. The neuter τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ, may be used adverbially, *partly . . . partly*. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see 1010.

982. a. Ὁ δέ etc., indicating a change of subject, *mean and he, but he, but the other*, etc., even when no ὁ μὲν precedes; e.g. Ἰνάρως Ἀθηναίους ἐπηγάγετο · οἱ δὲ ἦλθον *Inaros called in the Athenians; and they came*, Thuc. 1, 104.

b. With prepositions these expressions are generally inverted; e.g. πολλὰ μὲν . . . ἐν δὲ τοῖς, Plat. Euthyd. 303 c; παρὰ μὲν τοῦ ξύλα, παρὰ δὲ τοῦ σίδηρος, [X.] Rep. A. 2, 11.

983. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:

τὸν καὶ τὸν *this man and that*; τὸ καὶ τὸ *this and that*; τὰ καὶ τὰ *these and those*; e.g. ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι *for we ought to have done this thing and that, and not to have done the other*, Dem. 9, 68.

πρὸ τοῦ (or προτοῦ) *before this, formerly*.

καὶ τὸν or καὶ τήν, before an infinitive; e.g. καὶ τὸν κελεῦσαι δοῦναι (sc. λέγεται) *and (it is said) he commanded him to give (it)*, X. C. 1, 3, 9.

So occasionally τῷ *therefore*, which is common in Homer.

PRONOUNS

Personal and Intensive Pronouns

984. The nominatives of the personal pronouns are usually omitted except when emphasis or contrast is required. See 885.

985. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς με.

986. Of the personal pronouns of the third person, οὗ, οἱ, etc. (364), only οἱ and the plural forms in σφ- are used in Attic

prose. There they are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) they refer to the subject of the leading verb. E.g.

ἔλεξαν ὅτι πέμπειε σφᾶς ὁ Ἰνδῶν βασιλεὺς *they said that the king of the Hindus had sent them*, X. C. 2, 4, 7; ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they sent embassies, making charges, that they might have the strongest possible ground for war*, Thuc. 1, 126; λέγων ὅτι πλείους ἔτι αἱ λοιπαὶ εἰσι νῆες χρήσιμαί σφίσιν (= ἑαυτοῖς) ἢ τοῖς πολεμίοις *saying that they themselves had more seaworthy ships remaining than the enemy*, Thuc. 7, 72; ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας *here Apollo is said to have flayed Marsyas, having beaten him in a contest (with himself, οἱ) in skill*, X. An. 1, 2, 8.

For the restricted use of these pronouns in Attic Greek, see also 367. For σφέ, σφίν, νίν, and μίν, see 370 and 371.

987. In Homer and Herodotus, and when they occur in the Attic poets, all these pronouns are generally personal pronouns, though sometimes (direct or indirect) reflexives. E.g.

ἐκ γὰρ σφῶν (= αὐτῶν) φρένας εἴλετο Παλλὰς Ἀθήνη *for Pallas Athena bereft them of their senses*, Il. 18, 311; τὸν κρινὸν ἀπὸ ἔο (= ἑαυτοῦ) πέμπε θύραζε *he sent the ram forth from himself through the door*, Od. 9, 461; αὐτίκα δέ οἱ (= αὐτῷ) εὐδοντι ἐπέστη ὄνειρος *and soon a dream came to him in his sleep*, Hdt. 1, 34; οὐδαμοῖσι τῶν νῦν σφῆας περιοικέοντων εἰσὶ ὁμόγλωσσοι *they have not the same speech as any of their present neighbors*, Hdt. 1, 57; τίνι τρόπῳ θανεῖν σφῆ φῆς; *in what manner do you say she died?* S. Tr. 878.

988. Αὐτός has three uses:

a. In all its cases it may be an intensive adjectival pronoun, *himself, herself, itself, themselves* (like Lat. *ipse*). E.g.

αὐτὸς ὁ στρατηγός *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the very coasts*, Thuc. 1, 7; ὑπὸ λόφον αὐτόν *right under the crest*, Il. 13, 615; αὐτὴ δικαιοσύνη *pure justice*; τὸ δίκαιον αὐτό *justice in the abstract*.

b. Αὐτός in all its cases, when preceded by the article, means *the same* (*idem*). E.g. (47)

ὁ αὐτὸς ἀνὴρ *the same man*; τὸν αὐτὸν πόλεμον *the same war*; ταῦτά *the same things* (49), to be distinguished from ταῦτα *these things*.

c. The *oblique cases* of αὐτός are the ordinary personal pronouns of the third person, *him, her, it, them*. E.g.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him as general*. See four other examples in X. An. 1, 1, 2 and 3.

The *nominative* of αὐτός is always emphatic, and even the oblique cases may have an intensive meaning if placed in an emphatic position.

989. A pronoun with which αὐτός intensive agrees is often omitted; e.g. ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς) *you did this yourselves*; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν) *you must sail, embarking on these ships in person*, Dem. 4, 16. Hence, used absolutely by slave or pupil, it may mean *master*, e.g. αὐτὸς ἔφη (ipse dixit) *the master said it*. So in the sense of *by oneself*; e.g. αὐτοὶ γὰρ ἔσμεν *we are all alone by ourselves*, Ar. Ach. 504. For the meaning *and all* with the dative, see 1187.

990. Αὐτός with an ordinal numeral (429) may designate a person as making one of a given number; e.g. ἡρέθη πρεσβευτὴς δέκατος αὐτός *he was chosen ambassador with nine others*, X. H. 2, 2, 17; μεταπεμφάμενοί με πέμπτον αὐτὸν *sending for me and four others*, Plat. Ap. 32 c (443).

991. The oblique cases of αὐτός are often used where the indirect reflexives (986) might stand, and sometimes even where the direct reflexives (993) would be allowed; e.g. ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ *Socrates used to declare his own opinion plainly to those who associated with him*, X. M. 4, 7, 1, where οἱ might have been used; but in M. 1, 2, 3, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ *he inspired hope in those who associated with him*. The union of an intensive and a personal pronoun in αὐτός explains this freedom of usage.

992. In Homer αὐτός may mean *same* without the article; e.g. ἵπποι δ' αὐταὶ ἔασι παροίτεραι αἰ τὸ πάρος περ *the same mares are leading that led before*, Il. 23, 480. Generally αὐτός emphasizes the chief person or thing in contrast to a subordinate person or thing; e.g. αὐτῶν καὶ τεκνῶν *themselves and their children*, Il. 3, 301.

Reflexive Pronouns

993. The reflexive pronouns (377) refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb — that is, they are *indirect reflexives* (986). E.g.

γνώθι σε αὐτόν *know thyself*; δίδωμί σοι ἑμαυτόν δοῦλον *I give myself to you as a slave*, X. C. 4, 6, 2; οἱ ἡττώμενοι ἑαυτοὺς τε καὶ τὰ ἑαυτῶν πάντα ἀποβάλλουσιν *the vanquished lose themselves as well as all that belongs to them*, X. C. 3, 3, 45; ἐπεισεν Ἀθηναίους ἑαυτόν κατὰγειν *he persuaded the Athenians to restore him (from exile)*, Thuc. 1, 111.

994. Occasionally a reflexive refers to some emphatic word which is neither the leading nor a dependent subject; e.g. ἀπὸ σαυτοῦ γώ σε διδάξω *I will teach you from your own case (from yourself)*, Ar. N. 385. In fact, these pronouns correspond almost exactly in their use to the English reflexives *myself, thyself, himself*, etc.

995. The third person of the reflexive is sometimes used for the first or second; e.g. δεῖ ἡμᾶς ἐρῆσθαι ἑαυτοὺς *we must ask ourselves*, Plat. Ph. 78 b;

οὐ γὰρ μόνον ἡμῖν παρεῖναι οὐκ ἐξήν, ἀλλ' οὐδὲ παρ' αὐτοῖς εἶναι so far from being allowed to be present (at their meetings), we could not even be present in our own homes, Lys. 12, 33.

996. The reflexive is sometimes used for the reciprocal (383); ἡμῖν αὐτοῖς διαλεξόμεθα we will discourse with one another (i.e. among ourselves), Dem. 48, 6.

997. A reflexive may be strengthened by a preceding αὐτός; e.g. οἶός τε αὐτὸς αὐτῷ βοηθεῖν able (himself) to help himself, Plat. G. 483 b; τὸ γινώσκειν αὐτὸν ἑαυτὸν for one (himself) to know himself, Plat. Ch. 165 b.

For the personal pronouns οὖ, οἷ, etc. as direct and indirect reflexives, see 986 and 987.

Possessive Adjectives

998. a. The possessive adjectives (380) are generally equivalent to the possessive genitive (1082 a) of the personal pronouns. Thus ὁ σὸς πατήρ = ὁ πατήρ σου, your father.

For the article with possessives, see 944 a.

b. For ἐμός and σὸς here the enclitic forms μοῦ (not ἐμοῦ) and σοῦ may be used; ἡμῶν and ὑμῶν for ἡμέτερος and ὑμέτερος are less frequent. These genitives have the predicate position (975).

999. The possessive is occasionally equivalent to the objective genitive of the personal pronoun; e.g. ἡ ἐμὴ εὖνοια, which commonly means my good-will (towards others), may mean good-will (felt) to me; e.g. εὖνοια γὰρ ἐρῶ τῇ σῇ for I shall speak out of good-will to you, Plat. G. 486 a; ἐπὶ τῇ ὑμετέρᾳ παρακλεύσει for your exhortation, to exhort you, Plat. Ap. 36 d. See 1082 c.

1000. Σφέτερος their, and (poetic) ὅς his, her, its, are regularly reflexive (direct or indirect).

1001. An adjective or an appositive in the genitive may refer to the genitive implied in a possessive; e.g. τὰμὰ δυστήνου κακά the woes of me, unhappy one, S. O. C. 344; τὴν ὑμετέραν τῶν σοφιστῶν τέχνην the art of you Sophists, Plat. H. Maj. 281 d. See 902.

1002. By the possessive adjectives and the possessive genitive, the words my father can be expressed in Greek in five forms: ὁ ἐμός πατήρ, ὁ πατήρ ὁ ἐμός, πατήρ ὁ ἐμός, ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (e.g. ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, etc. The article is necessary in all these forms. See 944 a.

1003. a. Our own, your own (plural), and their own are expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, usually strengthened by αὐτῶν (988 a) in agreement with the ἡμῶν, ὑμῶν, or σφῶν implied in the possessive; e.g. τὸν ἡμέτερον αὐτῶν πατέρα our own father; τῇ ὑμετέρᾳ αὐτῶν μητρὶ to your own mother; τοὺς σφετέρους αὐτῶν παῖδας their own children. For the third person plural ἑαυτῶν can be used; e.g. τοὺς ἑαυτῶν παῖδας more common than

τοὺς σφετέρους αὐτῶν παῖδας (also σφῶν αὐτῶν παῖδας without the article); but we seldom find ἡμῶν (or ὑμῶν) αὐτῶν.

b. Expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμαυτοῦ πατέρα, etc., with singular possessives, are poetic. In prose the genitive of the reflexive (ἐμαυτοῦ, σεαυτοῦ, or ἑαυτοῦ), in the attributive position (959), is the regular form; e.g. μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα *he sent for his (own) daughter*, X. C. 1, 3, 1.

Demonstrative Pronouns

1004. Οὗτος *this, that* and ὅδε *this* generally refer to what is near in place, time, or thought; ἐκεῖνος *that* refers to what is more remote. They may be used as substantives or adjectives.

1005. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians οὗτος (with τοιοῦτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιόσδε, τοσόσδε, and ὥδε) refers to one about to be made; e.g. τάδε εἶπεν *he spoke as follows*, but ταῦτα εἶπεν *thus he spoke or that is what he said* (said after the speech): see Thuc. 1, 72, and 79, 85, and 87. In the orators οὗτος refers to one's opponent. Elsewhere οὗτος (especially in the neuter) often refers to something that follows; e.g. ῥᾶον γὰρ τούτων προειρημένων μαθήσει *for you will more easily understand it when this (the following) is premised*, Plat. Rep. 510 b. So ἐκεῖνος and its derivatives may refer to what follows as being unfamiliar and therefore remote until it has been presented, e.g. πολὺ ἂν δικαιότερον ἐκείνοις τοῖς γράμμασιν ἢ τοῦτοις πιστεύοιτε *it would be much fairer for you to trust these documents (to be cited) than the others (already presented)*, Lys. 16, 7. Here the common translation of ἐκεῖνος *former*, οὗτος *latter*, would be wholly wrong. So ἐκείθεν εἴσεσθε, ὅτι, etc. *you will realize (it) from the following circumstance, viz. that, etc.*, Dem. 45, 48. Conversely, ὅδε may sometimes refer to what precedes; e.g. οἷδε μὲν τῷ Ἰονίῳ κόλπῳ ὀριζόμενοι *the foregoing are bounded by the Ionian gulf*, Thuc. 7, 57.

1006. Οὗτος is sometimes exclamatory, e.g. οὗτος, τί ποιεῖς μου *there! what are you doing?* Ar. R. 198.

1007. The unemphatic demonstrative which is often used in English as the antecedent of a relative (*I saw those who were present*) is not expressed in Greek. Here a participle with the article is generally used; e.g. εἶδον τοὺς παρόντας. If a demonstrative is used (οἱ παρήσαν τούτους εἶδον *I saw these men who were present*), it has special emphasis (1029). A relative with omitted antecedent sometimes expresses the sense required; e.g. εἶδον οὓς ἔλαβεν *I saw (those) whom he took* (1026).

1008. The demonstratives, especially ὅδε, may call attention to the presence or approach of an object, in the sense of *here* or *there*; ὅδε γὰρ δὴ βασιλεὺς χώρας *for here now is the king of the land*, S. Ant. 155; σῶμα μὲν

ἐν κόλποις κατέχει τὸδε γαῖα Πλάτωνος *here lies Plato's body, held in the lap of Earth*, Speusippus; for νῆες ἐκείναι (Thuc. 1, 51) see 943 b. In colloquial language ὅδε is often equivalent to the first personal pronoun (= *I* or *your humble servant*).

1009. Οὗτος sometimes repeats a preceding description for emphasis in a single word; e.g. ὁ γὰρ τὸ σπέρμα παρασχὼν, οὗτος τῶν φύντων αἴτιος *for he who supplied the seed — he is responsible for the harvest*, Dem. 18, 159.

1010. Τοῦτο μὲν . . . τοῦτο δέ *first . . . secondly, partly . . . partly*, is used nearly in the sense of τὸ μὲν . . . τὸ δέ (981), especially by Herodotus (1059).

For οὗτοςί, ὀδί, ἐκεινοσί, οὗτωσί, ὥδί, etc., see 392.

Interrogative Pronoun

1011. The interrogative τίς *who? what?* may be either substantive or adjective; e.g. τίνας εἶδον *whom did I see?* or τίνας ἀνδρας εἶδον *what men did I see?*

1012. Τίς may be used both in direct and in indirect questions; e.g. τί βούλεται; *what does he want?* ἐρωτᾷ τί βούλεσθε *he asks what you want*. In indirect questions the relative forms ὅστις, ὅποῖος, ὅπόσος are more common than τίς, ποῖος, πόσος; e.g. ἐρωτᾷ ὅ τι βούλεσθε (1601).

1013. The article may be used with an interrogative; e.g. ἄγε δὴ ταχέως τοῦτί ξυνάρπασον *come now, catch this quickly*; τὸ τί catch *what?* Ar. Nub. 775; τόνδε τίνα καλεῖς τὸν δημιουργόν; *what do you call this artist?* τὸν ποῖον; *which one?* Plat. Rep. 596 c.

1014. The same principles apply to the pronominal adjectives πόσος, ποῖος, etc. (408).

Indefinite Pronoun

1015. *a.* The indefinite τὶς (enclitic) generally means *some, any*, and may be either substantive or adjective; e.g. τοῦτο λέγει τις *somebody says this*, ἀνθρωπὸς τις *some man*.

b. It is sometimes nearly equivalent to the English *a* or *an*; e.g. εἶδον ἀνθρωπὸν τίνα *I saw a certain man*, or *I saw a man*; ἔστι τις Σωκράτης *there is a man named Socrates*, Plat. Ap. 18 b.

1016. Τίς sometimes implies that the word to which it is joined is not to be taken in its strict meaning; e.g. κλέπτης τις ἀναπέφανται *he now turns out to be a sort of thief*, Plat. Rep. 334 a; μέγας τις *rather large*; τριάκοντά τίνας ἀπέκτειναν *they killed some thirty men*, Thuc. 8, 73.

So often with the adverbial τὶ (1059); e.g. σχεδὸν τι *very nearly*, Thuc. 3, 68.

1017. Occasionally *τις* means *everyone*, like *πᾶς τις*; e.g. εὖ μὲν *τις* δόρυ θηξάσθω *let everyone sharpen well his spear*, *Il.* 2, 382; φοβέεται δὲ *τις* *everyone is afraid*, *Aesch. Cho.* 56.

1018. In a half-ironical way, *τις*, *τι* may mean *something important*; e.g. οἴονται *τι* εἶναι, ὄντες οὐδενὸς ἄξιοι *they think they are something, when they are worth nothing*, *Plat. Ap.* 41 e; λέγειν *τι* *to say something (worth while)*, opposed to οὐδὲν λέγειν *to talk nonsense*.

Relative Pronouns

1019. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. E.g.

εἶδον τοὺς ἄνδρας οἳ ἦλθον *I saw the men who came*; οἱ ἄνδρες οὓς εἶδες ἀπῆλθον *the men whom you saw went away*.

1020. The relative follows the person of the antecedent; e.g. ὑμεῖς οἳ τοῦτο ποιεῖτε *you who do this*; ἐγὼ ὃς τοῦτο ἐποίησα *I, the one who did this*; οὗτος σύ, Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει, *you there, Menelaus I mean, who exalt yourself in boldness*, *E. Or.* 1567. For this the construction of 1562 may be used.

1021. *a.* A relative referring to several antecedents follows the rule given for predicate adjectives (920); e.g. περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων *about war and peace, which have a very great influence in the lives of men*, *Isoc.* 8, 2; ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶαραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν *freed from wars, dangers, and confusion, in which we are now involved with one another*, *Isoc.* 8, 20.

b. The relative may be plural if it refers to a collective noun (890); e.g. πλήθει οἳ περ δικάσουσιν *to the multitude who are to judge*, *Plat. Phdr.* 260 a.

c. On the other hand, ὅστις *whoever* may have a plural antecedent; e.g. πάντα ὃ *τι* βούλονται *everything, whatsoever they want*.

1022. A neuter relative may refer to a masculine or feminine antecedent denoting a thing; e.g. διὰ τὴν πλεονέξIAN, ὃ πάσα φύσις διώκειν πέφυκεν *for gain, which every nature naturally follows*, *Plat. Rep.* 359 c. See 921.

1023. *a.* In Homer the original demonstrative force of ὃς is still sometimes apparent (cf. 933); e.g. ὃς γὰρ δεύτατος ἦλθεν *for he came second*, *Od.* 1, 286; ὃ γὰρ γέρας ἐστὶ θανόντων *for this is the right of the dead*, *Il.* 23, 9.

b. A few similar expressions occur in Attic prose, especially the Platonic ἦ δ' ὃς *said he* (where ἦ is imperfect of ἡμί *say*). So καὶ ὃς *and he*, καὶ οἱ *and they*, and (in Hdt.) ὃς καὶ ὃς *this man and that*. (Cf. τὸν καὶ τόν, 983.) So also ὃς μὲν . . . ὃς δέ, in the oblique cases, are occasionally used for ὁ μὲν . . . ὁ δέ; e.g. πόλεις Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων *as for cities in Greece — he is destroying some, into others bringing back their exiles*, *Dem.* 18, 71.

1024. *a.* In the epic and lyric poets $\tau\epsilon$ — originally a sign of parataxis or coördination — is often appended to relative words without affecting their meaning; e.g. οὐκ ἀτεις ἃ τέ φησι θεά; *dost thou not hear what the goddess says?* *Il.* 15, 130. Sometimes it makes the relative more indefinite, cf. Lat. *quicumque*.

b. But οἴος τε in Attic Greek means *able, capable*, like *δυνατός*. Cf. οὐ γάρ ἦν ὥρα οἷα ἄρδεν *it was not the proper season for watering*, *X. An.* 2, 3, 13, and τί οἰοί τε ἔσεσθε ἡμῖν συμπράξαι *what will you be able to do to help us?* *X. An.* 5, 4, 9, $\tau\epsilon$ having had originally a generic force.

1025. *Preposition omitted.* When the relative and its antecedent would properly have the same preposition, it is usually expressed only with the antecedent; e.g. ἀπὸ τῆς αὐτῆς ἀγνοίας ἣσπερ πολλὰ προίεσθε τῶν κοινῶν *by the same want of sense by which (for ἀφ' ἣσπερ) you sacrifice many of your public interests*, *Dem.* 18, 134.

OMISSION OF THE ANTECEDENT

1026. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (1438). E.g.

ἔλαβεν ἃ ἐβούλετο *he took what he wanted*; ἔπειθεν ὅπόσους ἐδύνατο *he persuaded as many as he could*; ἃ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι *what I do not know I do not even think I know*, *Plat. Ap.* 21 d; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν παρὰ σοί *I and those whom I control will remain with you*, *X. C.* 5, 1, 26.

1027. In such cases it is a mistake to say that ταῦτα, ἐκεῖνοι, etc. are understood; see 1029. The relative clause here really becomes a substantive, and contains its antecedent within itself. Such a relative clause, as a substantive, may even have the article; e.g. ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ δ ἔστιν *having the name of the absolutely existent (of the "what is")*, *Plat. Ph.* 92 d; ἐκείνου ὀρέγεται τοῦ δ ἔστιν ἴσον *they aim at that absolute equality (at the "what is equal")*, *ibid.* 75 b; τῷ μικρῷ μέρει, τῷ δ ἦρχε ἐν αὐτῷ *through the small element which was shown to be the ruling power within him (the "what ruled")*, *Plat. Rep.* 442 c. Here it must not be thought that τοῦ and τῷ are antecedents, or pronouns at all.

1028. The following expressions belong here: — ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς *some* (894; in the nominative εἰσιν οἷ is more common than ἔστιν οἷ, cf. Lat. *sunt qui* = *aliqui*); ἔστιν οἵτινες (especially in questions); ἐνιοι (from ἐνι = ἐνεστι or ἐνεσι, and οἷ) *some*; ἐνίοτε (ἐνι and ὅτε) *sometimes*; ἔστιν οὐ *somewhere*; ἔστιν ἥ *in some way*; ἔστιν ὅπως *somehow*. Other copulative verbs (897) are sometimes used in this way; e.g. φανέται ἃ τῶν ὑμετέρων οὐκ ἐλάσσω ἡμῖν πρόσεισι *just as many of your allies, so it will turn out, will join us*, *Thuc.* 1, 40.

1029. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative

referring back with emphasis to the omitted antecedent; e.g. *ἃ ἐβούλετο ταῦτα ἔλαβεν* *what he wanted, that he took*, entirely different from *ταῦτα ἃ ἐβούλετο ἔλαβεν* *he took these (definite) things, which he wanted*; *ταῦτ' ἔχω ὅσος' ἔμαθον* *I have (only) that which I have learned*, Chrysippus; *ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν* *what it is base to do, this deem not good even to say*, Isoc. 1, 15 (here *ταῦτα* is not the antecedent of *ἃ*, which is indefinite and is not expressed). See 1007.

ASSIMILATION AND ATTRACTION

1030. When a relative would naturally be in the accusative as the object of a verb, it is generally assimilated to the case of its antecedent if this is a genitive or dative. E.g.

ἐκ τῶν πόλεων ὧν ἔχει *from the cities which he holds* (for *ἄς ἔχει*); *τοῖς ἀγαθοῖς οἷς ἔχομεν* *with the good things which we have* (for *ἃ ἔχομεν*); *ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε* *worthy of the freedom which you possess*, X. An. 1, 7, 3; *εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ* *if we shall trust the guide whom Cyrus may give us*, X. An. 1, 3, 16. This assimilation is also called *attraction*.

1031. When an antecedent is omitted which (if expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; e.g. *ἐδήλωσε τοῦτο οἷς ἔπραττε* *he showed this by what he did* (like *ἐκείνοις ἃ*); *σὺν οἷς μάλιστα φιλεῖς* *with those men whom you most love* (*σὺν ἐκείνοις οὖς*), X. An. 1, 9, 25; *ἀμελήσας ὧν με δεῖ πράττειν* *having neglected what (ἐκείνων ἃ) I ought to do*, X. C. 5, 1, 8; *οἷς ἡτύχηκεσαν ἐν Λεύκτροις οὐ μετρίως ἐκέχρητο* *they had not used moderately the successes which they had gained at Leuctra* (*τοῖς εὐτυχήμασιν ἃ ἡτύχηκεσαν*, see 1052), Dem. 18, 18.

1032. A relative is seldom assimilated from any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; e.g. *παρ' ὧν βοηθεῖς οὐκ ἀπολήψει χάριν σου* *will get no thanks from those whom (παρ' ἐκείνων οἷς) you help*, Aeschin. 2, 117. Even the nominative is (very rarely) assimilated; e.g. *βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται* *to be injured as a result of our preparations* (like *ἀπ' ἐκείνων ἃ*), Thuc. 7, 67.

1033. A like assimilation takes place in relative adverbs; e.g. *διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας* *they immediately brought over their children and women from the places to which they had carried them for safety* (where *ὅθεν* *from which* stands for *ἐκεῖθεν οἷ* *from the places whither*), Thuc. 1, 89.

1034. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; e.g. *ἐλεγον ὅτι πάντα τῶν ὧν δέονται πεπραγότες εἶεν* *they said that they had carried out everything which (πάντα ὧν)*

they needed, X. H. 1, 4, 2; τὴν οὐσίαν ἣν κατέλιπε οὐ πλείονος ἀξία ἐστὶν ἢ τεττάρων καὶ δέκα ταλάντων *the estate which he left is not worth more than fourteen talents*, Lys. 19, 47; πλοῦτον δ' ὃν μὲν δῶσι θεοὶ παραγίγνεται ἔμπεδος *wealth which the gods give abides steadfast*, Solon 12, 9. Cf. *urbem quam statuo vestra est*, Verg. *Aen.* 1, 573.

This *inverted assimilation* takes place in οὐδεὶς ὅστις οὐ *everybody*, in which οὐδεὶς follows the case of the relative; e.g. οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος (for οὐδεὶς ἐστὶν ὅτῳ) *replying to everybody*, Plat. *Men.* 70 c.

1035. A peculiar assimilation occurs in certain expressions with οἶος and ὅσος; e.g. χαριζόμενον οἷφ' σοι ἀνδρί *pleasing a man like you* (for τοιοῦτῳ οἶος σύ), X. M. 2, 9, 3; πρὸς ἀνδρας τολμηροὺς οἶους καὶ Ἀθηναίους *against bold men like the Athenians*, Thuc. 7, 21; ὅντος πάγου οἶον δεινοτάτου *there being a most awful frost* (for τοιοῦτου οἶος δεινότατος), Plat. *Symp.* 220 b; ἡμφιεσμένων θαυμαστὰ ὅσα *clad in a marvelous quantity of wraps* (for θαυμαστόν ἐστιν ὅσα (1068), Plat. *Symp.* 220 b.

1036. The antecedent is often *attracted* into the relative clause, and agrees with the relative. E.g.

μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν διὰ παντὸς αἰετοῦ χρόνου δόξαν κέκτησθε *καλὴν do not rob yourselves of the good reputation which (what good reputation) you have always had through all time* (for τὴν καλὴν δόξαν ἣν κέκτησθε), Dem. 20, 142. The article is sometimes allowed even here; e.g. ἃς σὺ λέγεις τὰς σκέψεις, μὴ σκέμματα ἧ τῶν ῥαδίως ἀποκτινύντων *as for the considerations you urge, I rather suspect they may prove to be* (1349) *the considerations of persons who so rashly kill*, Plat. *Crito* 48 c.

1037. This attraction may be joined with assimilation (1030); e.g. ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are the most ignorant of the Greeks whom I know* (for τῶν Ἑλλήνων οὓς οἶδα), Thuc. 6, 40; ἐξ ἧς τὸ πρῶτον ἔσχε γυναικὸς *from the wife whom he married first*, Dem. 57, 37; ἐπορεύετο σὺν ἧ εἵχε δυνάμει *he marched with the force which he had* (for σὺν τῇ δυνάμει ἣν εἵχε), X. H. 4, 1, 23.

RELATIVE IN EXCLAMATIONS

1038. Οἶος, ὅσος, and ὥς are used in exclamations; e.g. ὅσα πράγματα ἔχεις *how much trouble you have!* X. C. 1, 3, 4; ὥς ἀστείος *how witty!* οἶα ποιεῖτε *how you are behaving!* Plat. *Ph.* 117 d.

RELATIVE NOT REPEATED

1039. A relative is seldom repeated *in a new case* in the same sentence. Either it is omitted and understood in the latter part of the sentence, or a personal or demonstrative pronoun takes its place. E.g.

ἐκεῖνοι τοῖνυν, οἷς οὐκ ἐχαρίζουθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν *those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you* (lit. *and they did not love them as etc.*), Dem. 3, 24. Here αὐτοὺς is used to avoid repeating the relative in a new case, οὗς. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά *and Ariæus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, etc.*, X. An. 3, 2, 5; τί αὐτὸν οἴεσθε πεποικῆναι περὶ ὧν οὐδεὶς αὐτῷ σύνοιδεν, ἀλλ' αὐτὸς μόνος διεχειρίζεν, ὃς ἂν δι' ἑτέρων ἐπράχθη καὶ οὐ χαλεπὸν ἦν περὶ τούτων πυθέσθαι, ἐτόλμησε τέτταρσι καὶ εἴκοσι μναῖς τοὺς αὐτοῦ θυγατριδοῦς ζημιῶσαι *what do you suppose he has done (in matters) about which nobody shares his knowledge, but (which) he managed all alone, seeing that in matters which were transacted through other persons, and about which it was easy to learn the facts, he has gone so far as to cause a loss of four and twenty minas to his own grandchildren?* Lys. 32, 27. Here both the omission and the substitution of a demonstrative pronoun are illustrated.

THE CASES

1040. The Greek is descended from a language which had *eight* cases: an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. In *form* these cases reappear in a few words in Greek. In *syntax* the functions of the ablative were absorbed by the genitive; those of the instrumental (including the notion of accompaniment) and of the locative, by the dative.

NOMINATIVE AND VOCATIVE

1041. The nominative is used chiefly as the subject of a finite verb (882), or in the predicate after verbs signifying *to be* etc. in agreement with the subject (896).

1042. The vocative, with or without ὦ, is used in addressing a person or thing; e.g. ὦ ἄνδρες Ἀθηναῖοι *men of Athens!* ἀκούεις, Αἰσχίνη; *do you hear, Aeschines?*

1043. The nominative is sometimes used in exclamations, and even in other expressions, when characterization is intended; e.g. ὦ μοι ἐγὼ δειλός *woe is me, wretch that I am!* ὦ πόλις, πόλις *O my city!* λῆρος *what nonsense!* Σο ἡ Πρόκνη ἐκβαίνε *Procne, come out!* Ar. Av. 665. For the genitive, see 1124.

ACCUSATIVE

1044. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative (880). It thus bears the same relation to a verb

that the objective genitive (1082 c) bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

Accusative of Direct (External) Object

1045. The direct object of the action of a transitive verb is put in the accusative; e.g. τοῦτο σώζει ἡμᾶς *this preserves us*; ταῦτα ποιοῦμεν *we do these things*.

1046. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. See 1099, 1160, 1183.

1047. Many verbs which are transitive in Greek are intransitive in English; e.g. ὀμοῦμαι τοὺς θεοὺς *I will swear by the gods*; πάντας ἔλαθεν *he escaped the notice of all*; αἰσχύνεται τὸν πατέρα *he feels shame before his father*; σιγᾶ (or σιωπᾶ) τι *he keeps silent about something*.

1048. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (1142, 1082 c), e.g. ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with what was proper*, X. C. 3, 3, 9; τὰ μετέωρα φροντιστής *a student of celestial matters* (like φροντίζων), Plat. Ap. 18 b; χοᾶς προπομπός *escorting libations* (like προπέμπουσα), Aesch. Ch. 23. Cf. 1056.

Cognate Accusative (Internal Object)

1049. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea already contained in the verb, and may follow intransitive as well as transitive verbs. E.g.

πάσας ἡδονὰς ἡδεσθαι *to enjoy all pleasures*, Plat. Phil. 63 a; ηὐτύχησαν τοῦτο τὸ εὐτύχημα *they enjoyed this good fortune*, X. An. 6, 3, 6. So πεσεῖν πτώματα *to suffer (to fall) falls*, Aesch. Pr. 919; νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν *to suffer with a disease*; ἀμάρτημα ἀμαρτάνειν *to commit an error (to sin a sin)*; δουλείαν δουλεύειν *to be subject to slavery*; ἀρχὴν ἄρχειν *to hold an office*; ἀγῶνα ἀγωνίζεσθαι *to contend in a trial or in the games*; γραφὴν γράφεσθαι *to bring an indictment*; γραφὴν διώκειν *to prosecute an indictment*; δίκην ὀφλεῖν *to lose a lawsuit*; νίκην νικᾶν *to gain a victory*; μάχην νικᾶν *to win a battle*; πομπὴν πέμπειν *to form or conduct a procession*; πληγὴν τύπτειν *to strike a blow*; ἐξῆλθον ἐξ ὁδοῦ *they went out on expeditions*, X. H. 1, 2, 17.

1050. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, e.g. *νίκην νικᾶν* to gain a victory, but also those of merely kindred meaning, e.g. *μάχην νικᾶν* to win a battle. Cf. *τιμωρίαν πολὺ χαλεπωτέραν ἢ οἷαν ἐμέ ἀπεκτόνατε* vengeance far more severe than that which you have inflicted by killing me, Plat. Ap. 39 c. The accusative may also limit the meaning of the verb to one of many applications; e.g. *Ὀλύμπια νικᾶν* to gain an Olympic victory, Thuc. 1, 126; *ἐστιᾶν γάμους* to give a wedding feast, Ar. Av. 132; *ψήφισμα νικᾶ* he carries a decree (gains a victory with a decree), Aeschin. 3, 68; *Βοηδρόμια πέμπειν* to celebrate the Boedromia by a procession, Dem. 3, 31. So also (in poetry) *βαίνειν* (or *ἐλθεῖν*) *πόδα* to take a step or to set foot; see E. Alc. 1153.

For the cognate accusative becoming the subject of a passive verb, see 1241.

1051. The cognate accusative may follow adjectives or even substantives. E.g.

κακοὶ πᾶσαν κακίαν bad in every kind of badness, Plat. Rep. 490 d; *δοῦλος τὰς μεγίστας δουλείας* a slave to the direst slavery, *ibid.* 579 d.

1052. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb. E.g.

μεγάλα ἀμαρτάνειν (sc. ἀμαρτήματα) to commit great faults; *ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν* to have the same griefs and the same joys, Dem. 18, 292. So *τί χρήσομαι τούτῳ* (= *τίνα χρεῖαν χρήσομαι*) what use shall I make of this? and *οὐδὲν χρήσομαι τούτῳ* I shall make no use of this (1183). So *χρήσιμος οὐδὲν* good for nothing (1051). See 1059.

1053. *a.* Here belongs the accusative of effect; this expresses a result beyond the action of the verb, which is effected by that action. E.g.

πρεσβεύειν τὴν εἰρήνην to negotiate a peace (as ambassadors, *πρέσβεις*), Dem. 19, 134; but *πρεσβεύειν πρεσβείαν* to go on an embassy; *ἔλκος οὐτάσαι* to wound with a thrust, Il. 5, 361 (lit. thrust a wound). Cf. the English breaking a hole, as opposed to breaking a stick. See 1079.

b. So after verbs of looking; e.g. *Ἄρη δεδορκέναι* to look war (Ares), cf. Aesch. Sev. 53; *ἡ βουλὴ ἐβλεψε νᾶπυ* the Council looked mustard, Ar. Eq. 631. This idiom, occurring first in poetry, is frequent in colloquial speech.

1054. For verbs which take a cognate accusative and an ordinary object accusative at the same time, see 1074.

1055. Connected with the cognate accusative is the accusative used with verbs of motion to express the particular ground over which the motion passes; e.g. *ὁδὸν ἵεναι* (ἐλθεῖν, πορεύεσθαι, etc.) to go over a road; *ὄρος καταβαίνειν* to descend a mountain; *πλεῖν θάλατταν* to sail the sea. These verbs thus acquire a transitive meaning. Cf. 1047.

Accusative of Specification — Adverbial Accusative

1056. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote a *part*, *character*, or *quality* to which the expression refers. E.g.

τυφλὸς τὰ ὄμματα' εἰ *you are blind in your eyes*, S. O. T. 371; καλὸς τὸ εἶδος *beautiful in form*; ἀπειροὶ τὸ πλῆθος *infinite in number*; δίκαιος τὸν τρόπον *just in his character*; δεινοὶ μάχην *mighty in battle*; κάμνω τὴν κεφαλὴν *I have a pain in my head*; τὰς φρένας ὑγιαίνειν *to be sound in mind*; διαφέρει τὴν φύσιν *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων *a river, Cydnus by name, of two plethra in breadth*, X. An. 1, 2, 23; 'Ελληνές εἰσι τὸ γένος *they are Greeks by race*; γένεσθε τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ *imagine yourselves (become in thought) not in court, but in the theatre*, Aeschin. 3, 153; ἐπίστασθέ (με) οὐ μόνον τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον *ἀεὶ ἀπὸ θεῶν ὁρμᾶσθαι you know that not only in great things but even in small I try to begin with the gods*, X. C. 1, 5, 14.

1057. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but it may refer to any circumstance to which the meaning of the expression is restricted. This construction sometimes resembles that of 1240, with which it must not be confounded. For the dative of respect, see 1182.

1058. Accusative of the Whole and of the Part. In poetry, especially Homer, it is common to find an accusative denoting a person with another accusative denoting the part especially affected. Both are direct objects of the verb, but when the construction becomes passive the person becomes the subject, the part remains as an accusative of specification; e.g. αἰεὶ μιν φρένας ἀμφὶ κακαὶ τείρουσι μέριμναι *ever do harsh cares wear out his spirit*, Mimn. 1, 7; *ἐ* (= *ἐ*) βάλε κνήμην *him he smote on the shin*, Il. 21, 591; in the passive construction, βλήτο κνήμην *he was smitten on the shin*, Il. 4, 518. Cf. 906.

1059. An accusative in certain expressions has the force of an adverb. E.g.

τοῦτον τὸν τρόπον *in this way, thus*; τὴν ταχίστην (sc. ὁδόν) *in the quickest way*; (τὴν) ἀρχὴν *at first*; τὴν ἀρχὴν οὐ *not at all*; τέλος *finally*; προῖκα *as a gift, gratis*; χάριν *for the sake of*; δίκην *in the manner of*; κυνὸς δίκην *like a dog*; τὸ πρῶτον or πρῶτον *at first*; τὸ λοιπὸν *for the rest*; πάντα *in all things*; ἄλλα *in other respects*; οὐδέν *in nothing, not at all*; τί *in what, why?* τί *in any respect, at all*; ταῦτα *in respect to this, therefore*. So τοῦτο μέν . . . τοῦτο δέ (1010).

1060. Several of these (1059) are to be explained by 1056, e.g. *τάλλα*, *τί why?* ταῦτα, τοῦτο (with μέν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see 1051 and 1052),

Accusative of Extent

1061. The accusative may denote *extent* of time or space. E.g.

αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce is to be for a year*, Thuc. 4, 118; ἔμεινεν ἡμέρας πέντε *he remained five days*; ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα *Plataea is seventy stadia distant from Thebes*, Thuc. 2, 5; ἀέχοντα Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν (*Megara*) *not a long sail or land-journey distant from Syracuse*, Thuc. 6, 49.

1062. This accusative with an *ordinal* number denotes *how long since* (including the date of the event); e.g. ἐβδόμην ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας *when his daughter had been dead (only) six days* (lit. *for the seventh day*), Aeschin. 3, 77.

1063. A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago*; e.g. ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραῖον τείχος πολιορκῶν *two or three years ago* (lit. *this is the third or fourth year since*) *Philip was reported to be besieging Fort Heraion*, Dem. 3, 4.

Terminal Accusative (Poetic)

1064. In poetry, the accusative without a preposition may denote the place or object *toward which* motion is directed. E.g.

μνηστῆρας ἀφίκετο *she came to the suitors*, Od. 1, 332; ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε *she ascended to mighty heaven and Olympus*, Il. 1, 497; τὸ κοῖλον Ἄργος βὰς φυγὰς *going as an exile to the hollow Argos*, S.O.C. 378.

In prose a preposition would be used here.

Accusative in Oaths with νή and μά

1065. The accusative follows the adverbs of swearing νή and μά *by*. Cf. 1047.

1066. An oath introduced by νή is affirmative; one introduced by μά (unless ναί *yes* precedes) is negative; e.g. νή τὸν Δία *yes, by Zeus*; μά τὸν Δία *no, by Zeus*; but ναί, μά Δία *yes, by Zeus*.

1067. Μά is sometimes omitted when a negative precedes; e.g. οὐ, τόνδ' Ὀλυμπον, *no, by yonder Olympus*, S. Ant. 758.

Two Accusatives with One Verb

1068. Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to take away*, may take two object accusatives, E.g.

οὐ τοῦτ' ἐρωτῶ σε *that is not what I am asking you*, Ar. Nub. 641; οὐδένα τῆς συνουσίας ἀργύριον πράττει *you exact no fee for your teaching from any one*, X. M. 1, 6, 11; πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν *how did he begin to teach you strategy?* *ibid.* 3, 1, 5; τὴν ξυμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους *reminding the Athenians of the alliance*, Thuc. 6, 6; τὸν μὲν ἑαυτοῦ (χιτῶνα) ἐκείνῳ ἡμφίεσε *he put his own (tunic) on the other boy*, X. C. 1, 3, 17; ἐκδύων ἐμέ χρηστηρίαν ἐσθῆτα *stripping me of my oracular garb*, Aesch. Ag. 1269; τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death*, Lys. 32, 7; τούτων τὴν τιμὴν ἀποστερεῖ με *he cheats me out of the price of these*, Dem. 28, 13; τὸν πάντα δ' ὄλβον ἤμαρ ἐν μ' ἀφείλετο *but one day deprived me of all my happiness*, E. Hec. 285.

1069. In poetry some other verbs have this construction; thus χροᾶ νίζετο ἄλμην *he washed the dried spray from his skin*, Od. 6, 224; so τιμωρεῖσθαι τινα αἷμα *to punish one for blood (shed)*, see E. Alc. 733.

1070. Verbs of this class sometimes have other constructions. For verbs of *depriving* and *taking away*, see 1118. For the accusative and genitive with verbs of *reminding*, see 1107.

1071. Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives. E.g.

ταυτί με ποιοῦσιν *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* κακὰ πολλὰ ἔοργεν Τρώας *many evils has he wrought to the Trojans*, Il. 16, 424; ἐκείνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *of him and the Corinthians he said much that was bad*, Hdt. 8, 61; οὐ φροντιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς *we must not consider what the multitude will say of us*, Plat. Crito 48 a.

1072. These verbs often take εὖ or καλῶς *well*, or κακῶς *ill*, instead of the accusative of a thing; τούτους εὖ ποιεῖ *he does them good*; ὑμᾶς κακῶς ποιεῖ *he injures you*; κακῶς ἡμᾶς λέγει *he abuses us*.

The passive of these expressions is εὖ πάσχετε, εὖ ἀκούομεν. See 1242.

1073. A verb and an accusative depending upon it may together be treated as a single word having another accusative as its object; e.g. τίνα τάκεις οἰμωγὰν τὸν ἐκ δολερᾶς ματρὸς ἀλόντα; *why art thou dissolved in lamentation for him who was overthrown by a deceitful mother?* S. E. 122 (= τί οἰμώξεις *grieve for*). So with τίθεμαι, ποιοῦμαι, etc.; e.g. σκεὺ καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος (= ἀρπάσας) *seizing (as booty) equipment and slaves*, Thuc. 8, 62.

1074. A transitive verb may have a cognate accusative (1049) and an ordinary object accusative at the same time. E.g.

Μέλητός με ἐγράφατο τὴν γραφὴν ταύτην *Meletus brought this indictment against me*, Plat. Ap. 19 b; Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας *Miltiades, who won the battle at Marathon over the barbarians*, Aeschin. 3,

181; ὥρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους *they made all the soldiers swear the strongest oaths*, Thuc. 8, 75.

On this principle verbs of *dividing* may take two accusatives; e.g. τὸ στράτευμα κατένειμε δώδεκα μέρη *he made twelve divisions of the army*, X. C. 7, 5, 13.

1075. Verbs signifying *to name, to choose or appoint, to make, to think or regard*, and the like, may take a predicate accusative besides the object accusative. E.g.

τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* τὴν τοιαύτην δύναμιν ἀνδρείαν ἔγωγε καλῶ *such a power as this I call courage*, Plat. Rep. 430 b; στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general*, X. An. 1, 1, 2; εὐεργέτην τὸν Φίλιππον ἡγοῦντο *they thought Philip a benefactor*, Dem. 18, 43; πάντων δεσπότην ἑαυτὸν πεποίηκεν *he has made himself master of everything*, X. C. 1, 3, 18.

1076. This is the active construction corresponding to that of the passive copulative verbs (897), in which the object accusative becomes the subject nominative (1236) and the predicate accusative becomes a predicate nominative (896). Like the latter, it includes also predicate adjectives; e.g. τοὺς συμμάχους προθύμους ποιῆσθαι *to make the allies eager*; τὰς ἀμαρτίας μεγάλας ἦγεν *he thought the faults great*.

1077. With verbs of *naming* the infinitive εἶναι may connect the two accusatives; e.g. σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist*, Plat. Prot. 311 e.

1078. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; e.g. ἔλαβε τοῦτο δῶρον *he took this as a gift*; θάνατόν νύ τοι ὄρκι' ἔταμνον *death to thee, then, are the oaths I have sworn*, Il. 4, 155 (see 905). Especially an interrogative pronoun may be so used; e.g. τίνας τούτους ὄρω; *who are these whom I see?* or *whom do I see here?* See 916, 971.

1079. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; e.g. παιδεύειν τινὰ σοφόν *to train one (to be) wise*. See 1053.

For one of two accusatives retained with the passive, see 1240.

For the accusative absolute, see 1571.

GENITIVE

1080. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun (substantive, adjective, sometimes adverb). When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: βασιλεύει τῆς χώρας involves the idea βασιλεὺς ἐστὶ τῆς χώρας *he is king of the country*. The Greek is somewhat arbitrary in decid-

ing when it will allow either idea to preponderate in the construction, and with some verbs it allows both the accusative and the genitive. In the same general sense the genitive follows verbal adjectives. Besides this genitive, there is the genitive used in constructions which originally belonged to the ablative. Most uses of the genitive may be traced either to the *partitive* idea or to the idea of *separation* (including *source*). See 1040.

Genitive with Substantives (Attributive Genitive)

1081. A substantive in the genitive may limit the meaning of another substantive, to express various relations, most of which are denoted by *of* or by the possessive case in English.

1082. The genitive thus depending on a substantive is called *attributive* (916) or *adnominal*. Its most important relations are the following:

a. POSSESSION or other close relation: e.g. ἡ τοῦ πατρὸς οἰκία *the father's house*, ἡ πατρίς ἡμῶν *our country*, τὸ τῶν ἀνδρῶν γένος *the lineage of the men*. So ἡ τοῦ Διὸς *the daughter of Zeus*, τὰ τῶν θεῶν *religion*, τὰ τῆς πόλεως *the interests of the state, politics* (951). **The Possessive Genitive.**

b. The SUBJECT of an action or feeling: e.g. ἡ τοῦ δήμου εὐνοία *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**

c. The OBJECT of an action or feeling: e.g. διὰ τὸ Πανσανίου μῖσος *owing to the hatred of* (i.e. *felt against*) *Pausanias*, Thuc. 1, 96; πρὸς τὰς τοῦ χειμῶνος καρτερήσεις *as regards his endurance of the winter*, Plat. Symp. 220 a. So οἱ θεῶν ὅρκοι *the oaths (sworn) in the name of the gods* (cf. θεοὺς ὀμνύναι, 1047), X. An. 2, 5, 7. **The Objective Genitive.**

d. MATERIAL or CONTENTS, including that of which anything consists: e.g. βοῶν ἀγέλη *a herd of cattle*; ἄλσος ἡμέρων δένδρων *a grove of cultivated trees*, X. An. 5, 3, 12; κρήνη ἡδέος ὕδατος *a spring of fresh water*, X. An. 6, 4, 4; δύο χοίνικες ἀλφίτων *two quarts of meal*. **Genitive of Material.**

e. MEASURE, of space, time, or value: e.g. τριῶν ἡμερῶν ὁδός *a three days' journey*; ὀκτὼ σταδίων τεῖχος *a wall of eight stadia* (in length); τριάκοντα ταλάντων οὐσία *an estate of thirty talents*; μισθὸς τεττάρων μηνῶν *pay for four months*; πράγματα πολλῶν ταλάντων *affairs of* (i.e. *involving*) *many talents*, Ar. Nub. 472. **Genitive of Measure.**

f. CAUSE or ORIGIN: *μεγάλων ἀδικημάτων ὀργή* *anger at great offences*, *γραφὴ ἀσεβείας* *an indictment for impiety*. The Causal Genitive.

g. THE WHOLE, with substantives denoting a part: e.g. *πολλοὶ τῶν ῥητόρων* *many of the orators*, *ἄνθρωποι τῶν ἐλευθέρων* *a man (i.e. one) of the freemen*. The Partitive Genitive. See also 1088.

These seven classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify. The range is extended, especially in poetry. See 1083–1086.

1083. Examples like *πόλις Ἀργεῖος* *city of Argos*, Ar. Eq. 813, *Τροίης ποταμὸν* *the city of Troy*, Od. 1, 2, in which the genitive is used instead of apposition, are poetic.

1084. Poetry often has a periphrasis of a substantive and dependent genitive, instead of a qualifying adjective; e.g. *μέγας Ἀτρεΐδης* *the mighty son of Atreus*, Il. 11, 268; *ἄμφι βίην Διομήδεος* *round the mighty Diomed*, Il. 5, 781. Here an adjective or participle sometimes agrees in sense rather than in grammar; e.g. *φίλτατ' Αἰγίσθου βία* *dearest Aegisthus*, Aesch. Ch. 893. Such expressions denote majesty, courtesy, or affection. Cf. *Ἰοκάστης* *κάρη* *dear Iocasta*, S. O. T. 950.

1085. Quality may be expressed by the genitive, especially in poetry; e.g. *λευκῆς χιόνης πτέρυγι* *with snow-white pinion*, S. Ant. 114.

1086. Two genitives denoting different relations may depend on one noun; e.g. *ἔππου δρόμον ἡμέρας* *within a day's run for a horse*, Dem. 19, 273; *διὰ τὴν τοῦ ἀνέμου ἅπωσιν αὐτῶν ἐς τὸ πέλαγος* *by the wind's driving them (the wrecks) out to sea*, Thuc. 7, 34.

1087. Certain substantives on which the genitive depends may be omitted, if easily understood; e.g. *Δημοσθένης Δημοσθένους* (sc. *υἱός*) *Demos-thenes son of Demosthenes*; *εἰς τοῦ ἀδελφοῦ* (sc. *οἰκίαν*) *to my brother's*; *εἰς κουρέως* (sc. *κουρείον*) *to the barber's*; *εἰς Ἀΐδαο* *to the house of Hades*.

1088. *Partitive Genitive (Genitive of the Whole)*. The partitive genitive (1082 g) may follow all substantives, adjectives (especially superlatives), pronouns, participles with the article, and adverbs, which denote a part. E.g.

οἱ ἀγαθοὶ τῶν ἀνθρώπων *the good among (the) men*, or *men who are good*; *ἡμισὺς τοῦ ἀριθμοῦ* *the half of the number*; *ἄνδρα οἶδα τοῦ δήμου* *I know of a man belonging to the people*; *τοῖς θρανίοις τῶν ναυτῶν* *to the upper benches of the sailors*, Thuc. 6, 31; *οὐδεὶς τῶν παίδων* *no one of the children*; *πάντων τῶν ῥητόρων δεινότατος* *most eloquent of all the orators*; *ὁ βουλόμενος καὶ ἀστὴν καὶ ξένων* *any one who pleases, citizens or strangers*, Thuc. 2, 34; *θεῖα γυναικῶν* *divine among women*, Od. 4, 305; *ποῦ γῆς*; *ubi terrarum?* *where on earth?* *τίς τῶν πολιτῶν* *who of the citizens?* *οἷς*

τῆς ἡμέρας twice a day; *εἰς τοῦτο ἀνοίας* to this pitch of folly; *ἐπὶ μέγα δυνάμει* to a great degree of power, Thuc. 1, 118; *ἐν τούτῳ παρασκευῆς* in this state of preparation; *ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν* what he attacks in the decree is this (lit. what parts of the decree he prosecutes, etc.), Dem. 18, 56; *εὐφημότατ' ἀνθρώπων* in the most plausible way possible (most plausibly of men), Dem. 19, 50; *ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα* when you were at the top of your form in these matters, X. M. 1, 2, 46; *σαφέστατα ἀνθρώπων* more clearly than anybody else in the world, Lys. 24, 9; *ἐν παντὶ κακοῦ* in utter distress, Plat. Rep. 579 b. See 964.

1089. The partitive genitive has the predicate position as regards the article (970), while other attributive genitives (except *personal* pronouns, 975) have the attributive position (959). It is often separated from the word on which it depends by other words and phrases, and often begins a sentence or clause as the logical topic.

1090. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with *μέρος* part understood; e.g. *τῶν πολεμίων τὸ πολὺ* (for *οἱ πολλοί*) the greater part of the enemy. On the other hand, adjectives denoting size or quantity sometimes agree in gender with the genitive; e.g. *τῆς μαρίλης συχρὴν* a lot of coal dust, Ar. Ach. 350.

1091. A partitive genitive sometimes depends on *τις* or *μέρος* understood; e.g. *ἔφασαν ἐπιμειγνύμενα σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτοὺς* they said that some of their own men had mixed with them, and some of them with their own men (*τινάς* being understood with *σφῶν* and *ἐκείνων*), X. An. 3, 5, 16. Cf. 1098.

1092. Similar to such phrases as *ποῦ γῆς*; *εἰς τοῦτο ἀνοίας*, etc. is the use of *ἔχω* and an adverb with the genitive; e.g. *πῶς ἔχεις δόξης*; in what state of opinion are you? Plat. Rep. 456 d; *εὖ σώματος ἔχειν* to be in a good condition of body, *ibid.* 404 d; *ὥς εἶχε τὰ χροῦς* as fast as he could (lit. in the condition of speed in which he was), Thuc. 2, 90; so *ὥς ποδῶν εἶχον*, Hdt. 6, 116; *εὖ ἔχειν φρενῶν* to be in his right mind (see E. Hipp. 462).

Genitive with Verbs

PREDICATE GENITIVE

1093. As the attributive genitive (1082) stands in the relation of an attributive adjective to its leading substantive, so a genitive may stand in the relation of a predicate adjective (896) to a verb.

1094. Verbs signifying *to be* or *to become* and other copulative verbs may have a predicate genitive expressing any of the relations of the attributive genitive (1082). E.g.

a. Possessive. Ὁ νόμος ἐστὶν οὗτος Δράκοντος *this law is Draco's*, Dem. 23, 51; *πείριαν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ bearing poverty is not in the power of every one, but only of a wise man*, Men. Mon. 463; *τοῦ θεῶν νομίζεται (ὁ χῶρος); to what god is the place held sacred?* S. O. C. 38.

b. Subjective. Οἶμαι αὐτὸ (τὸ ῥῆμα) Περιάνδρου εἶναι *I think it (the saying) is Periander's*, Plat. Rep. 336 a.

c. Objective. Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης *pity is not for evil-doers, but for the right*, E. frag. 272.

d. Material. Ἐρυμα λίθων πεποιημένον *a wall built of stones*, Thuc. 4, 31; *οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται the foundations are laid (consisting) of all kinds of stones*, Thuc. 1, 93.

e. Measure. (Τὰ τείχη) σταδίων ἦν ὀκτώ *the walls were eight stadia (in length)*, Thuc. 4, 66; *ἐπειδὴν ἐτῶν ἦ τις τριάκοντα when one is thirty years old*, Plat. Lg. 721 a.

f. Origin. Τοιούτων ἐστὲ προγόνων *from such ancestors are you sprung*, X. An. 3, 2, 14.

g. Partitive. Τούτων γενοῦ μοι *become one of these for my sake*, Ar. Nub. 107; *Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη Solon was called one of the Seven Wise Men*, Isoc. 15, 235.

1095. Verbs signifying *to name, to choose or appoint, to make, to think or regard*, and the like, which take two accusatives referring to the same person or thing (1075), may take a possessive or partitive genitive in place of the predicate accusative. E.g.

τῇν Ἀσίαν ἑαυτῶν ποιοῦνται they make Asia their own, X. Ag. 1, 33; *ἐμὲ θὲς τῶν πεπεισμένων put me down as (one) of those who are persuaded*, Plat. Rep. 424 c; *(τοῦτο) τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως anyone might rightfully charge this to our neglect*, Dem. 1, 10.

1096. These verbs (1095) in the passive are among the copulative verbs of 896, and they still retain the genitive; e.g. *τῆς πρώτης (sc. τάξεως) τεταγμένος posted in (so as to be of) the front rank*, Lys. 16, 15. See also the last example under 1094 g.

GENITIVE EXPRESSING A PART

1097. a. Any verb may take a partitive genitive if its action affects the object *only in part*. E.g.

πέμπει τῶν Λυδῶν he sends some of the Lydians (but *πέμπει τοὺς Λυδοὺς he sends the Lydians*); *πίνει τοῦ οἴνου he drinks some of the wine*; *τῆς γῆς ἔτεμον they ravaged (some) of the land*, Thuc. 1, 30.

b. This principle applies especially to verbs signifying *to share* (i.e. *to give or take a part*) or *to enjoy*. E.g.

μετεῖχον τῆς λείας they shared in the booty, and so often *μεταποιεῖσθαι τινος to claim a share of anything* (cf. 1099); *ἀπολαύομεν τῶν ἀγαθῶν we enjoy*

the blessings (i.e. *our share of them*); οὕτως ὄναισθε τούτων *thus may you enjoy these*, Dem. 28, 20. So οὐ προσήκει μοι τῆς ἀρχῆς *I have no concern in the government*; μέτεστί μοι τούτου *I have a share in this* (1161).

1098. Many of these verbs also take an accusative, when they refer to the whole object. Thus ἐλαχε τούτου means *he obtained a share of this by lot*, but ἐλαχε τοῦτο *he obtained this by lot*. Μετέχω and similar verbs may regularly take an accusative like μέρος *part*; e.g. τῶν κινδύνων πλεῖστον μέρος μεθέξουσιν *they will have the greatest share of the dangers*, Isoc. 6, 3 (where μέρους would mean that they have only a part of a share). This use of μέρος shows the nature of the genitive with these verbs. Cf. 1091.

Ἰν συντριβεῖν τῆς κεφαλῆς *to bruise his head* and κατεαγῆναι τῆς κεφαλῆς *to have his head broken* the genitive is probably partitive. See Ar. Ach. 1180, Pax 71; Isoc. 18, 52. These verbs take also the accusative.

GENITIVE WITH VARIOUS VERBS

1099. The partitive genitive is used with verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin*. E.g.

ἐλάβετο τῆς χειρὸς αὐτοῦ *he grasped his hand*, X. H. 4, 1, 38; πυρὸς ἔστι θιγόντα μὴ εὐθὺς καίεσθαι *it is possible to touch fire and not be burned immediately*, X. C. 5, 1, 16; τῆς ξυνέσεως μεταποιεῖσθαι *to lay claim to sagacity*, Thuc. 1, 140; ἥκιστα τῶν ἀλλοτρίων ὀρέγονται *they are least of all eager for what is another's*, X. Symp. 4, 42; οὐδὲ μὴν ἄλλου στοχαζόμενος ἔτυχε τούτου *nor did he aim at another man and hit this one*, Antiphon 2, a, 4; τῆς ἀρετῆς ἐφικέσθαι *to attain to virtue*, Isoc. 1, 5; ὁδοῦ εὐπόρου τυχεῖν *to find a passable road*, X. H. 6, 5, 52; πολλῶν καὶ χαλεπῶν χωρίων ἐπελάβοντο *they took possession of many rough places*, *ibid.*; πεiràσαντες τοῦ χωρίου *having made an attempt on the place*, Thuc. 1, 61.

1100. With verbs meaning *to miss* and *to begin* the genitive may be ablative (denoting separation, 1117) or partitive; e.g. ταύτης ἀποσφαλέντα τῆς ἐλπίδος *disappointed in this hope*, Hdt. 6, 5 (ablative); σφαλεῖς τῆς ἀληθείας *having missed the truth*, Plat. Rep. 451 a; τὸ ἐψεῦσθαι τῆς ἀληθείας *to be cheated out of the truth*; τῶν στρατειῶν οὐδεμιᾶς ἀπελείφθην πώποτε *I never yet missed a single campaign*, Lys. 16, 18; εἰκὸς ἄρχειν με λόγου *it is proper that I should speak first*, X. C. 6, 1, 6 (partitive); τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows*, X. An. 3, 2, 7; Διὸς ἀρχόμεναι *beginning with Zeus*, Pind. N. 5, 25 (ablative); πόθεν ἄρξωμαι; *where am I to begin?* (lit. *from what?* 292), Aesch. Ch. 855. Here a preposition is more common in prose; e.g. ἐκ παιδὸς ἀρξάμενον *beginning with boyhood*, Plat. Ap. 31 d.

1101. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; e.g. ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they seized Orontas by his girdle*, X. An. 1, 6, 10.

1102. a. The poets extend the construction of verbs of *taking hold* to

those of *pulling, dragging, leading, and the like*; e.g. ἄλλον μὲν χλαίνης ἐρύων ἄλλον δὲ χιτῶνος *pulling one by the cloak, another by the tunic, Il. 22, 493*; βοῦν ἀγέτην κερᾶων *the two led the heifer by the horns, Od. 3, 439*.

b. So even in prose: τὰ νήπια παῖδια δέουσι τοῦ ποδὸς σπάρτῳ *they tie the infants by the foot with a cord, Hdt. 5, 16*; μήποτε ἄγειν τῆς ἡνίας τὸν ἵππον *never to lead the horse by the bridle, X. Eq. 6, 9*.

c. Under this head is usually placed the poetic genitive with verbs of *imploring*, denoting the part grasped by the suppliant; e.g. ἐμὲ λισσέσκετο γούνων *she implored me by (i.e. clasping) my knees, Il. 9, 451*. The explanation is less simple in λίσσομαι Ζηνὸς Ὀλυμπίου *I implore by Olympian Zeus, Od. 2, 68*: cf. οὖν δέ σε πρὸς πατρός γονάξομαι *and now I implore thee by thy father, Od. 13, 324*.

1103. The partitive genitive is used with verbs signifying to *taste, to smell, to hear, to perceive, to comprehend, to remember, to forget, to desire, to care for, to spare, to neglect, to wonder at, to admire, to despise*. E.g.

ἐλευθερίας γευσάμενοι *having tasted of freedom, Hdt. 6, 5*; κρομμύων ὀσφραίνομαι *I smell onions, Ar. R. 654*; φωνῆς ἀκούει μοι δοκῶ *methinks I hear a voice, Ar. Pax 61*; αἰσθάνεσθαι, μεμνήσθαι, or ἐπιλανθάνεσθαι τούτων *to perceive, remember, or forget this*; ὅσοι ἀλλήλων ξυνίεσαν *all who comprehended each other's speech, Thuc. 1, 3 (1105)*; τούτων τῶν μαθημάτων ἐπιθυμῶ *I long for this learning, X. M. 2, 6, 30*; χρημάτων φείδεσθαι *to be sparing of money, ibid. 1, 2, 22*; τῆς ἀρετῆς ἀμελεῖν *to neglect virtue, Isoc. 1, 48*; εἰ ἄγασαι τοῦ πατρός *if you admire your father, X. C. 3, 1, 15*; μηδενὸς οὖν ὀλιγωρεῖτε μηδὲ καταφρονεῖτε τῶν προστεταγμένων *do not then neglect or despise any of my injunctions, Isoc. 3, 48*; τῶν κατηγορῶν θαυμάζω *I am astonished at my accusers, Lys. 25, 1*.

For a causal genitive with verbs like θαυμάζω, see 1121.

1104. Verbs of *hearing, learning, etc.* may take an accusative of the thing heard etc. and a genitive of the person heard from; e.g. τούτων τοιούτους ἀκούω λόγους *I hear such sayings from these men*; πυθέσθαι τοῦτο ὑμῶν *to learn this from you*. The genitive here belongs under 1125. A sentence may take the place of the accusative; e.g. τούτων ἄκουε ὃ τι λέγουσιν *hear from these men what they say*. See also ἀποδέχομαι *accept (a statement) from*, in the Lexicon.

1105. Verbs of *understanding*, e.g. ἐπίσταμαι, have the accusative. Συνιήμι, quoted above with the genitive (1103), usually takes the accusative of a thing. Μέμνημαι means *to remember about, be reminded of, mention*, when it has the genitive; with accusative it means *keep in remembrance*.

1106. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (1161); e.g. μέλει μοι τούτου *I am interested in this*, μεταμέλει σοι τούτου *you are sorry for this*; προσήκει *it concerns* has the same construction.

1107. Causative verbs of this class take the accusative of a person and the genitive of a thing; e.g. μή μ' ἀναμνήσῃς κακῶν *do not remind me of evils* (i.e. *cause me to remember them*), E. Alc. 1045; τοὺς παῖδας γευστέον αἵματος *we must make the children taste blood*, Plat. Rep. 537 a.

But verbs of reminding also take two accusatives (1068).

1108. Ὄζω *smell of* has a genitive, probably partitive; e.g. ὄζουσ' ἀμβροσίας καὶ νέκταρος *they smell of ambrosia and nectar*, Ar. Ach. 196. A second genitive may be added to designate the source of the odor; e.g. εἰ τῆς κεφαλῆς ὄζω μύρου *if my head smells of perfume*, Ar. Eccl. 524.

1109. The partitive genitive is used with verbs signifying *to rule, to lead, or to direct*. E.g.

Ἐρως τῶν θεῶν βασιλεύει *Love is king of the gods*, Plat. Symp. 195 c; Πολυκράτης Σάμου τυραννῶν *Polycrates, while he was tyrant of Samos*, Thuc. 1, 13; Μίνως τῆς νῦν Ἑλληνικῆς θαλάσσης ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἥρξε *Minos became master of what is now the Greek sea, and ruler of the Cyclades*, Thuc. 1, 4; τῶν ἡδονῶν ἐκράτει *he was master over his pleasures*, X. M. 1, 5, 6; ἡγούμενοι αὐτονόμων τῶν ξυμμάχων *leading their allies on a basis of independence* (971), Thuc. 1, 97.

1110. Some verbs meaning *to rule* may have the accusative when the idea of *conquering* is uppermost; e.g. τοὺς Θρᾷκας κρατήσαντες *having beaten the Thracians*, X. An. 7, 6, 32 (*having got them in hand*).

1111. For other cases with many of the verbs of 1099, 1102, and 1109, see the Lexicon. For the dative in poetry with ἡγέομαι and ἀνάσσω, see 1164.

1112. Verbs signifying *fulness* and *want* take the genitive of material (1082 d). E.g.

χρημάτων εὐπόρει *he had plenty of money*, Dem. 18, 235; σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι *I shall have my soul loaded with wealth*, X. Symp. 4, 64; οὐκ ἂν ἀποροῖ παραδειγμάτων *he would be at no loss for examples*, Plat. Rep. 557 d; οὐδὲν δέήσει πολλῶν γραμμάτων *there will be no need of many documents*, Isoc. 4, 78.

1113. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. E.g. δακρύων ἔπλησεν ἐμέ *he filled me with tears*, E. Or. 368.

1114. Δέομαι *I want* may have a cognate accusative of the thing desired; e.g. δέησομαι ὑμῶν μετρίαν δέσιν *I will make of you a moderate request*, Aeschin. 3, 61; τοῦτο ὑμῶν δέομαι *I beg this of you*, Plat. Ap. 17 c; cf. 1074.

1115. Δεῖ *there is need* may take a dative (sometimes in poetry an accusative) of the person besides the genitive; e.g. δεῖ μοι τούτου *I need this*, αὐτὸν γὰρ σε δεῖ προμηθέως *for thou thyself needest a counsellor*, Aesch. Pr. 86.

1116. *a.* Besides the common phrases πολλοῦ δεῖ far from it, ὀλίγου δεῖ almost, in which the main idea is expressed in the infinitive clause subject of δεῖ (1521), Demosthenes has ironically οὐδὲ πολλοῦ δεῖ one may not even say that it is far from it, i.e. it lacks everything of being.

b. By an ellipsis of δεῖν (1538), ὀλίγου and μικροῦ come to mean almost; e.g. ὀλίγου πάντες almost all, Plat. Rep. 552 d.

GENITIVE OF SEPARATION AND COMPARISON

1117. The genitive (as ablative) may denote that from which anything is separated or distinguished. On this principle the genitive is used with verbs denoting to remove, to restrain, to release, to cease, to fail, to give up, and the like. E.g.

ἡ νῆσος οὐ πολὺν διέχει τῆς ἡπείρου the island is not far distant from the mainland; ἐπιστήμη χωρισμένη δικαιοσύνης knowledge separated from justice, Plat. Menex. 246 e; λῦσόν με δεσμῶν release me from chains; ἐπίσχευ τοῦ δρόμου stop your running, Ar. Av. 1200; τοῦτους οὐ παύσω τῆς ἀρχῆς I will not depose them from their authority, X. C. 8, 6, 3; οὐ παύεσθε τῆς μοχθηρίας you do not cease from your rascality; οὐκ ἐψεύσθη τῆς ἐλπίδος he was not disappointed in his hope, X. H. 7, 5, 24 (1100); τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ to surrender freedom to Philip, Dem. 18, 68; ἡ ἐπιστολή ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν the letter which this man wrote without our knowledge (lit. separated from us), Dem. 19, 36.

Transitive verbs of this class may take also an accusative if the sense requires it; e.g. λύσω δεσμὰ παιδός; shall I take the shackles off the child? E. Her. 1123. See 1118, 1125.

1118. Verbs of depriving may take a genitive in place of the accusative of a thing, and those of taking away a genitive in place of the accusative of a person (1068, 1070); e.g. ἐμέ τῶν πατρῶν ἀπεστέρηκε he has robbed me of my patrimony, Dem. 29, 3; τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the others, X. M. 1, 5, 3; πόσῳ ἀπεστέρησθε of how much have you been bereft! Dem. 8, 63.

1119. The poets use this genitive with verbs of motion; e.g. Οὐλύμποιο κατήλθομεν we descended from Olympus, Il. 20, 125; Πυθῶνος ἔβας thou didst come from Pytho, S. O. T. 152. Here a preposition would be used in prose.

1120. The genitive is used with verbs signifying to surpass, to be inferior, to differ, and all others which imply comparison. E.g. (ἄνθρωπος) ξυρῆσει ὑπερέχει τῶν ἄλλων 'man surpasses the others in sagacity, P. Menex. 237 d; ἐπιδέξαντες τὴν ἀρετὴν τοῦ πλήθους περιγυρομένην showing that bravery proves superior to numbers, Isoc. 4, 91; ὁρῶν ὑστερίζουσιν τὴν πόλιν τῶν καιρῶν seeing the city too late for its opportunities, Dem. 18, 102; ἐμπειρία πολὺν προέχετε τῶν ἄλλων in experience you far excel the others, X. H. 7, 1, 4; οὐδὲν πλῆθει γε ἡμῶν λειφθέντες when they were not at all

inferior to (left behind by) us in numbers, X. An. 7, 7, 31; εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι *they told him not to be left behind the herald (i.e. to follow him closely)*, Thuc. 1, 131; οὐδὲν διοίσεις Χαιρεφῶντος *you will not differ from Chaerephon at all*, Ar. Nub. 503. So τῶν ἐχθρῶν νικᾶσθαι (or ἡττᾶσθαι), *to be overcome by one's enemies*; but these two verbs take also the genitive with ὑπό (1236). So τῶν ἐχθρῶν κρατεῖν *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν *to be master of the sea*. Compare the examples under 1109.

Genitive of Cause and Source

1121. The ablative genitive often denotes a *cause*, especially with verbs expressing emotions, e.g. *admiration, wonder, affection, hatred, pity, anger, envy, or revenge*. E.g.

(τούτους) τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας *I wonder not at their boldness, but at their folly*, Thuc. 6, 36; πολλάκις σε ἡδαιμόνισα τοῦ τρόπου *often have I thought you happy because of your disposition*, Plat. Crito 43 b; ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ *I envy you for your mind, but loathe you for your cowardice*, S. El. 1027; μὴ μοι φθονήσης τοῦ μαθήματος *don't grudge me the knowledge*, Plat. Euthyd. 297 b; συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας *we must forgive them for their desire*, ibid. 306 c; καὶ σφεας τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος *and I shall punish them for coming hither*, Hdt. 3, 145; τούτους οἰκτίρω τῆς νόσου *I pity them for their disease*, X. Symp. 4, 37; τῶν ἀδικημάτων ὀργίζεσθαι *to be angry at the offences*, Lys. 31, 11.

Most of these verbs may take also an accusative or dative of the person.

1122. The genitive sometimes denotes a *purpose or motive* (where *ἐνεκα* is generally expressed); e.g. τῆς τῶν Ἑλλήνων ἐλευθερίας *for the liberty of the Greeks*, Dem. 18, 100; so 19, 76. See 1551.

1123. Verbs of *disputing* take a causal genitive; e.g. οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we do not dispute with the King the title to his dominion*, X. An. 2, 3, 23; Εὐμόλπος ἠμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *Eumolpus disputed with Erechtheus for the city (i.e. disputed its possession with him)*, Isoc. 12, 193.

1124. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. E.g.

ὦ Πόσειδον, τῆς τέχνης *O Poseidon, what a trade!* Ar. Eq. 144; ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of intellect!* Ar. Nub. 153. For the nominative, see 1043.

1125. *a.* The genitive sometimes denotes the *source*. E.g.

μάθε μου τάδε *learn this from me*, X. C. 1, 6, 44. Add the examples given under 1104.

b. So with γίγνομαι, in the sense to be born; e.g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of Darius and Parysatis are born two sons, X. An. 1, 1, 1.

1126. In poetry the genitive occasionally denotes the agent or instrument; e.g. ἐν ᾿Αΐδα κείσαι, σᾶς ἀλόχου σφαγείς Αἰγίσθου τε thou liest in the house of Hades, slain by thy wife and Aegisthus, E. El. 122; πρῆσαι πυρὸς δηίοιο θύρετρα to burn the gates with ravening fire, Il. 2, 415.

Genitive with Verbs of Judicial Action

1127. Verbs signifying to accuse, to prosecute, to convict, to acquit, and to condemn take a genitive denoting the crime, with an accusative of the person. E.g.

αἰτιῶμαι αὐτὸν τοῦ φόνου I charge him with the murder; ἐγράψατο αὐτὸν παρανόμων he indicted him for an illegal proposition; διώκει με δώρων he prosecutes me for bribery; Κλέωνα δώρων ἐλόντες καὶ κλοπῆς having convicted Cleon of bribery and theft, Ar. Nub. 591; ἔφενυγε προδοσίας he was brought to trial for treachery, but ἀπέφενυγε προδοσίας he was acquitted of treachery; ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν expecting to be convicted of false-witness, Dem. 39, 18.

1128. Ὀφλισκάνω lose a suit has the construction of a passive of this class (1236); e.g. ὦφλε κλοπῆς he was convicted of theft. It may also have a cognate accusative; e.g. ὦφλε κλοπῆς δίκην he was convicted of theft (1049). For other accusatives with ὀφλισκάνω, e.g. μωρίαν folly, αἰσχύνην shame, χρήματα money (fine), see the Lexicon.

1129. Compounds of κατὰ of this class, including κατηγορῶ (868 b), commonly take a genitive of the person, which depends on the κατὰ. They may take also an object accusative denoting the crime or punishment. E.g.

οὐδεὶς αὐτὸς αὐτοῦ κατηγορήσῃ πώποτε no man ever accused himself, Dem. 38, 26; κατεβῶν τῶν Ἀθηναίων they decried the Athenians, Thuc. 1, 67; θάνατον κατέγνωσαν αὐτοῦ they condemned him to death, Thuc. 6, 61; ὑμῶν δέομαι μὴ καταγνῶναι δωροδοκίαν ἐμοῦ I beg you not to declare me guilty of taking bribes, Lys. 21, 21; τὰ πλείστα κατεφύσατό μου he mostly lied about (against) me, Dem. 18, 9; λέγω πρὸς τοὺς ἐμοῦ καταψηφισαμένους θάνατον I am speaking to those who voted to condemn me to death, Plat. Ap. 38 d.

1130. Verbs of condemning which are compounds of κατὰ may take three cases; e.g. πολλῶν οἱ πατέρες ἡμῶν μηδισμού θάνατον κατέγνωσαν our fathers condemned many to death for Medism, Isoc. 4, 157.

For a genitive (of value) denoting the penalty, see 1133.

1131. The verbs of 1127 often have a cognate accusative (1049) on which the genitive depends; e.g. γραφὴν γράφεσθαι ὕβρεως to bring an indictment for outrage; γραφὴν (or δίκην) ὑπέχειν, φεύγειν, διώκειν, ὀφλεῖν, ἀλῶναι

Genitive with Compound Verbs

1132. The genitive often depends on a preposition included in a compound verb. E.g.

πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα *high mountains lie in front of our land*, X. M. 3, 5, 25; ὑπερεφάνησαν τοῦ λόφου *they appeared above the hill*, Thuc. 4, 93; οὕτως ὑμῶν ὑπεραλγῶ *I grieve so for you*, Ar. Av. 466; ἀποτρέπει με τούτου *it turns me from this*, Plat. Ap. 31 d; τῷ ἐπιβάντι πρώτῳ τοῦ τείχους *to him who should first mount the wall*, Thuc. 4, 116; οὐκ ἀνθρώπων ὑπερεφρόνει *he did not despise men*, X. Ages. 11, 2.

For the genitive with verbs of accusing and condemning, compounds of *κατά*, see 1129.

Genitive of Price or Value

1133. The genitive may denote the price or value of a thing. E.g.

τεύχε' ἄμειβε χρύσεια χαλκείων, ἑκατόμβοι' ἔννεαβοίων *he gave gold armor for bronze, armor worth a hundred oxen for armor worth nine*, Il. 6, 235; δόξα χρημάτων οὐκ ὀνητή (sc. ἐστίν) *glory is not to be bought with money*, Isoc. 2, 32; πόσου διδάσκει; *what does he charge for his lessons?* πέντε μνῶν *five minas*, Plat. Ap. 20 b; οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας *I would not have sold my hopes for a great deal*, Plat. Ph. 98 b; μείζονος αὐτὰ τιμῶνται *they value them more*, X. C. 2, 1, 13. But with *ποιεῖμαι* and other verbs of valuing or rating *περί* with the genitive is more common; e.g. *περὶ πλείστου ποιέσθαι* *to deem of the utmost importance*.

In judicial language, *τιμᾶν τινί τινος* is said of the court's judgment in estimating the penalty, *to fix the penalty*; *τιμᾶσθαι τινί τινος* of either party to the suit, *to propose a penalty*; e.g. ἀλλὰ δὴ φυγῆς τιμῆσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμῆσαιτε *but shall I then propose exile as my punishment?* — *you (the court) might perhaps fix my penalty at this*, Plat. Ap. 37 c. So *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου* *anyhow, the man proposes death as my punishment*, Plat. Ap. 36 b. So also Σφοδρίαν ὑπήγον θανάτου *they impeached Sphodrias on a capital charge* (cf. 1130), X. H. 5, 4, 24.

1134. The thing bought sometimes stands in the genitive, either by analogy to the genitive of price, or in a causal sense (1121); e.g. τοῦ δώδεκα μνᾶς Πασίᾳ (sc. ὀφείλω); *for what (do I owe) twelve minas to Pasias?* Ar. Nub. 22; οὐδένα τῆς συνουσίας ἀργύριον πράττει *you exact no money for your teaching from anybody*, X. M. 1, 6, 11.

1135. The genitive depending on *ἄξιος* *worth, worthy*, and its compounds, or on *ἄξιω* *think worthy*, is the genitive of price or value; e.g. *ἄξιός ἐστι θανάτου* *he deserves death*; οὐ Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἤξισαν; *did they not think Themistocles worthy of the highest gifts?* Isoc. 4, 154. So sometimes *ἄτιμος* and *ἀτιμάζω* take the genitive. See 1140.

Genitive of Time and Place

1136. The genitive may denote the *period of time within which anything takes place*. E.g.

ταῦτα τῆς ἡμέρας ἐγένετο *this happened during the day*, X. An. 7, 4, 14 (τὴν ἡμέραν would mean *through the whole day*, 1061); ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; *and how long since (within what time) has the city really lain in ruins* (1250 c)? Aesch. Ag. 290; τοῦ ἐπιγιγνομένου χειμῶνος *in the following winter*, Thuc. 8, 29; δέκα ἐτῶν οὐχ ἤξουσιν *they will not come within ten years*, Plat. Lg. 642 e. So δραχμὴν ἐλάμβανε τῆς ἡμέρας *he received a drachma a day* (949), Thuc. 3, 17.

1137. A similar genitive of the *place within which or at which is found in poetry*. E.g.

ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ *was he not in Achaean Argos?* Od. 3, 251; οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν, οὔτε Πύλον ἱερῆς οὔτ' Ἄργεος οὔτε Μυκλήνης *a woman whose like there is not in the Achaean land, nor at sacred Pylos, nor at Argos, nor at Mycenae*, Od. 21, 107. So in the Homeric πεδίοιο θέειν *to run over the plain* (i.e. *within its limits*), Il. 22, 23, λούεσθαι ποταμοῖο *to bathe in the river*, Il. 6, 508, and similar expressions. So ἀριστερῆς χειρὸς *on the left hand*, even in Hdt. (5, 77).

1138. A genitive denoting *place* occurs in Attic prose in a few such expressions as ἵεναι τοῦ πρόσω *to go forward*, X. An. 1, 3, 1, and ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hurried over the road those who came up more slowly*, Thuc. 4, 47.

Genitive with Adjectives

1139. The *objective genitive* follows many verbal adjectives.

1140. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. E.g.

μέτοχος σοφίας *partaking of wisdom*, Plat. Lg. 689 d; ἰσόμοιροι τῶν πατρῶων *sharing equally their father's estate*, Isae. 6, 25. (1097 b)

ἐπιστήμης ἐπὶ βολοὶ *having attained knowledge*, Plat. Euthyd. 289 b; θαλάσσης ἐμπειρότατοι *most familiar with the sea (experienced in navigation)*, Thuc. 1, 80. (1099)

ὑπήκοος τῶν γονέων *obedient (hearkening) to his parents*, Plat. Rep. 463 d; ἀμνήμων τῶν κινδύνων *unmindful of the dangers*, Antiphon 2, a, 7; ἀγευστος κακῶν *without a taste of evils*, S. Ant. 582; ἐπιμελής ἀγαθῶν, ἀμελής κακῶν *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων *sparing of money*, Plat. Rep. 548 b. (1103)

τῶν ἡδονῶν πασῶν ἐγκρατέστατος *perfect master of all pleasures*, X. M. 1, 2, 14; νεὼς ἀρχικός *fit to command a ship*, Plat. Rep. 488 d; ἐαυτοῦ ὦν ἀκράτωρ *not being master of himself*, ibid. 579 c. (1109)

μεστὸς κακῶν *full of evils*; ἐπιστήμης κενός *void of knowledge*, Plat. Rep. 486 c; λήθης ὧν πλέως *being full of forgetfulness*, *ibid.*; πλείστων ἐνδεέστατος *most wanting in most things*, *ibid.* 579 e; ἡ ψυχὴ γυμνὴ τοῦ σώματος *the soul stript of the body*, Plat. Crat. 403 b; καθαρὰ πάντων τῶν περὶ τὸ σῶμα κακῶν *free (pure) from all the evils that belong to the body*, *ibid.* 403 e; τοιούτων ἀνδρῶν ὀρφανή *bereft of such men*, Lys. 2, 60; ἐπιστήμη ἐπιστήμης διάφορος *knowledge distinct from knowledge*, Plat. Phil. 61 d; ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant (is) distinct from the good*, Plat. G. 500 d. (1112, 1117)

ἐνοχος δειλίας *chargeable with cowardice*, Lys. 14, 5; τούτων αἴτιος *responsible for this*, Plat. G. 447 a. (1127)

ἄξιος πολλῶν *worth much*, genitive of value. (1135)

1141. Compounds of alpha privative (861) sometimes take a genitive of kindred meaning, which depends on the idea of *separation* (1117) implied in them; e.g. ἄπαις ἀρρένων παίδων *destitute (childless) of male children*, X. C. 4, 6, 2; τιμῆς ἄτιμος πάσης *destitute of all honor*, Plat. Lg. 774 b; χρημάτων ἀδωρότατος *most free from taking bribes*, Thuc. 2, 65; ἀνήμεμον πάντων χειμώνων *free from the blast of every storm*, S. O. C. 677; ἀσόφητος ὀξέων κωκυμάτων *without the sound of shrill wailings*, S. Aj. 321.

1142. Some of these adjectives (1139) are kindred to verbs which take the accusative. E.g.

ἐπιστήμων τῆς τέχνης *understanding the art*, Plat. G. 448 b (1103); ἐπιτήδευμα πόλεως ἀνατρεπτικόν *a practice subversive of a state*, Plat. Rep. 389 d; κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺν κακουργότερος *harmful to others, but far more harmful to himself*, X. M. 1, 5, 3; συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων *considerate of human faults*, X. C. 6, 1, 37; σύμψηφός σοί εἰμι τούτου τοῦ νόμου *I vote with you for this law*, Plat. Rep. 380 c.

1143. The possessive genitive sometimes follows adjectives denoting possession. E.g.

οἱ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι *the risks belong especially to the men in authority*, Dem. 2, 28; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος *the place is sacred to Artemis*, X. An. 5, 3, 13; κοινὸν πάντων *common to all*, Plat. Symp. 205 a.

For the dative with such adjectives, see 1175.

1144. a. Such a genitive sometimes denotes mere connection; e.g. συγγενὴς αὐτοῦ *a relative of his*, X. C. 4, 1, 22; Σωκράτους ὁμώνυμος *a namesake of Socrates*, Plat. Soph. 218 b.

The adjective is here really used as a substantive. Such adjectives naturally take the dative (1176).

b. Here probably belongs ἐναγὴς τοῦ Ἀπόλλωνος *accursed (in the sight) of Apollo*, Aeschin. 3, 110; also ἐναγείς καὶ ἀλιτῆριοι τῆς θεοῦ *accursed of the goddess*, Thuc. 1, 126, and ἐκ τῶν ἀλιτηρίων τῶν τῆς θεοῦ Ar. Eq. 445; — ἐναγὴς etc. being really substantives.

1145. After some adjectives the genitive can be best explained as depending on the substantive implied in them; e.g. τῆς ἀρχῆς ὑπεύθυνος *responsible for the office*, i.e. *liable to εὑθυναί for it*, Dem. 18, 117 (see δέδωκά γε εὐθύνας ἐκείνων, in the same section); παρθένοι γάμων ὥραϊαι *maidens ripe for marriage*, i.e. *having reached the age (ὥρα) for marriage*, Hdt. 1, 196 (see ἐς γάμου ὥρην ἀπικομένην, Hdt. 6, 61); φόρου ὑποτελεῖς *subject to the payment (τέλος) of tribute*, Thuc. 1, 19.

1146. Some adjectives of place, like ἐναντίος *opposite*, may take the genitive instead of the regular dative (1175), but chiefly in poetry; e.g. ἐναντίοι ἔσαν Ἀχαιῶν *they stood opposite the Achaeans*, Il. 17, 343; τοῦ Πόντου ἐπικάρσαι *at an angle with the Pontus*, Hdt. 7, 36.

Genitive with Comparatives

1147. Adjectives and adverbs of the comparative degree may have the genitive of separation or distinction (1117) instead of the conjunction ἢ *than* and another case.

κρείττων ἐστὶ τούτων *he is better than they* (= κρείττων ἢ οὗτοι sc. εἰσι); νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν *for the young silence is better than too much talk* (= ἢ τὸ λαλεῖν, 1545), Men. Mon. 387; πονηρία θανάτου θεῖ *wickedness runs faster than death*, Plat. Ap. 39 a.

1148. All adjectives and adverbs which *imply* a comparison may take a genitive: e.g. ἕτεροι τούτων *others than these*, ὕστεροι τῆς μάχης *too late for (later than) the battle*, τῇ ὑστεραίᾳ τῆς μάχης *on the day after the battle*. So τριπλάσιον ἡμῶν *thrice as much as we*.

1149. The genitive is less common than ἢ *when*, if ἢ were used, it would be followed by any other case than the nominative or the accusative without a preposition. Thus, for ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων *and we can (do this) better than others* (Thuc. 1, 85) μᾶλλον ἢ ἐτέροις would be more common. See X. M. 3, 5, 16 in 1159.

1150. After πλέον (πλεῖν) *more*, or ἔλαττον *less*, ἢ is occasionally omitted before a numeral without affecting the case; e.g. πέμψω ὄρνις ἐπ' αὐτόν, πλεῖν ἑξακοσίους τὸν ἀριθμόν *I will send birds against him, more than six hundred in number*, Ar. Av. 1251.

Genitive with Adverbs

1151. The genitive is used with adverbs derived from adjectives and participles which take the genitive. E.g.

οἱ ἐμπείρωσ αὐτοῦ ἔχοντες *they who are acquainted with him*; ἀναξίως τῆς πόλεως *in a way unworthy of the state*; τῶν ἄλλων Ἀθηναίων ἀπάντων διαφερόντως *beyond all the other Athenians*, Plat. Crito 52 b; ἐμάχοντο ἀξίως λόγου *they fought in a manner worthy of note*, Hdt. 6, 112. So ἐναντίον (1146).

1152. The genitive follows many adverbs of place. E.g.

εἴσω τοῦ ἐρύματος *within the fortress*; ἔξω τοῦ τείχους *outside of the wall*; ἐκτὸς τῶν ὁρων *beyond the boundaries*; χωρὶς τοῦ σώματος *apart from the body*; πέραν τοῦ ποταμοῦ *across the river*, Thuc. 6, 101; πρόσθεν τοῦ στρατοπέδου *in front of the camp*, X. H. 4, 1, 22; ἀμφοτέρωθεν τῆς ὁδοῦ *on both sides of the road*, ibid. 5, 2, 6; εὐθὺ τῆς Φασήλιδος *straight towards Phasēlis*, Thuc. 8, 88.

1153. Such adverbs, besides those given above, are chiefly ἐντός *within*; δίχα *apart from*; ἐγγύς, ἄγχι, πέλας, and πλησίον *near*; πόρρω (πρόσω) *far from*; ὀπίσθεν and κατόπιν *behind*; and a few others of similar meaning. The genitive with most of them can be explained as a *partitive* genitive or as a genitive of *separation*; with εὐθύ, for example, it is partitive (1099), with δίχα, ablative (1117). For the dative in poetry, see 1190.

1154. Ἀάθρῃ (Ionic λάθρῃ) and κρύφα, *without the knowledge of*, sometimes take the genitive; e.g. λάθρῃ Λαομέδοντος *without the knowledge of Laomedon*, Il. 5, 269; κρύφα τῶν Ἀθηναίων, Thuc. 1, 101.

1155. Ἄνευ and ἄτερ *without*, ἄχρι and μέχρι *until*, ἕνεκα (εἵνεκα, οὕνεκα) *on account of*, μεταξύ *between*, and πλὴν *except*, take the genitive like prepositions. See 1227.

Genitive Absolute

1156. A noun or pronoun and a participle not grammatically connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. E.g.

ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος *this was done when Conon was general*, Isoc. 9, 56; οὐδὲν τῶν δέοντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει *while you do nothing that you ought to do, affairs are in a bad state*, Dem. 4, 2; θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά *if the gods should grant (it to be so), he could not escape evils*, Aesch. Sev. 719; ὄντος γε ψεύδους ἔστιν ἀπάτη *when there is falsehood, there is deceit*, Plat. Soph. 260 c.

See 1571 and 1566.

DATIVE

1157. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done: this includes the dative of the remote or indirect object, and the dative of *advantage* or *disadvantage*. The dative also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — i.e. it is not merely a *dative*, but also an *instrumental* and a *locative* case. Most datives may be resolved into *datives of interest*. Cf. 1040.

Dative Expressing to or for

DATIVE OF THE INDIRECT OBJECT

1158. The *indirect object* of the action of a transitive verb is put in the dative. This object is generally introduced in English by *to*. E.g.

δίδωσι μισθὸν τῷ στρατεύματι *he gives pay to the army*; ὑπισχνέται σοι δέκα τάλαντα *he promises you ten talents*; ἔλεξαν τῷ βασιλεῖ τὰ γεγενημένα *they told the king what had happened*; βοήθειαν πέμψομεν τοῖς συμμάχοις *we will send aid to our allies* (here the dative is not the end of the motion, but denotes the persons interested in the sending).

1159. Certain intransitive verbs take the dative, many of which in English may have a direct object without *to*. E.g.

τοῖς θεοῖς εὐχομαι *I pray (to) the gods*, Dem. 18, 1; λυσιτελοῦν τῷ ἔχοντι *advantageous to the possessor*, Plat. Rep. 392 c; εἵκονσ' ἀνάγκη τῇδε *yielding to this necessity*, Aesch. Ag. 1071; τοῖς νόμοις πείθονται *they are obedient to the laws (they obey the laws)*, X. M. 4, 4, 15; βοηθεῖν δικαιοσύνῃ *to vindicate justice*, Plat. Rep. 427 e; εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν *if we are pleasing to the majority, it cannot be right that we should be displeasing to these alone*, Thuc. 1, 38; ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him*, X. An. 1, 9, 8; τοῖς Ἀθηναίοις παρῆναι *he used to advise the Athenians*, Thuc. 1, 93; τὸν μάλιστα ἐπιτιμῶντα τοῖς πεπραγμένοις ἡδέως ἂν ἐροίμην *I should like to ask the man who censures most severely what has been done*, Dem. 18, 64; τί ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; *what fault do you find with us that you try to destroy us?* Plat. Crito 50 d; τοῦτοις μέμφει τι; *have you anything to blame them for?* *ibid.*; ἐπηρεάζουσιν ἀλλήλοισ καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they revile one another, and are more malicious to themselves than to other men*, X. M. 3, 5, 16; ἐχάλεπαινον τοῖς στρατηγοῖς *they were angry with the generals*, X. An. 1, 4, 12; ἐμοὶ ὀργίζονται *they are angry with me*, Plat. Ap. 23 c. So πρέπει μοι λέγειν *it is becoming to me to speak*, προσήκει μοι *it belongs to me*, δοκεῖ μοι *it seems to me*, δοκῶ μοι *methinks*.

1160. The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, blame, abuse, reproach, envy, anger, threats*.

1161. The impersonals δεῖ, μέτεστι, μέλει, μεταμέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; e.g. δεῖ μοι τούτου *I have need of this*, μέτεστί μοι τούτου *I have a share in this*, μέλει μοι τούτου *I am interested in this*, μεταμελήσει αὐτῷ τούτων *he will be sorry for that*, προσήκει

μοι τούτου *I am concerned in this*. For the genitive, see 1097 b, 1106, 1115. *ἔξεστι* *it is possible* takes the dative alone.

1162. *Δεῖ* and *χρή* take the accusative when an infinitive follows. For *δεῖ* (in poetry) with the accusative and the genitive, see 1115.

1163. Some verbs of this class (1160) may take the accusative; e.g. *οὐδείς αὐτοὺς ἐμέμφετο* *no one blamed them*, X. An. 2, 6, 30. Others, whose meaning would place them here (e.g. *μισέω* *hate*), take only the accusative. *Λοιδорέω* *revile* has the accusative, but *λοιδορέομαι* (middle) has the dative. *Ὀνειδίζω* *reproach* and *ἐπιτιμῶ* *censure* have the accusative as well as the dative; we have also *ὀνειδίζειν* (*ἐπιτιμᾶν*) *τί τινι* *to cast a reproach* (or *censure*) *on one*. *Τιμωρέιν τινι* means regularly *to avenge one* (*to take vengeance for him*), *τιμωρέσθαι* (rarely *τιμωρέιν*) *τινα* *to punish one* (*to avenge oneself on him*): see X. C. 4, 6, 8, *τιμωρήσειν σοι τοῦ παιδὸς τὸν φονέα ὑπισχνούμαι* *I promise to avenge you on the murderer of your son* (or *for your son*, 1121). *Βοηθεῖν* *come to the aid of* has the dative; but *ὠφελεῖν* *help* more often has the accusative.

1164. a. Verbs of *ruling*, which take the genitive in prose (1109), have also the dative in poetry, especially in Homer; e.g. *πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν* *to be lord over many islands and all Argos*, Il. 2, 108; *δαρὸν οὐκ ἄρξει θεοῖς* *he will not rule the gods long*, Aesch. Pr. 940. *Κελεύω* *command*, which in Attic Greek has only the accusative (generally with the infinitive), has the dative in Homer; see Il. 2, 50.

b. *Ἡγέομαι* in the sense of *guide* or *direct* takes the dative even in prose; e.g. *οὐκέτι ἡμῖν ἡγήσεται* *he will no longer be our guide*, X. An. 3, 2, 20.

DATIVE OF ADVANTAGE OR DISADVANTAGE

1165. The person or thing for whose *advantage* or *disadvantage* anything is or is done is put in the dative (*dativus commodi et incommodi*). This dative is generally introduced in English by *for*. E.g.

πᾶς ἀνὴρ αὐτῷ πονεῖ *every man labors for himself*, S. Aj. 1366; *Σόλων Ἀθηναίοις νόμους ἔθηκε* *Solon made laws for the Athenians*; *καιροὶ προεῖνται τῇ πόλει* *opportunities have been let slip to (the detriment of) the state*, Dem. 19, 8; *ἡγήτο αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι* *each one of them believed that he was born not merely for his father and mother, but for his country also*, Dem. 18, 205.

1166. A peculiar use of this dative is found in statements of time; e.g. *τῷ ᾗδ' ὁδοὺ γενεαὶ ἐφθίατο* *two generations had already passed away for him* (i.e. *he had seen them pass away*), Il. 1, 250; *ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑαλκυῖα ἑπτὰ* *it was about seven days since the capture of Mitylene* (lit. *for Mitylene captured*, 1564 b), Thuc. 3, 29; *ἣν ἡμέρα πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις* *it was the fifth day since the Athenians began to come on in their ships*, X. H. 2, 1, 27. See 1172 b.

1167. Here belong such Homeric expressions as τοῖσι δ' ἀνέστη and *he rose up for them* (i.e. to address them), *Il.* 1, 68; τοῖσι μύθων ἤρχεν *he began to speak* (1099) *before them* (for them), *Od.* 1, 28. Cf. 1178.

1168. In Homer, verbs signifying to ward off take an accusative of the thing and a dative of the person; e.g. Δαναοῖσι λοιγὸν ἄμυνον *ward off destruction from the Danaï* (lit. for the Danaï), *Il.* 1, 456. Here the accusative may be omitted, so that Δαναοῖσι ἀμύνειν means *to defend the Danaï*. For other constructions of ἀμύνω see the *Lexicon*, and cf. τιμωρεῖν, 1163.

1169. Δέχομαι *receive* takes a dative by a similar idiom; e.g. δέξατό οἱ σκήπτρον *he took his sceptre from him* (lit. for him), *Il.* 2, 186.

1170. Sometimes this dative has a force which seems to approach that of the possessive genitive; e.g. γλῶσσα δέ οἱ δέδεται and *his tongue is tied* (lit. for him), *Theognis* 178; οἱ ἵπποι αὐτοῖς δέδενται *they have their horses tied* (lit. the horses are tied for them), *X. An.* 3, 4, 35. The dative here is the *dativus incommodi* (1165).

1171. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake* etc. Sometimes it has emotional effect; e.g. τί σοι μαθήσομαι; *what am I to learn, please you?* *Ar. Nub.* 111; τοῦτ' ἄν πάνν μοι προσέχετε τὸν νοῦν *to this, I beg you, give your close attention*, *Dem.* 18, 178.

For a dative with the dative of βουλόμενος etc., see 1586.

DATIVE OF RELATION

1172. *a.* The dative may denote a person to whose case a statement is limited, — often belonging to the whole sentence rather than to any special word. *E.g.*

ἅπαντα τῷ φοβουμένῳ ψοφεῖ *everything sounds to one who is afraid*, *S. frag.*

58; σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος *as regards you two, the order of Zeus is fully executed*, *Aesch. Pr.* 12; ὑπολαμβάνειν δὲ τῷ τοιούτῳ ὅτι εἰήθης τις ἄνθρωπος *with regard to such a one we must suppose that he is a simple person*, *Plat. Rep.* 598 d; τέθνηχ' ὑμῖν πάλα *I have long been dead to you* (in your eyes or as you thought), *S. Ph.* 1030; πᾶσι νικᾶν τοῖς κριταῖς *to be the best in the opinion of all the judges*, *Ar. Av.* 445.

b. So in such general expressions as these: ἐν δεξιᾷ ἐσπλέοντι *on the right as you sail in* (with respect to one sailing in), *Thuc.* 1, 24; συνελόντι or ὡς συνελόντι εἰπεῖν *concisely or to speak concisely* (lit. for one who has made the matter concise). So ὡς ἐμοί *in my opinion*. See 1166.

DATIVE OF POSSESSION

1173. The dative with εἰμί, γίγνομαι, and similar verbs may denote the possessor. *E.g.*

εἰσιν ἐμοὶ ἐκεῖ ξένοι *I have (sunt mihi) friends there*, Plat. *Crito* 45 c; τίς ξύμμαχος γενήσεται μοι; *what ally shall I find?* Ar. *Eq.* 222; ἄλλοις μὲν χρήματά ἐστι πολλά, ἡμῖν δὲ ξύμμαχοι ἀγαθοί *others have plenty of money, but we have good allies*, Thuc. 1, 86.

Dative of Agent

1174. *a.* The dative, denoting the person interested, may appear as the *agent* with the perfect and pluperfect passive, rarely with other passive tenses (1236). E.g.

ἐξετάσαι τί πέπρακται τοῖς ἄλλοις *to ask what has been done by the others*, Dem. 2, 27; ἐπειδὴ αὐτοῖς παρεσκεύαστο *when preparation had been made by them (when they had their preparations made)*, Thuc. 1, 46; πολλαὶ θεραπείαι τοῖς ἰατροῖς ἡϋρηνται *many cures have been discovered by physicians*, Isoc. 8, 39; τοῖς Κερκυραίοις οὐχ ἑωρῶντο (αἱ νῆες) *the ships were not visible to the Corcyraeans*, Thuc. 1, 51.

b. With the verbal adjective in -τέος, in its personal construction (1597), the agent is expressed by the dative; in its impersonal construction (1599), by the dative or the accusative.

Dative with Adjectives, Adverbs, and Substantives

1175. The dative follows many adjectives, adverbs, and substantives of kindred meaning with the verbs of 1160 and 1165. E.g.

δυσμενῆς φίλοις *hostile to friends*, E. *Med.* 1151; ὑποχός τοῖς νόμοις *subject to the laws*; ἐπικίνδυνον τῇ πόλει *dangerous to the state*; βλαβερὸν τῷ σώματι *hurtful to the body*; εὖνους ἑαυτῷ *kind to himself*; ἐναντίος αὐτῷ *opposed to him* (cf. 1146); τοῖσδ' ἅπασιν κοινόν *common to all these*, Aesch. *Ag.* 523; συμφερόντως αὐτῷ *profitably to himself*; ἐμποδὼν ἐμοὶ *in my way*; τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς *the gifts (given) by us to the gods*, Plat. *Euthyph.* 15 a. So with an objective genitive and a dative; e.g. ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις *for the subjugation of the Greeks to the Athenians*, Thuc. 3, 10.

1176. The dative is thus used with all words implying *likeness* or *unlikeness*. Here it is not always possible to distinguish it from the instrumental dative. E.g.

σκιαιῖς εἰκότες *like shadows*; τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ *the making oneself like another*, Plat. *Rep.* 393 c; τούτοις ὁμοιώτατον *most like these*, Plat. *G.* 513 b; ὠπλισμένοι τοῖς αὐτοῖς Κύρῳ ὅπλοις *armed with the same arms as Cyrus*, X. *C.* 7, 1, 2; ἢ ὁμοίον ὄντος τούτοις ἢ ἀνομόλου *being either like or unlike these*, Plat. *Ph.* 74 c; ὁμοίως δίκαιον ἀδίκῳ βλάψειν *that he will punish a just and an unjust man alike*, Plat. *Rep.* 364 c; ἰέναι ἀλλήλοις

ἀνομοίως *to move unlike one another*, Plat. *Tim.* 36 d ; τὸν ὁμώνυμον ἐμαυτῷ *my namesake*, Dem. 3, 21 ; οὔτε ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν *they agree neither with themselves nor with one another*, Plat. *Phdr.* 237 c ; ἦν αὐτῷ ὁμογνώμων *he was of the same mind with him*, Thuc. 8, 92 ; ἁτοπος ἡ ὁμοιότης τούτων ἐκείνοις *remarkable is the likeness of these to the others*, Plat. *Th.* 158 c.

1177. After adjectives of likeness an abridged form of expression (brachylogy) may be used; e.g. κόμαι Χαρίτεσσιν ὁμοίαι *hair like (that of) the Graces*, *Il.* 17, 51 ; τὰς ἴσας πληγὰς ἐμοί *the same number of blows that I receive*, Ar. *R.* 636. Cf. "an eye like Mars."

Dative with Compound Verbs

1178. The dative with many compound verbs must be interpreted from the context. E.g. "Ἡρῇ δ' ἀνέστη" *Artemis opposed Hera* (1175), *Il.* 20, 70 ; χώρα πύργος ἀνέστα *he arose as a tower (of strength) to the land*, S. O. T. 1201.

1179. The dative is used with verbs compounded with σύν and many compounded with ἐν or ἐπί, and with some compounded with πρός, παρά, περί, and ὑπό. E.g.

τοῖς ὅρκοις ἐμμένει ὁ δῆμος *the people abide by the oaths*, X. *H.* 2, 4, 43 ; αἱ . . . ἡδοναὶ ψυχῇ ἐπιστήμην οὐδεμίαν ἐμποιοῦσιν (such) pleasures produce no knowledge in the soul, X. *M.* 2, 1, 20 ; ἐνέκειντο τῷ Περικλεῖ *they attacked Pericles*, Thuc. 2, 59 ; ἐμαυτῷ συνήδη οὐδὲν ἐπισταμένῳ *I was conscious (lit. shared with myself the knowledge) that I knew nothing*, Plat. *Ap.* 22 d ; ἤδη ποτέ σοι ἐπῆλθεν ; *did it ever occur to you?* X. *M.* 4, 3, 3 ; προσέβαλλον τῷ τειχίσματι *they attacked the fortification*, Thuc. 4, 11 ; ἀδελφὸς ἀνδρὶ παρῆν *let a brother stand by a man (i.e. let a man's brother stand by him)*, Plat. *Rep.* 362 d ; τοῖς κακοῖς περιπίπτουσιν *they are involved in evils*, X. *M.* 4, 2, 27 ; ὑπόκειται τὸ πεδίον τῷ ἱερῷ *the plain lies below the temple*, Aeschin. 3, 118.

Instrumental Dative

INSTRUMENTAL PROPER

1180. The instrumental dative, representing the lost instrumental case (1040), may denote the means, manner, or cause (instrument proper), or association and accompaniment (sociative or comitative dative).

1181. The dative is used to denote cause, manner, and means or instrument. E.g.

CAUSE: νόσῳ ἀποθανών *having died of disease*, Thuc. 8, 84 ; οὐ γὰρ κακονοίᾳ τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ *for he does not do this from ill-will, but from*

ignorance, X. C. 3, 1, 38; βιαζόμενοι τοῦ πιεῖν ἐπιθυμία *forced by a desire to drink*, Thuc. 7, 84; αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις *I am ashamed of (because of) my former faults*, Ar. Nub. 1355. MANNER: δρόμῳ ἔντο ἐς τοὺς βαρβάρους *they rushed upon the barbarians in double time*, Hdt. 6, 112; κραυγῇ πολλῇ ἐπιάσιν *they will advance with a loud shout*, X. An. 1, 7, 4; τῇ ἀληθείᾳ *in truth*; τῷ ὄντι *in reality*; βίᾳ *forcibly*; ταύτῃ *in this manner, thus*; λόγῳ *in word*; ἔργῳ *in deed*; τῇ ἐμῇ γνώμῃ *in my judgment*; ἰδίᾳ *privately*; δημοσίᾳ *publicly*; κοινῇ *in common*. MEANS or INSTRUMENT: ὁρῶμεν τοῖς ὀφθαλμοῖς *we see with our eyes*; γνωσθέντες τῇ σκευῇ τῶν ὀπλῶν *recognized by the fashion of their arms*, Thuc. 1, 8; κακοῖς ἰᾶσθαι κακά *to cure evils by evils*, S. frag. 75; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτίσαστο *no one gains praise by (indulging in) pleasures*, Stob. 29, 31.

1182. The dative of respect is a form of the dative of manner; e.g. τοῖς σώμασιν ἀδύνατοι, . . . ταῖς ψυχαῖς ἀνόητοι *incapable in their bodies, . . . senseless in their minds*, X. M. 2, 1, 31; ὕστερον ὢν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείττον ἔστιν *although it is later in order, it is prior and superior in power*, Dem. 3, 15. So πόλις, Θάψακος ὀνόματι *a city, Thapsacus by name*, X. An. 1, 4, 11. Cf. 1056.

1183. Χράομαι *to use (to serve one's self by)* has the instrumental dative; e.g. χρῶνται ἀργυρίῳ *they use money*. A neuter pronoun (e.g. τί, τι, ὃ τι, or τοῦτο) may be added as a cognate accusative (1049); e.g. τί χρήσεται ποτ' αὐτῷ; *what will he ever do with him?* (lit. *what use will he make of him?*), Ar. Ach. 935. So occasionally νομίζω; e.g. ἀγῶσι καὶ θυσίαις διετησίῳις νομίζοντες *holding games and yearly festivals*, Thuc. 2, 38.

1184. The dative of manner is used with comparatives to denote the degree of difference. E.g.

πολλῷ κρείττον ἔστιν *it is much better (better by much)*; ἐὰν τῇ κεφαλῇ μείζονά τινα φῆς εἶναι καὶ ἐλάττω *if you say that anyone is a head taller or shorter (lit. by the head)*, Plat. Ph. 101 a; πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρα *Greece has become weaker by one illustrious city*, Hdt. 6, 106; τοσούτῳ ἥδιον ζῶ *I live so much the more happily*, X. C. 8, 3, 40; τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ *and art is weaker than necessity by far*, Aesch. Pr. 514.

1185. So sometimes with superlatives, and even with other expressions which imply comparison; e.g. ὀρθότατα μακρῷ *most correctly by far*. Plat. Lg. 768 c; σχεδὸν δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας *about ten years before the sea-fight at Salamis*, ibid. 698 c. But the neuter pronouns οὐδέν (μηδέν), τί, and τι are in the accusative with a comparative; e.g. οὐδέν ἥττον *none the less, just as much*.

DATIVE OF ACCOMPANIMENT

1186. The dative is used to denote that by which any person or thing is accompanied (sociative dative). E.g.

τῷ στίβῳ τῶν ἵππων ἔπεσθαι *to follow the horses' tracks*, X. An. 7, 3, 43; ἐλθόντων Περσῶν παμπληθεῖ στόλῳ *when the Persians came with an army in full force*, X. An. 3, 2, 11; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us march with the strongest horses and men*, X. C. 5, 3, 35; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν *the Lacedaemonians attacked the wall both with their land forces and with their ships*, Thuc. 4, 11.

1187. This dative sometimes takes the dative of αὐτός for emphasis; e.g. μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον *they took one (ship), men and all*, Thuc. 2, 90; χαμαὶ βάλε δένδρεα μακρὰ αὐτῆσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων *he threw to the ground tall trees, with their very roots and their fruit-blossoms*, Il. 9, 541.

1188. The dative is used with words implying *agreement or disagreement, union or approach*. E.g.

ἀμφισβητοῦσιν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute with friends, but enemies quarrel with one another*, Plat. Prot. 337 b; τοῖς πονηροῖς διαφέρεισθαι *to be at variance with the bad*, X. M. 2, 9, 8; κακοῖς ὁμιλῶν *associating with bad men*, Men. Mon. 274; τοῖς φρονιμωτάτοις πλησίαζε *draw near to the wisest*, Isoc. 2, 13; ἄλλοις κοινωνεῖν *to share with others*, Plat. Rep. 369 e; τὸ ἑαυτοῦ ἔργον ἅπασι κοινὸν κατατιθέναι *to make his work common to all*, ibid.; δέονοι τοὺς φεύγοντας ξυναλλάξαι σφισὶ *asking to bring the exiles to terms with them*, Thuc. 1, 24; βούλομαι σε αὐτῷ διαλέγεσθαι *I want you to converse with him*, Plat. Lys. 211 c; προσβολὰς ποιούμενοι τῷ τείχει *making assaults upon the wall*, Thuc. 4, 23; ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς *a rebellion of one part of the soul against the whole*, Plat. Rep. 444 b.

1189. To this class belong μάχομαι *fight*, πολεμέω *make war*, and similar expressions; e.g. μάχεσθαι τοῖς Θηβαίοις *to fight against the Thebans*, πολεμοῦσιν ἡμῖν *they are at war with us*. So ἐς χεῖρας ἐλθεῖν τινι *or* ἐς λόγους ἐλθεῖν τινι *to come to a conflict (or a conference) with any one*, διὰ φιλίας λέναι τινι *to be on friendly terms with one*. See Thuc. 7, 44; 8 48. X. An. 3, 2, 8.

1190. The dative thus depends on adverbs of *place and time*; e.g. ἅμα τῇ ἡμέρᾳ *at daybreak*; ὕδωρ ὁμοῦ τῷ πηλῷ ἡματωμένον *water stained with blood together with the mud*, Thuc. 7, 84; τὰ τοῦτοις ἐφεξῆς *what comes next to this*, Plat. Tim. 30 c; τοῖσδ' ἐγγύς *nigh unto these*, E. Her. 37 (ἐγγύς usually has the genitive, 1153).

Locative Dative

1191. The dative frequently represents the lost locative case (1040); e.g. Μαραθῶνι *at Marathon*, κύκλῳ *in a circle*, τῇδε *this way, here*. The locative dative may denote *place or date*.

The true locative survives only in adverbial forms; e.g. ἐκεῖ *there*, εἰ *if* (lit. *where*), Dor. πεῖ *where*, τηνεῖ *there*.

DATIVE OF PLACE

1192. In poetry, the dative without a preposition often denotes the place *where*. E.g.

Ἑλλάδι οἰκία ναίων *inhabiting dwellings in Hellas*, Il. 16, 595; αἰθέρι ναίων *dwelling in heaven*, Il. 4, 166; οὐρεσι *on the mountains*, Il. 13, 390; τόξ' ὦμοισιν ἔχων *having his bow on his shoulders*, Il. 1, 45; μέμνει ἀγρῷ *he remains in the country*, Od. 11, 188; ἦσθαι δόμοις *to sit at home*, Aesch. Ag. 862; νῦν ἀγροῖσι τυγχάνει (sc. ὦν) *now he happens to be in the country*, S. El. 313; σθένος ὥρσε ἐκάστῳ καρδίῃ *she roused strength in each man's heart*, Il. 11, 11 (yet for this cf. 906).

1193. In prose, the dative of place is chiefly used of Attic demes and a few other proper names; e.g. ἡ Μαραθῶνι μάχῃ *the battle of Marathon*, Πυθοῖ *at Pytho (Delphi)*. Ordinarily a preposition is used; e.g. ἐν Ἀθήναις *in Athens* (place *where*), εἰς Ἀθήνας *to Athens* (place *whither*).

DATIVE OF TIME

1194. The dative without a preposition often denotes time *when*. This is confined chiefly to words which express definitely a date, such as the *day, night, month, or year*, and names of festivals. E.g. τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν *he died on the same day*; (Ἑρμαῖ) μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν *the most of the Hermae were mutilated in one night*, Thuc. 6, 27; οἱ Σάμιοι ἐξεπολιορκήθησαν ἐν ἅτῳ μηνί *the Samians were taken by siege in the ninth month*, Thuc. 1, 117; δεκάτῳ ἔτει ξυνέβησαν *they came to terms in the tenth year*, Thuc. 1, 103; ὥσπερ εἰ Θεςμοφορίοις νηστεύομεν *we fast as if it were (on) the Thesmophoria*, Ar. Av. 1519. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ) *on the following day*, and δευτέρα, τρίτη, *on the second, third, etc.*, in giving the day of the month.

1195. Even the words mentioned, except names of festivals, generally take ἐν when no modifying word is joined with them. Thus ἐν νυκτὶ *at night* (rarely, in poetry, νυκτὶ), but μιᾷ νυκτὶ *in one night*; occasionally τῷ αὐτῷ χειμῶνι *in the same winter*, but more often ἐν τῷ αὐτῷ χειμῶνι, Thuc. 2, 34. Titles of books are often thus given in citation: Εὐριπίδης Ἀλκῆστιδι *in Euripides, Alcestis*.

1196. A few expressions occur like ὑστέρῳ χρόνῳ *in after time*, χειμῶνος ὥρᾳ *in the winter season*, νουμηνία *(new-moon day) on the first of the month*, and others in poetry.

PREPOSITIONS

1197. The prepositions were originally adverbs, and as such they appear in composition with verbs (see 868 a). They are used also as independent words, to connect substantives with other parts of the sentence.

1198. Homer often shows the original adverbial use of the preposition, e.g. ἀπὸ πατρὶ φίλῳ δόμεναι κούρην *back to her dear father to give the maiden*, *Il.* 1, 98, which gradually became πατρὶ ἀποδοῦναι *to restore to her father*, in which the adverb becomes part of the verb. In other instances it is connected more closely with the substantive, e.g. ἐξ ὀχέων σὺν τεύχεσιν ἄλτο *forth from the chariot he leapt with all his arms*, *Il.* 4, 419, so that the preposition is felt to govern the substantive.

1199. *Tmesis* (τμήσις *cutting*, from τέμνω *cut*) is a term applied to the artificial separation of a preposition from its verb in poetry after Homer, especially by the interposition of enclitics and particles; e.g. πρὸ γὰρ στενάξεις *too soon you mourn*, *Aesch. Pr.* 696.

1200. In general, the meaning proper to a case when used alone is retained when the case follows a preposition. The accusative denotes that *toward* which, *over* which, *along* which, or *upon* which motion is directed; the genitive, that *from* which anything proceeds (ablative), or *connection* of any kind; the dative, that *in* which, *near* which, or *with* which (instrumental) anything is done. Thus παρὰ *near, by the side of*, is modified in meaning by the case following it; e.g. παρὰ τοῦ βασιλέως *from (the side of) the king*, παρὰ τῷ βασιλεῖ *beside the king (or at the court)*, παρὰ τὸν βασιλέα *into the king's presence* (1220).

1201. The original adverbial use of the prepositions sometimes appears when they are used without a case; this occurs especially in the older Greek, seldom in Attic prose. Thus περί *round about or exceedingly*, in Homer; and πρὸς δέ or καὶ πρὸς *and besides* (occasionally in Attic prose), ἐν δέ *and among them*, ἐπὶ δέ *and upon this*, μετὰ δέ *and next*, in Herodotus.

1202. *Position.* a. A preposition sometimes follows its case, or a verb to which it belongs; e.g. νέων ἄπο; ὀλέσας ἄπο, *Od.* 9, 534. For the accent (*anastrophe*), see 135, 136. Attic prose admits this only with περί; e.g. ὦν ἐγὼ οὐδὲν περὶ ἐπαῖω *which I don't profess any knowledge about*, *Plat. Ap.* 19 c.

b. A preposition may be separated from its case by particles, such as μέν, δέ, γὰρ, τε, γάρ, οὖν; by the parenthetical οἶμαι *I think*; by attributives modifying the noun.

c. In poetry a preposition often stands between a noun and its attributive; e.g. ἡμετέρῳ ἐνὶ οἴκῳ *in our house*, *Il.* 1, 30. This order, very common in Latin, is rare in Attic prose.

1203. A few prepositions are used adverbially, with a verb (generally ἐστί) understood; e.g. *πάρα* for *πάρεστι*, *ἐπι* and *μέτα* (in Homer) for *ἔπεται* and *μέτεστι*. So *ἐνι* for *ἐνέστι*, and poetic *ἄνα ὑπ'* for *ἀνάστα* (*ἀνάστηθι*). For the accent, see 135 b.

1204. a. Sometimes *εἰς* with the accusative, and *ἐκ* or *ἀπό* with the genitive, are used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; e.g. *αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο* *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods), Thuc. 1, 96; *τοῖς ἐκ Πύλου ληφθεῖσι* (*ἐοικότες*) *like the men captured (in Pylos, and brought home) from Pylos*, i.e. *the captives from Pylos*, Ar. Nub. 186; *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα* *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*, X. An. 2, 2, 16; *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὦρια ἔφυγον* *the people in the market-place abandoned their wares and fled*, X. An. 1, 2, 18; *οὐχ οἰοί τ' ἔφασαν εἶναι τοὺς ἐκ τῆς θαλάττης ἀνελέσθαι* *they said that they were unable to pick up the men in the water*, Lys. 12, 36. See Plat. Ap. 32 b, where *τοὺς ἐκ τῆς ναυμαχίας* is used of the same event.

b. So *ἐν* with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; e.g. *ἐν τῷ ποταμῷ ἔπεσον* *they fell (into and remained) in the river*, X. Ages. 1, 32; *ἐν γούνασι πίπτε* *Διώνης* *she fell in Dione's lap*, Il. 5, 370: see S. El. 1476.

These (a and b) are instances of the so-called *constructio praegnans*.

c. Source or starting-point often determines the choice of a preposition; e.g. *ἀπὸ παιδίων ἀρξάμενοι* *beginning with boyhood*, Hdt. 3, 11. Especially with verbs of *tying*; e.g. *ἐξ ἀξίου τοῦ ξύλου (ἀπάγξασθαι)* *to hang oneself on a proper beam*, Ar. R. 736; *καταδήσας ἀπὸ δένδρων τοὺς ἵππους* *tying his horses to trees*, X. H. 4, 4, 10.

1205. Adverbs of place are sometimes interchanged in the same way (1204); e.g. *ὅποι καθέσταμεν* *where we are standing* (lit. *whither we have set ourselves*, 1250 c), S. O. C. 23; *τίς ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἔχοντα*; *who does not know that the war that is there will come hither?* Dem. 1, 15.

So *ἐνθεν καὶ ἐνθεν* *on this side and on that*, like *ἐκ δεξιᾶς* (*a dextra*) *on the right*. Cf. 1204 c.

1206. A preposition is often followed by its own case when it is part of a compound verb. E.g.

παρεκομίζοντο τὴν Ἰταλίαν *they sailed along the coast of Italy*, Thuc. 6, 44; *ἔσηλθέ με* *it occurred to me*, Hdt. 7, 46; *ἐξελθέτω τις δωμάτων* *let some one come forth from the house*, Aesch. Ch. 663; *ξυνέπρασσον αὐτῷ Ἀμφισσῆς* *the Amphisseaans assisted him*, Thuc. 3, 101. For other examples of the genitive, see 1132; for those of the dative, see 1179.

1207. a. Four prepositions take the genitive only: *ἀντί*, *ἀπό*, *ἐξ* (*ἐκ*), *πρό*.

b. Two take the dative only: *ἐν*, *σύν*.

c. Two take the accusative only: ἀνά, ἐς (ἐς).

d. Five take the genitive and accusative: ἀμφί, διά, κατά, μετά, ὑπέρ.

e. Five take the genitive, dative, and accusative: ἐπί, παρά, περί, πρὸς, ὑπό.

These are the uses in prose. For ἀνά and μετά with the dative in poetry, see 1210, 1219; for ἀμφί with the dative in poetry and Hdt., see 1209. For the improper prepositions, see 1227.

1208. The genitive (of source) is used with different prepositions to express the *agent*. With ὑπό *by*, the regular preposition in prose with a passive verb, the genitive denotes persons or things personified; with παρά *from* the idea of source is uppermost; with διά *through*, the intermediary; with ἀπό *from*, the starting-point, denoting *in consequence of* (often in Thucydides); ἐξ *from* denoting source is common in Hdt. and in poetry; πρὸς *in the presence of*, and therefore *with the connivance of*, especially in Hdt. and in poetry.

LIST OF PREPOSITIONS

1209. ἀμφί (Lat. *a m b-*, cf. ἄμφω *both*), originally *on both sides of*; hence *about*. Chiefly poetic and Ionic. In Attic prose chiefly with the accusative, but περί is more common.

a. With the GENITIVE (very rare in prose), *about, concerning*: ἀμφὶ γυναῖκος *about a woman*, Aesch. Ag. 62.

b. With the DATIVE (only poetic and Ionic), *about, concerning, on account of*: ἀμφ' ὤμοισι *about his shoulders*, Il. 11, 527; ἀμφὶ τῷ νόμῳ τούτῳ *concerning this law*, Hdt. 1, 140; ἀμφὶ φόβῳ *through fear*, E. Or. 825.

c. With the ACCUSATIVE, *about, near, of place, time, number, etc.*: ἀμφ' ἅλα *by the sea*, Il. 1, 409; ἀμφὶ δέιλην *towards evening*, X. C. 5, 4, 16; ἀμφὶ Πλειάδων δύσιν *about (the time of) the Pleiads' setting*, Aesch. Ag. 826. So ἀμφὶ δεῖπνον εἶχεν *he was at dinner*, X. C. 5, 5, 44. οἱ ἀμφὶ Κῦρον *Cyrus and his staff (those in the entourage of Cyrus)*; οἱ ἀμφὶ Πλάτωνα *Plato and his school (in later Greek Platonists or simply Plato, 950 b)*.

In COMP.: *about, on both sides, in two ways* (cf. ἀμφίβολος *ambiguous*).

1210. ἀνά (cf. adv. ἄνω *above*), originally *up* (opposed to κατά).

a. With the DATIVE (only epic and lyric), *up on*: ἀνὰ σκήπτρῳ *on a staff*, Il. 1, 15.

b. With the ACCUSATIVE, *up along*; and of motion *over, through, among* (cf. κατά):

(1) of PLACE: ἀνὰ τὸν ποταμόν *up the river*, Hdt. 2, 96; ἀνὰ στρατόν *throughout the host*, Il. 1, 10; οἰκεῖν ἀνὰ τὰ ὄρη *to dwell on the tops of the hills*, X. An. 3, 5, 16.

(2) of TIME: ἀνὰ τὸν πόλεμον *through the war*, Hdt. 8, 123; ἀνὰ χρόνον *in course of time*, Hdt. 5, 27.

(3) in DISTRIBUTIVE expressions: ἀνὰ ἑκατόν *by hundreds*, X. An. 5, 4, 12; ἀνὰ πᾶσαν ἡμέρην *every day*, Hdt. 2, 37 (so X. C. 1, 2, 8).

In COMP.: *up* (cf. ἀναβαίνω *go up*), *back* (cf. ἀναχωρέω *retire*), *again* (cf. ἀναπάλλω *swing back and forth*).

1211. ἀντί, with GENITIVE only, *instead of*, *for*: ἀντὶ πολέμου εἰρήνην ἐλώμεθα *in place of war let us choose peace*, Thuc. 4, 20; ἀνθ' ὧν *wherefore*, Aesch. Pr. 31; ἀντ' ἀδελφοῦ *for a brother's sake*, S. El. 537. Original meaning, *over against*, *against*.

In COMP.: *against*, *in opposition*, *in return*, *instead*.

1212. ἀπό (Lat. *a b*), with GENITIVE only, *from*, *off from*, *away from*; originally (as opposed to ἐξ) denoting *separation* or *departure from something*:

(1) of PLACE: ἀφ' ἵππων ἄλτο *he leaped from the car (horses)*, Il. 16, 733; ἀπὸ θαλάσσης *at a distance from the sea*, Thuc. 1, 7.

(2) of TIME: ἀπὸ τούτου τοῦ χρόνου *from this time*, X. An. 7, 5, 8.

(3) of CAUSE or ORIGIN: ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη *for this bold act he was praised*, Thuc. 2, 25; τὸ ζῆν ἀπὸ πολέμου *to live by war*, Hdt. 5, 6; ἀπ' οὗ ἡμεῖς γεγόναμεν *from whom we are sprung*, Hdt. 7, 150; sometimes the agent (1208): ἐπράχθη ἀπ' αὐτῶν οὐδέν *nothing was done by them*, Thuc. 1, 17.

In COMP.: *from*, *away*, *off*, *in return*, *back* (cf. ἀποδίδωμι *give what is due*). Also negative (ἀπαγορεύω *forbid*) and intensive (ἀποφαίνω *show forth*).

1213. διά *through*.

a. With the GENITIVE:

(1) of PLACE: διὰ ἀσπίδος ἦλθε *it went through the shield*, Il. 7, 251.

(2) of TIME: διὰ νυκτός *through the night*, X. An. 4, 6, 22.

(3) of INTERVALS of time or place: διὰ πολλοῦ χρόνου *after a long time*, Ar. Pl. 1045; διὰ τρίτης ἡμέρης *every other day*, Hdt. 2, 37; διὰ ταχέων *soon after*, Plat. Ap. 32 e.

(4) of MEANS: ἔλεγε δι' ἐρμηνέως *he spoke through an interpreter*, X. An. 2, 3, 17.

(5) in various phrases like δι' οἴκτου ἔχειν *to pity*; διὰ φιλίας ἵεναι, *to be on friendly terms* (1189).

b. With the ACCUSATIVE:

(1) of CAUSE or AGENCY, *on account of*, *by help of*, *by reason of*: διὰ τοῦτο *on this account*; δι' Ἀθῆνῃν *by help of Athena*, Od. 8, 520; οὐ δι' ἐμέ *not owing to me*, Dem. 18, 18; εἰ μὴ δι' ἀνδρας ἀγαθοὺς *had it not been for some brave men*, Lys. 12, 60 (1424).

(2) of PLACE or TIME, *through*, *during* (poetic): διὰ δώματα *through the halls*, Il. 1, 600; διὰ νύκτα *through the night*, Od. 19, 66.

In COMP. (Lat. *di-*, *dis-*): *through* (διαβαίνω *cross*, διαμάχομαι *fight it out*); *apart*, *thoroughly*, i.e. *thoroughly* (διαρπάζω *tear in pieces*, διαφθείρω *destroy utterly*); *severally* (διαδίδωμι *distribute*, διαλέγομαι *converse*).

1214. εἰς or **ἐς**, with ACCUSATIVE only, *into, to*, originally (as opposed to ἐξ) *to within* (Lat. *in* with the accusative): *εἰς* always in Attic prose, except in Thucydides, who has *ἐς*. Both *εἰς* and *ἐς* are for *ἐνς*; see also *ἐν*.

(1) of PLACE: διέβησαν ἐς Σικελίαν *they crossed over into Sicily*, Thuc. 6, 2; εἰς Πέρσας ἐπορεύετο *he departed for Persia (the Persians)*, X. C. 8, 5, 20; τὸ ἐς Παλλήνην τεῖχος *the wall toward (looking to) Pallene*, Thuc. 1, 56.

(2) of TIME: ἐς ἡῶ *until dawn*, Od. 11, 375; so of a time *looked forward to*: προείπε τοῖς ἑαυτοῦ εἰς τρίτην ἡμέραν παρῆναι *he gave notice to his men to be present the next day but one*, X. C. 3, 1, 42. So ἔτος εἰς ἔτος *from year to year*, S. Ant. 340; εἰς ἐνιαυτόν *year in, year out*, Solon 12, 47. So ἐς ὃ *until*, εἰς τὸν ἅπαντα χρόνον *for all time*.

(3) of NUMBER and MEASURE: εἰς διακοσίων *(amounting) to two hundred*, εἰς δύναμιν *to (the extent of) one's power*.

(4) of PURPOSE or REFERENCE: παιδεύειν εἰς τὴν ἀρετὴν *to train for virtue*, Plat. G. 519 e; εἰς πάντα πρῶτον εἶναι *to be first for everything*, Plat. Ch. 158 a; χρήσιμον εἰς τι *useful for anything*.

In COMP.: *into, in, to*.

1215. ἐν, with DATIVE only, *in* (Hom. ἐνί), equivalent to Lat. *in* with the ablative;

(1) of PLACE: ἐν Σπάρτῃ *in Sparta*; — with words implying a number of people, *among*: ἐν γυναῖξ ἀλκιμος *brave among women*, E. Or. 754; ἐν πᾶσι *in the presence of all*; ἐν δικασταῖς *before (coram) a court*; ἐν τοῖς τριάκοντα *at meetings of the Thirty*, Lys. 12, 6.

(2) of TIME: ἐν τούτῳ τῷ ἔτει *in the course of this year*; ἐν χειμῶνι *in winter*; ἐν ἔτεσι πενήκοντα *within fifty years*, Thuc. 1, 118.

(3) of other relations: figuratively, τὸν Περικλέα ἐν ὀργῇ εἶχον *they were angry with P. (held him in anger)*, Thuc. 2, 21; ἐν πολλῇ ἀπορίᾳ ἦσαν *they were in great perplexity*, X. An. 3, 1, 2. CAUSE and DEPENDENCE: ἐν τῷ θεῷ τὸ τοῦτου τέλος ἦν, οὐκ ἐν ἐμοί *the issue of this was with (in the power of) God, not with me*, Dem. 18, 193; ἐν δορί μὲν μοι μάζα *my staff of life is my spear (depends on it)*, Archil. 2. INSTRUMENT: ἐν ξέναισι χερσὶ κηδευθεὶς *tended in death by strangers' hands*, S. El. 1141.

As *ἐν* was the form out of which *εἰς* and *ἐς* were developed, *ἐν* allowed the accusative (like Latin *in*) in some dialects, especially Aeolic; e.g. ἐν πάντα νόμον *in every kind of government*, Pind. P. 2, 86.

In COMP.: *in, on, at*.

1216. ἐξ or **ἐκ**, with GENITIVE only (Lat. *ex, e*), *from, out of*; originally (as contrasted with ἀπό) *from within* (cf. *εἰς*).

(1) of PLACE: ἐκ Σπάρτης φεύγει *he is banished from Sparta*.

(2) of TIME: ἐκ παλαιωτάτου *from the most ancient time*, Thuc. 1, 18.

(3) of ORIGIN: ὄναρ ἐκ Διὸς ἐστίν *the dream comes from Zeus*, Il. 1, 63.

So also with passive verbs: ἐκ Φοίβου δαμείς *destroyed by Phoebus*, S. Ph. 335 (the agent viewed as the source), seldom in Attic prose. See 1208.

(4) of GROUND for a judgment: ἐβουλεύοντο ἐκ τῶν παρόντων *they took counsel with a view to (starting from) the present state of things*, Thuc. 3, 29; ἐκ τούτων σκοπεῖν *to consider in (the light of) these facts*.

In COMP.: *out, from, away, off, thoroughly* (ἐξοῖδα *know all*).

1217. ἐπί *on, upon*.

a. With the GENITIVE:

(1) of PLACE: ἐπὶ πύργου ἔστη *he stood on a tower*, Il. 16, 700; sometimes *towards*: πλεύσαντες ἐπὶ Σάμου *having sailed towards Samos*, Thuc. 1, 116; so ἐπὶ τῆς τοιαύτης γενέσθαι γνώμης *to adopt (go over to) such an opinion*, Dem. 4, 6.

(2) of TIME: ἐφ' ἡμῶν *in our time*, ἐπ' εἰρήνης *in time of peace*, Il. 2, 797.

(3) of RELATION or REFERENCE to an object: τοὺς ἐπὶ τῶν πραγμάτων *those in charge of (public) affairs*, Dem. 18, 247; ἐπὶ Λιβύης ἔχειν τὸ ὄνομα *to be named for Libya*, Hdt. 4, 45; ἐπὶ τίνος λέγων *speaking with reference to a person*, see Plat. Ch. 155 d; so ἐπὶ σχολῆς *at leisure*; ἐπ' ὕσας (sc. μοίρας) *in equal measure*, S. El. 1061.

b. With the DATIVE:

(1) of PLACE: ἦντ' ἐπὶ πύργῳ *they sat on a tower*, Il. 3, 153; πόλις ἐπὶ τῇ θαλάττῃ οἰκουμένη *a city situated upon (by) the sea*, X. An. 1, 4, 1.

(2) of TIME (of immediate succession): ἐπὶ τούτοις *thereupon*, X. C. 5, 21.

(3) of CAUSE, PURPOSE, CONDITIONS: ἐπὶ παιδεύσει μέγα φρονούντες *proud of their education*, Plat. Prot. 342 d; ἐπ' ἐξαγωγῇ *for exportation*, Hdt. 7, 156; ἐπὶ τοῖσδε *on these conditions*, Ar. Av. 1602; ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ *on fair and equal terms*, Thuc. 1, 27. So ἐφ' ᾧ and ἐφ' ᾧτε (1477).

(4) Likewise *over, for, at, in addition to, in the power of*: ἐπὶ τῷ σίτῳ ὄψον *a relish with bread*, X. M. 3, 14, 2; τὸ ἐπὶ τῷδε *after this*, E. Hipp. 855; ἐπὶ τῷ ἀδελφῷ *in his brother's power*, X. An. 1, 1, 4.

c. With the ACCUSATIVE:

(1) of PLACE: *to, up to, towards, against*: ἀναβάς ἐπὶ τὸν ἵππον *mounting his horse*, X. An. 1, 8, 3; ἐπὶ δεξιᾷ *to the right, on the right hand*, X. An. 6, 4, 1; ἐπὶ βασιλείᾳ ἰέναι *to march against the King*, X. An. 1, 3, 1; ἐλθεῖν ἐπὶ τινα *to accost one*.

(2) of TIME or SPACE, denoting *extension*: ἐπὶ δέκα ἔτη *for ten years*, Thuc. 3, 68; ἐπ' ἑννέα κέιτο πλέθρα *he covered (lay over) nine plethra*, Od. 11, 577; so ἐπὶ πολὺ *widely*; τὸ ἐπὶ πολὺ *for the most part*; ἐκ τοῦ ἐπὶ πλείστον *from the remotest period*, Thuc. 1, 2.

(3) of an OBJECT sought: κατήλθον ἐπὶ ποιητὴν *I came down for a poet*, Ar. R. 1418; τρέχω ἐπ' ἀφύας *I run to get anchovies*, Ar. Av. 77.

In COMP.: *upon, over, after, toward, to, for, at, against, besides*.

1218. κατὰ (cf. adverb κατώ *below*), originally *down* (opposed to ἀνά).

a. With the GENITIVE:

(1) *down from*: ἀλάμενοι κατὰ τῆς πέτρας *by leaping down from the rock*, X. An. 4, 2, 17.

(2) *down upon*: μύρον κατὰ τῆς κεφαλῆς καταχέαντες *pouring perfume on his head*, Plat. Rep. 398 a.

(3) *beneath*: κατὰ χθονὸς ἔκρυψε *he buried beneath the earth*, S. Ant. 24; οἱ κατὰ χθονὸς θεοὶ *the gods below*, Aesch. Pers. 689.

(4) *against*: λέγων καθ' ἡμῶν *recounting against me (us)*, S. Ph. 65; in lawsuits, Αἰσχίνης κατὰ Κτησιφῶντος *Aeschines against Ctesiphon*.

b. With the ACCUSATIVE, down along: of motion over, through, among, into, against; also according to, concerning, opposite, dividing.

(1) of PLACE: κατὰ ῥοὺν *down stream*; κατὰ γῆν καὶ κατὰ θάλατταν *by land and by sea*, X. An. 3, 2, 13; κατὰ Σινώπην πόλιν *opposite the city of Sinope*, Hdt. 1, 76.

(2) of TIME: κατὰ τὸν πόλεμον *during (at the time of) the war*, Hdt. 7, 137; κατὰ Ἀμασιν *about the time of Amasis*, Hdt. 2, 134.

(3) DISTRIBUTIVELY: κατὰ τρεῖς *by threes, three by three*; καθ' ἡμέραν or καθ' ἐκάστην ἡμέραν *day by day, daily*.

(4) *according to, concerning*: κατὰ τοὺς νόμους *according to law*, Dem. 8, 2; τὸ κατ' ἐμέ *as regards myself*, Dem. 18, 247; μείζω ἢ κατ' ἄνθρωπον σοφίαν *a greater than human wisdom*, Plat. Ap. 20 d; so κατὰ πάντα *in all respects*, κατὰ φύσιν *according to nature, naturally*; τὰ κατὰ πόλεμον *military matters*.

In COMP.: down, against; often denoting intensity or completeness (καταλείπω *leave behind, abandon, bequeath*; καταπίνω *gulp down, drink up*).

1219. μετὰ with, amid, among. See σύν.**a. With the GENITIVE:**

(1) *with, in company with*: μετ' ἄλλων λέξο ἐταίρων *lie down with the rest of thy companions*, Od. 10, 320; μετὰ ζώντων *among the living*, S. Ph. 1312.

(2) *in union with, with the coöperation of*: μετὰ Μαντινέων ξυνηπολέμουν *they fought in alliance with the Mantineans*, Thuc. 6, 105; οἶδε μετ' αὐτοῦ ἦσαν *these were on his side*, Thuc. 3, 56; Ὑπέρβολον ἀποκτείνουσι μετὰ Χαρμίνου *they put Hyperbolus to death by the aid of Charminus*, Thuc. 8, 73; οἱ μετὰ Κύρου βάρβαροι *the Persians under Cyrus*, X. An. 1, 7, 10; μετὰ τοῦ νόμου *on the side of the law*, Plat. Ap. 32 c.

b. With the DATIVE (poetic, chiefly epic), among: μετὰ δὲ τριτάτοισιν ἀνασσειν *and he was reigning in the third generation*, Il. 1, 252.

c. With the ACCUSATIVE:

(1) *into (the midst of), after (in quest of)* poetic: μετὰ στρατὸν ἦλασ' Ἀχαιῶν *he drove into the host of the Achaeans*, Il. 5, 589; πλέων μετὰ χαλκόν *sailing after (in quest of) copper*, Od. 1, 184.

(2) *generally after, next to*: μετὰ τὸν πόλεμον *after the war*; μέγιστος μετὰ Ἰστρον *the largest (river) next to the Ister*, Hdt. 4, 53.

In COMP.: *with (of sharing, e.g. μετέχω have a share), among, after (in quest of)*: it also denotes change (μετανοέω *change one's mind, repent*).

1220. παρά (Hom. also *παραί*), *by, near, alongside of* (see 1200).

a. With the GENITIVE, *from beside, from*: *παρά νηῶν ἀπονοστήσειν* to return from the ships, *Il.* 12, 114; *παρ' ἡμῶν ἀπάγγελλε τάδε* take this message from us, *X. An.* 2, 1, 20.

b. With the DATIVE, *with, beside, near*: *παρά Πριάμοιο θύρῃσιν* at Priam's gates, *Il.* 7, 346; *παρά σοὶ κατέλουν* they lodged with you (were your guests), *Dem.* 18, 82; *παρ' αὐτοῖς* in our own homes, *Lys.* 12, 33.

c. With the ACCUSATIVE, *to (a place) near, to*; also *by the side of, beyond or beside, except, along with, because of*.

(1) of PLACE: *τρέψας παρ ποταμόν* turning to the (bank of the) river, *Il.* 21, 603; *ἐσιόντες παρά τοὺς φίλους* going in to (visit) their friends, *Thuc.* 2, 51.

(2) of TIME: *παρά πάντα τὸν χρόνον* throughout the whole time, *Dem.* 18, 10.

(3) of CAUSE: *παρά τὴν ἡμετέραν ἀμέλειαν* on account of our neglect, *Dem.* 4, 11.

(4) of COMPARISON: *παρά τᾶλλα ζῶα* compared with (by the side of) other animals, *X. M.* 1, 4, 14.

(5) with idea of *beyond or beside, and except*: *οὐκ ἔστι παρά ταῦτ' ἄλλα* there are no others besides these, *Ar. Nub.* 698; *παρά τὸν νόμον* contrary to the law (properly beyond it).

In COMP.: *beside, along by, hitherward, wrongly (beside the mark, παράγω mislead), over (as in overstep, παρορῶ overlook)*.

1221. περί *around* (on all sides), *about* (cf. ἀμφί).

a. With the GENITIVE, *about, concerning* (Lat. *de*): *περὶ πατρὸς ἐρέσθαι* to inquire about his father, *Od.* 3, 77; *περὶ τοῦ στεφάνου* (oration) On the Crown, Lat. *de Corona*; *δεδιώς περὶ αὐτοῦ* fearing for him, *Plat. Prot.* 320 a. Poetic (chiefly epic) *above, surpassing*: *κρατερὸς περὶ πάντων* mighty above all, *Il.* 21, 566.

b. With the DATIVE, *about, around, concerning, of PLACE or CAUSE* (chiefly poetic): *ἐνδυνε περὶ στήθεσσι χιτῶνα* he put on his tunic about his breast, *Il.* 10, 21; *ἔδδεισεν περὶ Μενελάω* he feared for Menelaus, *Il.* 10, 240; *δείσαντες περὶ τῇ χώρᾳ* through fear for our land, *Thuc.* 1, 74.

c. With the ACCUSATIVE (nearly the same as ἀμφί), *about, near*: *ἐστάμεναι περὶ τοῖχον* to stand round the wall, *Il.* 18, 374; *περὶ Ἑλλησποντον* about (near) the Hellespont, *Dem.* 8, 3; *περὶ τούτους τοὺς χρόνους* about these times, *Thuc.* 3, 89; *ὦν περὶ ταῦτα* being about (engaged in) this, *Thuc.* 7, 31.

In COMP.: *around, about, over* (*περιορῶ overlook, permit; περιγίγνομαι get the better of*; also in arithmetic, *remain over*); *exceedingly* (*περιχαρῆς overjoyed*).

1222. πρό (Lat. *pro*), with the GENITIVE only, *before*:

(1) of PLACE: *πρὸ θυρῶν* before the door, *S. El.* 109.

(2) of TIME: *πρὸ δείπνου* before dinner, *X. C.* 5, 5, 39.

(3) of DEFENCE: *μάχεσθαι πρὸ παίδων* to fight for their children, *Il.* 8, 57; *διακινδυνεύειν πρὸ βασιλέως* to run risk in behalf of the king, *X. C.* 8, 8, 4. ¶

(4) of CHOICE OR PREFERENCE: κέρδος αἰνῆσαι πρὸ δίκας δόλιον *to approve wily gain before justice*, Pind. *P.* 4, 140; πρὸ τούτου τεθνάναι ἂν ἔλοιτο *in preference to this he would choose death*, Plat. *Symp.* 179 a.

In COMP.: *before, in defence of, forward.*

1223. πρὸς (Hom. also προτί or ποτί), *at or by* (in front of).

a. With the GENITIVE:

(1) *in front of, looking towards*: κείται πρὸς Θράκης *it lies over against Thrace*, Dem. 23, 182. In swearing: πρὸς θεῶν *before (by) the gods*. Sometimes pertaining to (as character): ἡ κάρτα πρὸς γυναικός *surely it is very like a woman*, Aesch. *Ag.* 592; πρὸς Κύρου *characteristic of Cyrus*.

(2) *from (on the part of)*: τιμὴν πρὸς Ζηνὸς ἔχοντες *having honor from Zeus*, Od. 11, 302. Sometimes with passive verbs, especially Ionic (1208): ἀτιμάζεσθαι πρὸς Πεισιστράτου *to be dishonored by Pisistratus*, Hdt. 1, 61; ἄδοξοῦνται πρὸς τῶν πόλεων *they are held in contempt by states*, X. *Oec.* 4, 2.

b. With the DATIVE:

(1) *at*: ἐπεὶ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος *when Cyrus was at Babylon*, X. *C.* 7, 5, 1.

(2) *in addition to*: πρὸς τούτοις *besides this*; πρὸς τοῖς ἄλλοις *besides all the rest*, Thuc. 2, 61.

c. With the ACCUSATIVE:

(1) *to*: εἰμ' αὐτὴ πρὸς Ὀλύμπῳ *I am going myself to Olympus*, Il. 1, 420.

(2) *towards*: πρὸς Βορρᾶν *towards the North*, Thuc. 6, 2; *in relation to* (of persons): πρὸς ἀλλήλους ἡσυχίαν εἶχον *they kept the peace towards one another*, Isoc. 7, 51; πρὸς τοὺς ἄλλους ἅπαντας οὕτως βεβίωκα ὥστε μοι μὴδὲ πρὸς ἓνα μὴδὲν ἔγκλημα γενέσθαι *in my relations with all other persons I have so lived that no complaint has arisen against me on the part of a single individual*, Lys. 16, 10.

(3) *with a view to, according to, with reference to*: πρὸς τί με ταῦτ' ἐρωτᾷς; *what are you driving at* (lit. *to what does your question refer*)? X. *M.* 3, 7, 2; πρὸς τὴν παρούσαν δύναμιν *according to their power at the time*, Dem. 15, 28; πρὸς ταῦτα *in view of this*, especially with the imperative, Lat. *proinde*.

In COMP.: *to, toward, against, besides.*

1224. σύν, older Attic ξύν (Lat. *cum*), with DATIVE only, *with, in company with, or by aid of*. Σύν is chiefly poetic; it seldom occurs in Attic prose except in Xenophon, μετὰ with the genitive taking its place. The dative with σύν is instrumental.

(1) *in company with*: ἦλυθε σύν Μενελάῳ *he came with Menelaus*, Il. 3, 206 (in prose συνῆλθε τῷ Μενελάῳ, 1179).

(2) *by aid of*: σύν θεῷ *with God's help*, Il. 9, 49.

(3) *in accordance with*: σύν δίκᾳ *with justice*, Pind. *P.* 9, 96.

(4) INSTRUMENT (like simple dative): μέγαν πλοῦτον ἐκτήσω ξύν αἰχμῇ *thou didst gain great wealth by (with) thy spear*, Aesch. *Pers.* 755.

In COMP.: *with, together, altogether.*

1225. ὑπέρ (Hom. also ὑπείρ) *over* (Lat. *super*).

a. With the GENITIVE:

(1) of PLACE: *στη ὑπὲρ κεφαλῆς* *it stood over (his) head*, *Il.* 2, 20; of motion *over*: *ὑπὲρ θαλάσσης καὶ χθονὸς ποτῶμενοις* (sc. *ἡμῖν*) *as we flit over sea and land*, *Aesch. Ag.* 576.

(2) *for, in behalf of* (opposed to *κατά*): *θύόμενα ὑπὲρ τῆς πόλεως* *sacrificed in behalf of the state*, *X. M.* 2, 2, 13; *ὑπὲρ πάντων ἀγῶν* *a struggle for our all*, *Aesch. Pers.* 405. Sometimes with *τοῦ* and *infin.*, like *ἵνα* with *subj.*: *ὑπὲρ τοῦ τὰ συνήθη μὴ γίγνεσθαι* *to prevent the regular methods from being followed*, *Aeschin.* 3, 1.

(3) chiefly in the orators, *concerning* (like *περί*): *τὴν ὑπὲρ τοῦ πολέμου γνώμην ἔχοντας* *having such an opinion about the war*, *Dem.* 2, 1.

b. With the ACCUSATIVE, *over, beyond, exceeding*: *ὑπὲρ οὐδὸν ἐβήσετο δώματος* *he stepped over the threshold of the house*, *Od.* 7, 135; *ὑπείρ ἅλα* *over the sea*, *Od.* 3, 73; *ὑπὲρ τὸ βέλτιστον* *beyond what is best*, *Aesch. Ag.* 378; *ὑπὲρ δυνάμιν* *beyond its power*, *Thuc.* 6, 16.

In COMP.: *over, above, beyond, in defence of, for the sake of.*

1226. ὑπό (Hom. also ὑπαί) *under* (Lat. *sub*), *by*.

a. With the GENITIVE:

(1) of PLACE: *τὰ ὑπὸ γῆς* *things under the earth*, *Plat. Ap.* 18 b. Sometimes *from under* (chiefly poetic): *οὓς ὑπὸ χθονὸς ἤκε φάοςδε* *whom he sent to light from beneath the earth*, *Hes. Th.* 669.

(2) to denote the AGENT with passive verbs: *εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου* (1208) *if anyone was honored by the people*, *X. H.* 2, 3, 15. When the agent is a thing and not a person, *ὑπό* personifies it: *ἡνάγκασμαι ὑπὸ τῶν γεγενημένων* *τούτου κατηγορεῖν* *I am forced by what has happened to accuse this man*, *Lys.* 12, 3. Hence

(3) of CAUSE: *ὑπὸ δέους* *through fear*; *ὑφ' ἡδονῆς* *through pleasure*; *ὑπ' ἀπορίας* *by detention in port*, *Thuc.* 2, 85.

b. With the DATIVE (especially poetic): *τῶν ὑπὸ ποσσὶ* *beneath their feet*, *Il.* 2, 784; *τῶν θανόντων ὑπ' Ἰλίου* *of those who fell at (under the walls of) Ilium*, *E. Hec.* 764; *ὑπὸ τῇ ἀκροπόλει* *below the acropolis*, *Hdt.* 6, 105; *οἱ ὑπὸ βασιλεῖ ὄντες* *those who are under the king*, *X. C.* 8, 1, 6; *ὑπὸ φειδωλῷ πατρὶ τετραμμένος* *brought up under the domination of a stingy father*, *Plat. Rep.* 572 c.

c. With the ACCUSATIVE:

(1) of PLACE, *under, properly to (a place) under*: *ὑπὸ σπέος ἤλασε μῆλα* *he drives (drove) the sheep into (under) a cave*, *Il.* 4, 279; *ἦλθε' ὑπὸ Τροίην* *you came to Troy (i.e. to besiege it)*, *Od.* 4, 146; *τάδε πάντα ὑπὸ σφᾶς ποιεῖσθαι* *to bring all these under their sway*, *Thuc.* 4, 60.

(2) of TIME, *toward (entering into)*: *ὑπὸ νύκτα* *at nightfall* (Lat. *sub noctem*) *Thuc.* 1, 115. Sometimes *at the time of, during*: *ὑπὸ τὸν σεισμόν* *at the time of the earthquake*, *Thuc.* 2, 27.

In COMP.: *under* (in place or rank), *underhand, slightly, gradually* (like *sub*).

Improper Prepositions

1227. These are adverbs which can never be used in composition with verbs. Most of them take the genitive.

1. *ἄνευ* without, except, apart from: *ἄνευ ἀκολούθου* without an attendant, Plat. *Symp.* 217 a; *ἄνευ τοῦ καλὴν δόξαν ἐνεγκεῖν* apart from (besides) bringing a good reputation, Dem. 18, 89. So *ἅμα* with, 1190.

2. *ἄτερ* without, apart from (poetic): *ἄτερ Ζηνός* without (the help of) Zeus, *Il.* 15, 292.

3. *ἄχρι* until, as far as: *ἄχρι τῆς τελευτῆς* until the end, Dem. 18, 179.

4. *δίχα* apart from, unlike (poetic): *πυρὸς δίχα* without the aid of fire, Aesch. *Sev.* 25; *δίχα ἄλλων* different from others, Aesch. *Ag.* 757.

5. *ἐγγύς* near (with dative in poetry, 1190): *θανάτου ἐγγύς* near death, Plat. *Ap.* 38 c (1153).

6. *εἴσω* (ἔσω) inside, within: *εἴσω πυλῶν* within the gates, Aesch. *Sev.* 557.

7. *ἐκτός* outside, without: *ἐκτὸς ἐλπίδος* beyond hope, S. *Ant.* 330.

8. *ἐμπροσθεν* in front of: *ἐμπροσθε αὐτῆς* in front of it, Hdt. 8, 87.

9. *ἐναντίον* against: *Ἀχιλλῆος ἐναντίον* against Achilles, *Il.* 20, 97; confronting, *ἐναντίον τῶν δικαστῶν* before the judges (i.e. at the bar).

10. *ἐνεκα* or *ἐνεκεν* (Ionic *εἵνεκα*, *εἵνεκεν*) on account of, for the sake of (generally after its noun): *ὑβριος εἵνεκα τῆσδε* on account of this outrage, *Il.* 1, 214; *μηδένα κολακεῖν ἐνεκα μισθοῦ* to flatter no one for a reward, X. *H.* 5, 1, 17. Also *οὔνεκα* (οὐ *ἐνεκα*) for *ἐνεκα*, chiefly in the dramatists.

11. *ἐντός* within: *στέρνων ἐντός* within the breast, Aesch. *Ag.* 77.

12. *ἔξω* out of, beyond: *ἔξω βελῶν* out of the range of missiles, X. *C.* 3, 3, 69.

13. *εὐθύ* straight to: *εὐθὺ Πελλήνης* straight to Pellene, Ar. *Av.* 1421.

14. *μεταξύ* between: *μεταξύ σοφίας καὶ ἀμαθίας* between wisdom and folly, Plat. *Symp.* 202 a.

15. *μέχρι* until, as far as: *μέχρι τῆς πόλεως* as far as the city, Thuc. 6, 96.

16. *ὀπισθεν* behind: *ὀπισθε τῆς θύρης* behind the door, Hdt. 1, 9.

17. *πλήν* except: *πλήν γ' ἐμοῦ καὶ σοῦ* except myself and you, S. *El.* 909.

18. *πλησίον* near (sometimes with dative, 1190): *πλησίον πατρός* near your father, S. *Tr.* 1076 (1153).

19. *χωρίς* separate from: *χωρὶς τῆς δόξης* apart from (the question of) honor, Plat. *Ap.* 35 b.

20. *ὥς* to, with the accusative, but only with personal objects: *ἀφίκετο ὥς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν* he came to Perdiccas and into Chalcidice, Thuc. 4, 79.

ADVERBS

1228. Adverbs qualify verbs, adjectives, and other adverbs. E.g.

οὕτως εἶπεν thus he spoke; *ὥς δύναμαι* as I am able; *πρῶτον ἀπῆλθε* first he went away; *τὸ ἀληθῶς κακόν* that which is truly evil; *αὐταὶ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως* these will guide you even most gladly, Aesch. *Pr.* 728.

1229. For adjectives used as adverbs, see 922. For adverbs preceded by the article, and qualifying a noun like adjectives, see 950. For adverbs with the genitive or dative, see 1088, 1092, 1152, 1175, 1176, 1190.

THE VERB

VOICES

Active

1230. In the active voice the subject is represented as acting; e.g. *τρέπω τοὺς ὀφθαλμούς I turn my eyes*; *ὁ πατήρ φιλεῖ τὸν παῖδα the father loves his child*; *ὁ ἵππος τρέχει the horse runs*.

1231. The form of the active voice includes most intransitive verbs; e.g. *τρέχω I run*. On the other hand, the form of the middle voice includes many deponent verbs which are active and transitive in meaning; e.g. *τοῦτο τεκμαίρομαι I infer this*. Some transitive verbs have certain intransitive tenses, which generally have the meaning of the middle voice, e.g. *ἔστηκα I stand*, *ἔστην I stood or came to a stop*, from *ἵστημι set*; other intransitive tenses have a passive force, e.g. *ἀνέστησαν ὑπ' αὐτοῦ they were driven out by him*, Thuc. 1, 8.

1232. The same verb may be both transitive and intransitive: e.g. *ἐλαύνω drive* (trans. or intrans.) or *march*; *ἔχω have*, sometimes *hold or stay* (e.g. *ἔχε δὴ stay now*, Plat. Prot. 349 d); with adverbs, *be*, e.g. *εὖ ἔχει it is well*, *bene se habet*. So *πράττω do*, *εὖ* (or *κακῶς*) *πράττω I am well* (or *badly*) *off, I do well* (or *badly*). The intransitive use sometimes arose from the omission of a familiar object; e.g. *ἐλαύνειν* (*ἵππον* or *ἄρμα*) *ride or drive*, *τελευτᾶν* (*τὸν βίον*) *end (life) or die*. Cf. the English verbs *drive, turn, move, increase, gather*.

1233. When a verb has both the first and the second aorist, or first and second perfect, the first aorist and perfect are generally transitive or causative, the second aorist and perfect generally intransitive (479 a). In such verbs the future active is transitive. Thus *βαίνω go*, *βήσω shall cause to go*, *βήσομαι shall go*, *ἔβησα caused to go*, *ἔβην went*; *δύω enter*, *ἐνέδυσσα put on (another)*, *ἐνέδυν entered, put on one's self*; *ἵστημι set*, *ἔστησα set*, *ἔστην stood*, 1 and 2 perf. both intrans. *ἔστηκα, ἔστατον stand*; *κατάγνυμι break*, *κατέγα be broken*; *μαίνω madden*, *ἔμηνα maddened*, *μέμνηνα be mad*; *δύλλωμυ destroy, lose*, *δλώλεκα have destroyed, lost*, *δλωλα am ruined*; *φύω make grow*, *ἔφυσα produced*, *ἔφυν grew, is*, *πέφυκα am by nature*.

Passive

1234. In the passive voice the subject is represented as acted upon; e.g. *ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται the child is loved by his father*.

1235. The passive is later in origin than the middle, and is the result of using middle forms and certain intransitive active forms in a passive sense. Thus the middle *λύομαι*, *ἐλύόμην*, *λέλυμαι* served also as passive forms, and there is no essential difference in form between *ἔστην* (aorist active intransitive) and *ἐφάνην* (aorist passive). The future middle may always be used as a passive in Homer (cf. 1248), but a special form (*φανήσομαι*, *λυθήσομαι*) was developed early from the aorists in *-ην* and *-θην*. Even the second aorist middle may have a passive sense in Homer and occasionally in Attic (especially *κατέσχετο* *was seized*).

1236. The *object* of the active becomes the subject of the passive. The *subject* of the active, the personal agent, is generally expressed by *ὑπό* with the genitive in the passive construction (1208).

1237. The dative here, as elsewhere, generally expresses the inanimate instrument; e.g. *βάλλονται λίθοις* *they are pelted with stones*.

1238. Even a genitive or dative depending on a verb in the active voice can become the subject of the passive; e.g. *καταφρονεῖται ὑπ' ἐμοῦ* *he is despised by me* (active, *καταφρονῶ αὐτοῦ*, 1103); *πιστεύεται ὑπὸ τῶν ἀρχομένων* *he is trusted by his subjects* (active, *πιστεύουσιν αὐτῷ*, 1160); *ἄρχονται ὑπὸ βασιλέων* *they are ruled by kings* (active, *βασιλεῖς ἄρχουσιν αὐτῶν*); *ὑπὸ ἀλλοφύλων μάλλον ἐπεβουλεύοντο* *they were plotted against to a greater degree by men of other races*, Thuc. 1, 2 (active, *ἐπεβούλευον αὐτοῖς*).

1239. *a.* The perfect and pluperfect passive may have the *dative* of the agent (1174).

b. The personal verbal in *-τέος* takes the dative (1598), the impersonal in *-τέον* the dative or accusative, of the agent (1599).

1240. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of the passive, and the other (an accusative) remains unchanged. E.g.

οὐδὲν ἄλλο διδάσκεται ἄνθρωπος *a man is taught nothing else* (in the active, *οὐδὲν ἄλλο διδάσκουσιν ἄνθρωπον*), Plat. *Meno* 87 c; *ἄλλο τι μείζον ἐπιταχθήσεσθε* *you will have some other greater command imposed on you* (active, *ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν* *they will impose some other greater command on you*), Thuc. 1, 140; *οἱ ἐπιτετραμμένοι τὴν φυλακὴν* *those to whom the guard has been intrusted* (active, *ἐπιτρέπουν τὴν φυλακὴν τοῦτοις*), Thuc. 1, 126; *διφθέραν ἐννημέρος* *clad in a leather jerkin* (active, *ἐνάπτειν τί τινι* *to fit a thing on one*), Ar. *Nub.* 72; *so ἐκκόπτεσθαι τὸν ὀφθαλμόν* *to have his eye knocked out*, and *ἀποτέμνεσθαι τὴν κεφαλὴν* *to have his head cut off*, etc., from possible active constructions *ἐκκόπτειν τί τινι*, and *ἀποτέμνειν τί τινι*. This construction has nothing to do with that of 1056.

In this construction the accusative of the *thing* (which is sometimes cognate, 1049) is retained with the passive, whereas the accusative or dative of the *person* is made the subject.

1241. *a.* A cognate accusative (1049) of the active form, or a neuter pronoun or adjective representing such an accusative, may become the subject of the passive. E.g.

ὁ κίνδυνος κινδυνεύεται *the risk is encountered* (active, τὸν κίνδυνον κινδυνεύει *he runs the risk*), see Plat. *Lach.* 187 b; εἰ οὐδὲν ἡμάρτηται μοι *granting that no fault has been committed by me* (active, οὐδὲν ἡμάρτηκα), Andoc. 1, 33.

b. The passive may also be used impersonally, the cognate subject being implied in the verb itself; e.g. ἐπειδὴ αὐτοῖς παρεσκεύαστο *when preparation had been made by them*, Thuc. 1, 46; οὔτε ἡσέβηται οὔτε ὠμολόγηται (sc. ἐμοί) *no sacrilege has been committed and no confession has been made (by me)*, Andoc. 1, 17.

c. This use occurs chiefly in such neuter participial expressions as τὰ σοὶ κάμοι βεβιωμένα *what you and I have done in our lives* (βιώω *live*), Dem. 18, 265; αἱ τῶν πεπολιτευμένων εἶθυνα *the accounts of their public acts*, Dem. 1, 28; so τὰ ἡσεβημένα *the impious acts which have been done*; τὰ κινδυνευθέντα *the risks which were run*; τὰ ἡμαρτημένα *the errors which have been committed*. Even an intransitive verb may thus have a passive voice.

1242. Some intransitive active forms are used as passives of other verbs. Thus εὖ ποιεῖν *benefit*, εὖ πάσχειν *be benefited*; εὖ λέγειν *praise*, εὖ ἀκούειν (poet. κλύειν) *be praised*; αἰρεῖν *capture*, ἀλῶναι *be captured*; ἀποκτείνειν *kill*, ἀποθνήσκειν *be killed*; ἐκβάλλειν *cast out*, ἐκπίπτειν *be cast out*; διώκειν *prosecute*, φεύγειν *be prosecuted (be a defendant)*; ἀπολύω *acquit*, ἀποφεύγω *be acquitted*; αἰτιάσθαι (deponent) *accuse*, αἰτίαν ἔχειν *be accused*; τιθέναι *place*, κεῖσθαι *be placed*; εὖ διατιθεῖς *putting in a good frame of mind*, εὖ διακείμενος *having a good disposition (or being in a favorable situation)*.

Middle

1243. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

a. As acting on himself. E.g.

ἐτράποντο πρὸς ληστείαν *they betook (turned) themselves to piracy*, Thuc. 1, 5. So παύομαι *cease (stop one's self)*, πείθεσθαι *trust (persuade one's self)*, φαίνομαι *appear (show one's self)*. This reflexive use of the middle is the least common.

b. As acting for himself or with reference to himself. E.g.

ὁ δῆμος τίθεται νόμους *the people make laws for themselves*, whereas τίθησι νόμους *would properly be said of a lawgiver*; τοῦτον μεταπέμπομαι *I send for him (to come to me)*; ἀπεπέμπετο αὐτοὺς *he dismissed them*; προβάλλ-

λεται τήν ἀσπίδα *he holds his shield to protect himself*. So αἰροῦμαι *choose*, ἀμύνομαι *defend one's self* (*ward off from one's self*), τιθέμενοι τὰ ὅπλα (*technical in military language*) *taking up their position*.

c. As acting on an object belonging to himself. E.g.

ἦλθε λυσόμενος θυγάτρα *he came to ransom his (own) daughter*, *Il.* 1, 13.

1244. Often the middle expresses no more than is implied in the active; e.g. τρόπαιον ἵστασθαι *to raise a trophy for themselves*, or τρόπαιον ἱστάναι *to raise a trophy*. The middle sometimes appears not to differ at all from the active in meaning, and has given way to it in some forms; e.g. Hom. and poetic δράσθαι, regular Attic ὄρω, *see*; Hom. ἀκούομαι, Att. ἀκούω, *hear* (but always fut. ἀκούσομαι).

1245. On the other hand, the distinction between active and middle is often important; e.g. εἰρήνην ποιοῦμαι *conclude peace*, εἰρήνην ποιῶ *bring about a peace* (of the mediator); αἰρῶ *take*, αἰροῦμαι *choose*; ἀποδίδωμι *give back*, ἀποδίδομαι *sell*; ἄπτω *fasten*, ἄπτομαι *cling to*; ἄρχω *rule*, be first, ἄρχομαι *begin*; γαμῶ *marry* (of the man), γαμοῦμαι *be married* (of the woman); δανείζω *lend*, δανείζομαι *borrow*; δικάζω *sit in judgment*, δικάζομαι *go to law*; ἔχω *have*, hold, ἔχομαι *cling to*, be next to; φυλάττω *watch*, φυλάττομαι *be on one's guard against*; γράφω νόμον *propose a vote*, γράφομαι *indict*; τιμωρῶ *avenge one*, τιμωροῦμαι *punish*. See also νόμον τιθέναι in 1243 b, and 1246.

1246. The middle sometimes has a causative meaning; e.g. ἐδίδαξα μὲν σέ *I had you taught*, *Ar. Nub.* 1338; Ἀργεῖοι δὲ σφῶν εἰκόνας ἐποίησαντο *the Argives caused statues of them (Cleobis and Biton) to be made*, *Hdt.* 1, 31 (ἐποίησε would have been used of the artist).

1247. The passive of some of these verbs is used as a passive to both active and middle; e.g. ἐγράφην can mean either *be written* or *be indicted*, ἤρθην either *be taken* or *be chosen*.

1248. The future middle of some verbs has a passive sense even in Attic; e.g. ἀδικῶ *I do wrong*, ἀδικήσομαι *I shall be wronged*; ἀριθμῶ *I count*, ἀριθμήσει *you will be numbered*, *E. Bacch.* 1318; so occasionally the second aorist middle (1235).

TENSES

1249. The tenses may express two relations. They may designate the time of an action as *present*, *past*, or *future*; and also its character as *going on continuously* or *repeatedly*, as *simply taking place* or *occurring*, or as *finished with a permanent result*. Thus the present and the imperfect express action *in a line*, or extended; the aorist denotes action *at a point* (1261). See the parts of ἵστημι in 507. The character of an action appears in all the moods and in the infinitive and participle; the relation of time appears always in the indicative, and to a certain extent (hereafter to be explained) in some of the dependent moods and in the participle.

I. *Tenses of the Indicative*

1250. The tenses of the indicative express time and character of action as follows:

- a. PRESENT, action going on in present time: *γράφω I am writing, δέω I am binding.*
- b. IMPERFECT, action going on in past time: *ἔγραφον I was writing, ἔδεον I was binding.*
- c. PERFECT, action finished in present time and so denoting an accomplished state: *γέγραφα I have written, δέδεμαι I am in prison.*
- d. PLUPERFECT, action finished in past time: *ἔγεγράφη I had written, ἔδεδέμην I was in prison.*
- e. AORIST, action simply taking place in past time: *ἔγραψα I wrote, ἔδησα I bound.*
- f. FUTURE, future action (either in its progress or in its mere occurrence): *γράψω I shall write or I shall be writing; ἔξω I shall have, σχήσω I shall get.*
- g. FUTURE PERFECT, action to be finished in future time and so denoting a future state: *γεγράψεται it will have been written, it will stand written; δεθήσομαι I shall lie in prison; τεθνήξει he will be dead.*

1251. This is shown in the following table:

	<i>Present Time</i>	<i>Past Time</i>	<i>Future Time</i>
Action going on }	PRESENT	IMPERFECT	FUTURE
Action simply taking place }		AORIST	FUTURE
Action finished } . .	PERFECT	PLUPERFECT	FUT. PERFECT

For the present and the aorist expressing a general truth (*gnomic*), see 1292, 1293.

1252. In narration the present is sometimes used vividly for the aorist. E.g.,

κελεύει πέμψαι ἄνδρας· ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς κρύφα πέμπει *he bids them send men: accordingly they dispatch them, and Themistocles sends secretly concerning them*, Thuc. 1, 91.

This is called the Historical Present. It does not occur in Homer.

1253. *a.* The present often expresses a customary or repeated action in present time; e.g. οὗτος μὲν ὕδωρ, ἐγὼ δὲ οἶνον πίνω *he drinks water, but I drink wine*, Dem. 19, 46. See 1292.

b. The imperfect likewise may express customary or repeated past action; e.g. Σωκράτης ὥσπερ ἐγίγνωνσκειν οὕτως ἔλεγε *as Socrates thought, so he used to speak*, X. M. 1, 1, 4.

1254. The present μέλλω, with the present or future (seldom the aorist) infinitive, forms a periphrastic future, which sometimes denotes intention or expectation; e.g. εἰ μέλλει ἡ πολιτεία σώζεσθαι *if the constitution is to be saved*, Plat. Rep. 412 a; τὰ μέλλοντα ἔσεσθαι *the future*.

1255. The present and the imperfect, since they cannot denote the completion of an act, often express an attempted action; e.g. πείθουσιν ὑμᾶς *they are trying to persuade you*, Isae. 1, 26; Ἀλόνησον ἐδίδου *he offered (tried to give) Halonnesus*, Aeschin. 3, 83; ἃ ἐπράσσετο οὐκ ἐγένετο *what was attempted did not happen*, Thuc. 6, 74.

1256. *a.* The presents ἤκω *I am come* and οἴχομαι *I am gone* have the force of perfects, the imperfects having the force of pluperfects.

b. The present of a few other verbs may often be translated best by the perfect; e.g. ἀδικῶ (= ἀδικός εἰμι) *I have done wrong (am in the wrong)*, νικῶμεν *we have won*.

1257. The present εἶμι *I am going*, with its compounds, usually has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being in good use in Attic prose (511 c). In Homer εἶμι is also present in sense.

1258. *a.* The present with πάλαι or any other expression of past time denotes an action begun in the past and continued in the present, and is translated by the perfect; e.g. κεῖνον ἰχνεύω πάλαι *I have been tracking him a long time*, S. Aj. 20.

b. Even without an adverb referring to the past, the present may be rendered by the English perfect if the action is not completed; e.g. ὅπερ λέγω *as I have been saying*, Plat. Ap. 21 a; ἐξ ὧν ἀκούω *from what I have heard*, X. An. 1, 9, 28. So other verbs of perception, such as μαρθάνω *learn*, πυνθάνομαι *hear*, αἰσθάνομαι *perceive*.

1259. The imperfect of repeated action (1253 *b*) with a negative may denote insistence, resistance, or refusal; e.g. οὐκ εἶα ὑπέικειν *he would not permit them to give in, i.e. he urged them not to give in*, Thuc. 1, 127.

1260. *a.* The imperfect of εἶμι, generally with ἄρα, may express a fact which is just recognized, having previously been denied or overlooked; e.g. οὐ σὺ μόνος ἄρ' ἦσθ' ἐποψ; *so you are not the only hoopoe, after all?* Ar. Av. 280.

b. Similarly, the imperfect may express something which is the result of a previous discussion, with reference to which the past tense is used; e.g. οἱ αὐτοὶ πολέμοι ἡμῖν ἦσαν *the same men are, as we saw, hostile to us*, Thuc. 1, 35; ὁ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο *that which, as we proved, becomes better by justice but is ruined by injustice*, Plat. Crito 47 d.

1261. a. The *orist* takes its name (ἀόριστος *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (ὅροι) as to *completion, continuance, repetition*, etc. which belong to the other past tenses. It corresponds to the ordinary preterite in English, whereas the Greek imperfect corresponds to the forms *I was doing*, etc. E.g. ἐποίει τοῦτο *he was doing this or he did this habitually*, πεποίηκε τοῦτο *he has already done this*, ἐπεποίηκε τοῦτο *he had already (at some past time) done this*, but ἐποίησε τοῦτο is simply *he did this* without qualification of any kind. The *orist* is therefore commonly used in rapid narration, the imperfect in detailed description. The *orist* is more common in negative sentences (except in the case noted in 1259).

b. As it is not always important to distinguish between the progress of an action and its mere occurrence, it is occasionally indifferent whether the imperfect or the *orist* is used; cf. ἔλεγον in Thuc. 1, 72 (end) with εἶπον, ἔλεξαν, and ἔλεξε in 1, 79. The two tenses show different views (both natural views) of the same act.

1262. The *orist* of verbs which denote a *state or condition* may express the *entrance into* that state or condition; e.g. πλουτῶ *I am rich*, ἐπλούτουν *I was rich*, ἐπλούτησα *I became rich*. So ἐβασίλευσε *he became king*, ἤρξε *he took office (also he held office)*, εἶχον *I had*, ἔσχον *I acquired*. This is called the *Inceptive or Ingressive Aorist*.

1263. With ἐπεὶ and ἐπειδὴ *after* the *orist* is generally to be translated by our *pluperfect*; e.g. ἐπειδὴ ἀπῆλθον *after they had departed*. Cf. *postquam venit*.

1264. The *orist* (sometimes the perfect) participle with ἔχω may form a periphrastic perfect, especially in Attic poetry; e.g. θαυμάσας ἔχω τόδε *I have wondered at this*, S. Ph. 1362. In prose, ἔχω with a participle generally has its common force; e.g. τὴν προῖκα ἔχει λαβών *he has received and has the dowry (not simply he has taken it)*, Dem. 27, 17.

1265. Since the perfect denotes a present state, it is often translated by the present; e.g. ἀποθνήσκειν *die*, τεθνηκέναι *be dead*; γίγνεσθαι *become*, γεγονέναι *be*; μιμνήσκειν *remind*, μεμνήσθαι *remember*; καλεῖν *call*, κεκλησθαι *be called*; κτᾶσθαι *acquire*, κεκτῆσθαι *possess*. So οἶδα *I know (novi)* and many others. For further remarks on the perfect, see 735.

In such verbs the *pluperfect* has the force of an imperfect; e.g. ᾔδῃ *I knew*.

1266. The perfect sometimes refers vividly to the future; e.g. εἴ με αἰσθήσεται, ὄλωλα *if he shall perceive me, I am ruined (perii)*, S. Ph. 75.

So sometimes the present, e.g. ἀπόλλυμαι *I am lost*, Lys. 12, 14; and even the aorist may (through the context) imply a future action, e.g. ἀπωλόμην εἰ με λείψεις *I am undone if you leave me*, E. Alc. 386 (1415).

1267. The second person of the future may express a *permission*, or even a *command*; e.g. πράξεις οἷον ἂν θέλῃς *you may act as you please*, S. O. C. 956; πάντως δὲ τοῦτο δράσεις *and in any case do this (you shall do this)*, Ar. Nub. 1352. So in imprecations; e.g. ἀπολείσθῃ *to destruction with you!* (lit. *you shall perish*). For μέλλω and the infinitive, see 1254.

1268. The future perfect denotes that a future act will be *immediate*, *decisive*, or *permanent*; e.g. φράξε, καὶ πεπράξεται *speak, and it shall be (no sooner said than) done*, Ar. Pl. 1027; οὐ Κρέοντος προστάτου γεγράφομαι *I shall not be enrolled under the patronage of Creon*, S. O. T. 411; τεθνήξει *he will be dead*. Cf. the similar use of the perfect infinitive, 1277. See 735.

1269. a. The division of the tenses of the indicative into *primary* (or *principal*) and *secondary* (or *historical*) is explained in 453.

b. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. E.g.

πράττουσιν ἃ ἂν βούλωνται *they do whatever they please*, ἔπραττον ἃ βούλονται *they did whatever they pleased*, λέγουσιν ὅτι τοῦτο ποιοῦσιν *they say that they are doing this*, ἔλεξαν ὅτι τοῦτο ποιοῖεν *they said that they were doing this*. See 1442, 1502.

1270. The gnomic aorist is a primary tense, as it refers to present time (1293); and the historical present is secondary, as it refers to past time (1252).

1271. An exception to the principle of 1269 *b* occurs in indirect discourse, where the form of the direct discourse may always be retained, even after secondary tenses; so also in final and object clauses. See 1378, 1382, 1496 *b*.

1272. a. The distinction of primary and secondary tenses extends to the dependent moods only where the tenses there keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (1282).

b. An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have πράττειν ἂν ἃ βούλονται *they would do whatever they pleased*. See 1451. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (1371) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an *interrogative subjunctive* (1367).

II. *Tenses of the Dependent Moods*

A. NOT IN INDIRECT DISCOURSE

1273. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (1281), the tenses chiefly used are the present and aorist.

1274. *a.* These tenses here differ only in this, that the present expresses an action in its duration, that is, as *going on* or *repeated*, while the aorist expresses simply its *occurrence*, the time of both being otherwise precisely the same. *E.g.*

ἐὰν τοῦτο ποιῇ *if he shall be doing this, or if he shall do this (habitually)*, ἐὰν τοῦτο ποιήσῃ (simply) *if he shall do this*; εἰ τοῦτο ποιοίῃ *if he should be doing this, or if he should do this (habitually)*, εἰ τοῦτο ποιήσειε (simply) *if he should do this*; τοῦτο ποιεῖ *do this (habitually)*, τοῦτο ποιήσου (simply) *do this*; οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός *on this condition may I gain the victory (aor.) and be thought (pres.) wise*. *Ar. Nub.* 520; βούλεται τοῦτο ποιεῖν *he wishes to be doing this or to do this (habitually)*, βούλεται τοῦτο ποιῆσαι (simply) *he wishes to do this*.

b. This is a distinction entirely unknown to the Latin, which has (*e.g.*) only one form, *si faciat*, corresponding to εἰ ποιοίῃ and εἰ ποιήσειεν.

c. When, however, the aorist subjunctive is introduced by ἐπειδάν and similar conjunctions meaning *after*, or by ἕως ἄν, πρὶν ἄν, *until*, the aorist denotes a time preceding the action of the main verb, and may be translated by the perfect or the future perfect; *e.g.* ταῦτα, ἐπειδάν περὶ τοῦ γένους εἶπω, ἐρῶ *when I shall have spoken (after I have spoken) about my birth, I will speak of these matters*, *Dem.* 57, 16; ἕως ἄν ἐκμάθῃς, ἔχ' ἐλπίδα *until you have learnt all, have hope*, *S. O. T.* 834.

1275. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. Frequently it denotes a present state. *E.g.*

δέδοικα μὴ λήθην πεποιήκη *I fear that it may have caused forgetfulness (μὴ ποιῇ would mean that it may cause)*, *Dem.* 19, 3; μηδενὶ βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκῶς ὑμῖν ᾗ *to help no one who shall not previously have helped you (ὃς ἂν μὴ . . . βοηθῇ would mean who shall not previously help you)*, *Dem.* 19, 16. οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες *it would not prove (on inquiry) that this was why they had failed to pay immediately (with οὐ διδοῦεν this would mean they failed to pay)*, *Dem.* 30, 10; οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευῆσθαι *it is no longer time to be deliberating, but to make a decision (lit. to have finished deliberating)*, *Plat. Crito* 46 a.

1276. The perfect *imperative* generally expresses a command that something shall be *decisive* and *permanent*; e.g. ταῦτα εἰρήσθω *let this have been said* (i.e. *let what has been said be final*), or *let this (which follows) be said once for all*; γραμμὴ AB γεγράφθω *let a line AB be drawn (and assumed throughout the demonstration)*; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτῆς *at this point let the limit of your sluggishness be fixed*, Thuc. 1, 71. This is confined to the third person singular passive, the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (1265).

1277. The perfect *infinitive* expresses *decisive* action or *permanent* state; e.g. εἶπον τὴν θύραν κεκλεισθαι *they ordered the gate to be shut (and kept so)*, X. H. 5, 4, 7. ἤλυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα *so that they were in deadly terror (thoroughly frightened) and ran to get their arms*, X. An. 1, 5, 13. So ἀπηλλάχθαι κακῶν *to be rid of trouble once for all*. The regular meaning of this tense, when it is not in indirect discourse, is that given in 1275.

1278. The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (1282).

1279. It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context, or to express a present intention of doing something in the future. E.g.

ἰδεῖθῃσαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν *they asked the Megarians to escort them with ships*, Thuc. 1, 27; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες *not being able to prevent*, Thuc. 3, 28; πολλοῦ δέω ἑμαυτὸν γ' ἀδικήσειν *I am far from (1116) intending to injure myself*, Plat. Ap. 37 b. In all such cases the future is rather exceptional (see 1273).

1280. One regular exception to the principle just stated is found in the *phrastic future* (1254).

B. IN INDIRECT DISCOURSE

1281. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

1282. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in the direct discourse. E.g.

ἔλεξεν ὅτι γράφοι *he said that he was writing* (he said γράφω *I am writing*);
 ἔλεξεν ὅτι γράψοι *he said that he should write* (he said γράψω *I shall write*);
 ἔλεξεν ὅτι γράψειεν *he said that he had written* (he said ἔγραφα);
 ἔλεξεν ὅτι γεγραπῶς εἶη *he said that he had already written* (he said

γέγραφα); ἤρετο εἴ τις ἐμοῦ εἴη σοφώτερος *he asked whether any one was wiser than I* (he asked *ἔστι τις*);, Plat. Ap. 21 a.

φησὶ γράφειν *he says that he is writing* (he says γράφω); ἔφη γράφειν *he said that he was writing* (γράφω); φησὶ γράψαι *he says that he will write* (γράψω); φησὶ γράψαι *he says that he wrote* (ἔγραψα); ἔφη γράψαι *he said that he had written* (ἔγραψα); φησὶ γεγραπέναι *he says that he has written* (γέγραφα); ἔφασαν τεθνάναι τὸν ἄνδρα *they said that the man was dead* (they said *τέθνηκεν ὁ ἀνὴρ*, 1265), Antiphon 5, 29.

εἶπεν ὅτι ἄνδρα ἄγοι δν εἰρξαι δέοι *he said that he was bringing a man whom they must lock up* (he said *ἄνδρα ἄγω δν εἰρξαι δεῖ*), X. H. 5, 4, 8; ἐλογίζοντο ὥς, εἰ μὴ μάχουιντο, ἀποστήσουιντο αἱ πόλεις *they considered that, if they should not fight, the cities would revolt* (they thought *ἐὰν μὴ μαχώμεθα*, ἀποστήσονται *if we do not fight, they will revolt*), *ibid.* 6, 4, 6.

1283. These constructions are explained in 1502, 1509, and 1512. Here they merely show the force of the *tenses* in indirect discourse. Contrast especially the difference between φησὶ γράφειν and φησὶ γράψαι above with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under 1274. Notice also the same distinction in the present and aorist optative. See 1510.

1284. The construction of 1282 is the strictly proper use of the future infinitive (1278, 1279).

1285. The future perfect infinitive is used here to express future completion with permanent effect (cf. 1277); e.g. νυμίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκόψεσθαι *believe that on that day I shall have been already* (i.e. *shall be the same as*) *cut in pieces*, X. An. 1, 5, 16.

1286. a. The present infinitive may represent the *imperfect* as well as the present indicative; e.g. τίνας εὐχὰς ὑπολαμβάνει' εὐχέσθαι τὸν Φίλιππον δτ' ἔσπενδεν *what prayers do you suppose Philip made when he was pouring libations?* (i.e. τίνας ἤυχετο), Dem. 19, 130. The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by δτ' ἔσπενδεν).

b. For the present optative representing the imperfect, see 1503.

1287. Verbs of *hoping, expecting, promising, swearing*, and a few others, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see 1281); and though they regularly have the future infinitive (in indirect discourse, 1282), the present and aorist infinitive (not in indirect discourse, 1274) are allowed. E.g.

ἤλπιζον μάχην ἔσσεσθαι *they expected that there would be a battle*, Thuc. 4, 71; but ἃ οὐποτε ἤλπισεν παθεῖν *what he never expected to suffer*, E. Her. 746; ὑπέσχετο μηχανὴν παρέξειν *he promised that he would provide an engine*, X. C. 6, 1, 21; περὶ τούτων ὑπέσχετο βουλευσασθαι *he promised to take this matter under consideration*, X. An. 2, 3, 19; ὁμόσαντες ταύταις ἐμμενεῖν *having sworn to* (or *that they would*) *abide by these*, X. H. 5, 3,

26; ὁμόσαι εἶναι μὲν τὴν ἀρχὴν κοινήν. πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν *to swear that the government should be (shared in) common, but that all should give up the land to you*, Dem. 23, 170.

1288. The future optative is never used except as the representative of the future indicative, either in indirect discourse (1282) or in the construction of 1382 (which is governed by the principles of indirect discourse). Even in these the future indicative is generally retained. See also 1518.

III. Tenses of the Participle

1289. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. E.g.

ἀμαρτάνει τοῦτο ποιῶν *he errs in doing this*, ἡμάρτανε τοῦτο ποιῶν *he erred in doing this*, ἀμαρτήσεται τοῦτο ποιῶν *he will err in doing this*. Here ποιῶν is first present, then past, then future, absolutely; but always present to the verb of the sentence. So in indirect discourse: οἶδα τοῦτον γράφοντα (γράψαντα, γράψοντα, or γεγραφότα) *I know that he is writing (that he wrote, will write, or has written)*. οὐ πολλοὶ φαίνονται ἐλθόντες *it is plain that not many went (on the expedition)*, Thuc. 1, 10. For other examples see 1590.

ταῦτα εἰπόντες ἀπῆλθον *when they had said this they departed*, ἐπήνεσαν τοὺς εἰρηκότας *they praised those who had (already) spoken*, τοῦτο ποιήσων ἔρχεται *he is coming to do this, τοῦτο ποιήσων ἦλθεν he came to do this, ἀπελθε ταῦτα λαβὼν take this and be off (λαβὼν being past to ἀπελθε, but absolutely future)*.

1290. a. The present may here also represent the imperfect; e.g.

οἶδα κάκεινω σωφρονοῦντε, ἔστε Σωκράτει συνήστην *I know that even those two men were temperate as long as they associated with Socrates (i.e. ἐσωφρονεῖτην)*, X. M. 1, 2, 18. See 1286.

b. The (rare) future perfect participle is used to express future completion with permanent effect (cf. 1277); e.g. ὡς διαπεπολεμησόμενον (accusative absolute, 1571) *since the war would be at an end*, Thuc. 7, 25.

1291. The aorist participle in certain constructions (generally with a verb in the aorist) does not denote time past with reference to the leading verb, but expresses time coincident with that of the verb when the action of the verb and of the participle is practically one. See examples in 1566 h, 1587, 1588, and *Greek Moods and Tenses*, §§ 144-150.

IV. Gnomic and Iterative Tenses

1292. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action. E.g.

τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἔπηται *satiety begets insolence, whenever prosperity attends the wicked*, Theognis 153.

1293. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. E.g.

ἦν τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν *they impose a penalty on all who transgress*, X. C. 1, 2, 2; μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω *one day (often) brings down one man from a height and raises another high*, E. frag. 424.

1294. Here one case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις *often*, ἤδη *already*, οὐπω *never yet* illustrate the construction; e.g. ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν *disheartened men never yet raised (i.e. never raise) a trophy*, Plat. Critias 108 c. Cf. "Faint heart never won fair lady."

1295. An aorist resembling the gnomic is found in Homeric similes; e.g. ἤριπε δ' ὡς ὅτε τις δρυὶς ἤριπεν *and he fell, as when some oak falls* (lit. *as when an oak once fell*), Il. 13, 389.

1296. The perfect is sometimes gnomic, like the aorist. E.g.

τὸ δὲ μὴ ἐμποδῶν ἀναναγωνίστῳ εὐνοία τετίμηται *but those who are not before men's eyes are held in honor with a good will which has no rivalry*, Thuc. 2, 45.

1297. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary action*. E.g.

διηρώτων ἂν αὐτοὺς τί λέγοιεν *I used to ask them (I would often ask them) what they meant*, Plat. Ap. 22 b; πολλάκις ἠκούσαμεν ἂν ὑμᾶς *we used often to hear you*, Ar. Lys. 511. This iterative usage, which involves no condition (1304), may have been colloquial.

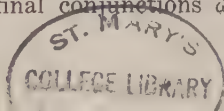
1298. The Ionic has iterative forms in -σκον and -σκόμην in both imperfect and aorist. See 606. Herodotus uses these also with ἄν, as above (1297).

THE ADVERB ἄν

1299. The adverb ἄν (epic enclitic κέν, κέ, Doric κα) has two distinct uses.

a. It may be joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some circumstances or condition, expressed or implied. Here it belongs strictly to the verb.

b. It is joined regularly to εἰ *if*, to all relative and temporal words, and sometimes to the final conjunctions ὥς, ὅπως, and



ὅφρα, when these are followed by the subjunctive. Here, although as an adverb it qualifies the verb, it is always closely attached to the particle or relative, with which it often forms one word, as in *ἐάν, ὅταν, ἐπειδάν* (1311).

1300. There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιτο ἄν he would wish; ἐλοίμην ἄν I should choose*). In its second use it generally has no force which can be made apparent in English.

1301. *Ἄν* never begins a sentence or clause, but it may be separated from its verb and attached to a negative or interrogative word, to an adverb, or to a verb of *saying* or *thinking*; e.g. *οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι I do not think that such a thing could by any chance have happened*, Thuc. 3, 89; *οὓς νομίζω ἄν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν whom I think I could, with the force at hand, bring under submission to you*, X. An. 2, 5, 13; *τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἐτέρους πείσαντες ἀπολέσειαν further, such men as these, if they should win others over, would very soon destroy a state*, Thuc. 2, 63. See 1310.

1302. The present and perfect indicative never take *ἄν*.

1303. The future indicative sometimes takes *ἄν* (or *κέ*) in the early poets, especially Homer; very rarely in Attic Greek. E.g. *καὶ κέ τις ὧδ' ἐρέει and some one will (or may) speak thus*, Il. 4, 176; *ἄλλοι οἳ κέ με τιμήσουσι others who will (perchance) honor me*, Il. 1, 174. The future with *ἄν* seems to be an intermediate construction between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. The few examples in Attic prose are suspected. In Plat. Ap. 29 c *ἤδη ἄν* is separated by a long interval from the verb *διαφθαρήσονται* (anacoluthon).

1304. *a*. The past tenses of the indicative (generally the imperfect or aorist) are used with *ἄν* in a potential sense (1334), or in the apodosis of an unfulfilled condition (1407). E.g.

οὐδὲν ἄν κακὸν ἐποίησαν they could (or would) have done no harm; ἦλθεν ἄν εἰ ἐκέλευσα he would have come if I had commanded him.

b. The imperfect and aorist indicative with *ἄν* may also have an iterative sense. See 1297.

1305. *a*. In Attic Greek the subjunctive is used with *ἄν* only in the dependent constructions mentioned in 1299 *b*, where *ἄν* is attached to the introductory particle or relative word.

See 1376, 1387, 1393, 1440.

b. In epic poetry, where the independent subjunctive often has the sense of the future indicative (1364), it may take *κέ* or *ἄν*, like the future (1303). E.g.

εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι and *if he does not give her up, then I will take her myself*, Il. 1, 324 (1432).

1306. The optative with ἄν has a potential sense (1326), and it often forms the apodosis of a condition expressed by the optative with εἰ, denoting what *would happen* if the condition should be fulfilled (1418).

1307. The *future* optative is never used with ἄν, since it could represent only the future indicative with ἄν (1288). Similarly the future infinitive and future participle with ἄν are excluded. In Plat. Ap. 30 b read ἄν ποιήσαντος, not ποιήσοντας. Cf. Plat. Crito 53 c, where some MSS. omit it.

1308. a. The present and aorist (rarely the perfect) infinitive and participle with ἄν represent the indicative or optative with ἄν; each tense being equivalent to the *corresponding tense* of one of these moods with ἄν, — the present representing also the imperfect, and the perfect also the pluperfect (1286, 1290).

b. Thus the present infinitive or participle with ἄν may represent either an imperfect indicative or a present optative with ἄν; the aorist, either an aorist indicative or an aorist optative with ἄν; the perfect, either a pluperfect indicative or a perfect optative with ἄν. E.g.

PRESENT. φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν *he says that they would (now) be free (ἦσαν ἄν) if they had done this*; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν *he says that they would (hereafter) be free (εἰεν ἄν) if they should do this*; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν *I know that they would (now) be free (ἦσαν ἄν) if they had done this*; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν *I know that they would (hereafter) be free (εἰεν ἄν) if they should do this*; πόλλ' ἄν ἔχων ἕτερ' εἰπεῖν *although I might (= ἔχοιμι ἄν) say many other things*, Dem. 18, 258.

AORIST. φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο *they say (or I know) that he would have come (ἦλθεν ἄν) if this had happened*; φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο *they say (or I know) that he would come (ἔλθοι ἄν) if this should happen*; ῥαδίως ἄν ἀφ' ἐθείς, προείλετο ἀποθανεῖν *although he might easily have been acquitted (ἀφείθη ἄν) he preferred to die*, X. M. 4, 4, 4.

PERFECT. εἰ μὴ τὰς ἀρετὰς ἐκέλευς παρέσχωτο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλωκέναι (φήσειεν ἄν τις) *had they not exhibited those exploits of valor, (one might say that) all this would now be in the hands of (lit. would have been captured by, 1265) the barbarians (ἐαλώκει ἄν)*, Dem. 19, 312; οὐκ ἄν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε *I do not think that, if you should condemn them, they would (thereby, in the future, prove to) have suffered proper punishment (δεδωκότες ἄν εἰεν)*, Lys. 27, 9.

The context must decide in each case whether we have the equivalent of the indicative or of the optative with *ἄν*. In the examples given, the form of the protasis generally settles the question.

1309. The infinitive with *ἄν* is used chiefly in indirect discourse (**1509**); but the participle with *ἄν* is more common in other constructions (see examples above).

1310. When *ἄν* is used with the subjunctive (as in **1299 b**), it may be separated from the introductory word only by monosyllabic particles like *μέν, δέ, τέ, γάρ*, etc. Cf. **1301**.

1311. When *ἄν* is used with the subjunctive, it is combined with the introductory conjunction if crasis (**49**) is possible. Thus arise the forms *ἐάν* (*ἦν, ἄν*), *ἐπὴν* (*ἐπ᾿ ἄν*), *ἐπειδάν*, *ὅταν*, *ὀπόταν*, from *εἰ ἵφ, ἐπεὶ, ἐπειδή when, ὅτε, ὁπότε when, + ἄν*; also *ἄν* for *ἃ ἄν*, *καὶ ἄν* for *καὶ ἄν* (or *ἐάν*), but *ἕως ἄν, πρὶν ἄν*.

1312. In a long apodosis *ἄν* may be used twice or even three times with the same verb. E.g.

οὐκ ἂν ἡγείσθ' αὐτὸν καὶ ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* Dem. 27, 56. In Thuc. 2, 41, *ἄν* is used three times with *παρέχεσθαι*; in Plat. *Ap.* 40 d, three times with *εὐρεῖν*; cf. *E. I. T.* 245, 627.

1313. *Ἄν* may be used elliptically with a verb understood. E.g.

οἱ οἰκέται ῥέγκουσιν · ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. *ἔρρεγκον*) *my servants are snoring; but in old times they wouldn't have*, Ar. *Nub.* 5. So in *φοβούμενος ὥσπερ ἂν εἰ παῖς* *scared as a child* (*ὥσπερ ἂν ἐφοβείτο εἰ παῖς ἦν*), Plat. *G.* 479 a.

1314. When an apodosis consists of several *coördinate* verbs, *ἄν* generally stands only with the first. E.g.

οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῦ, ἀλλ' ἐπὶ ταῦτόν ῥοιεν ἀμφότεροι *he would do nothing different from the other man, but both would make for (go to get) the same object* (*ἄν* belongs also with *ῥοιεν*), Plat. *Rep.* 360 c.

1315. The adverb *τάχα* *quickly, soon, readily* is often prefixed to *ἄν*, in which case *τάχ' ἄν* is nearly equivalent to *ἵσως perhaps*. The *ἄν* here always belongs in its regular sense (**1299 a**) to the verb of the sentence; e.g. *τάχ' ἂν ἔλθοι perhaps he would come, τάχ' ἂν ἦλθεν perhaps he would (or might) have come*. A redundant *ἵσως* may follow *τάχ' ἄν*.

THE MOODS

1316. The indicative is used in simple, absolute assertions or negations, and in questions or exclamations which include or concern such assertions; e.g. *γράφει he writes, οὐκ ἔγραψεν he did not write, γράψει he will write, γέγραπεν he has written, τί ἐγράψατε; what did you write? ἔγραψε τοῦτο; did he write this? οἶα ποιεῖτε how you behave!*

1317. The indicative has a tense to express every variety of time which is recognized by the Greek verb, and thus it can state a supposition as well as make an assertion in the past, present, or future. It also expresses certain other relations which in other languages (e.g. Latin) are generally expressed by a different mood. The following examples will illustrate these uses:

εἰ τοῦτο ἀληθές ἐστι, χαίρω *if this is true, I am glad* (1400), εἰ ἔγραψεν, ἦλθον ἂν *if he had written, I should have come* (1407), εἰ τοῦτο ποιήσεις, μεταμελήσει σοι *if you do that you will be sorry* (1415), ἐπιμελεῖται ὅπως τοῦτο γένησεται *he takes care that this shall happen* (1382), λέγει ὅτι τοῦτο ποιεῖ *he says that he is doing this*; sometimes εἶπεν ὅτι τοῦτο ποιεῖ *he said that he was doing this* (he said ποιῶ, 1502), εἶθε με ἔκτεινας, ὥς μήποτε τοῦτο ἐποίησα *O that thou hadst killed me, that I might never have done this!* (1359, 1381), εἶθε τοῦτο ἀληθές ᾗν *O that this were true!* (1359).

1318. These constructions are explained in the sections referred to. Their variety shows the impossibility of including all the actual uses even of the indicative under any single fundamental idea.

1319. The various uses of the subjunctive are shown by the following examples:

ἴωμεν *let us go* (1343), μὴ θαυμάσητε *do not wonder* (1345), τί εἶπω; *what am I to say?* (1367), οὐ μὴ τοῦτο γένηται *this (surely) will not happen* (1369), οὐδὲ ἴδωμαι (Homeric) *nor shall I see* (1364).

ἔρχεται ἵνα τοῦτο ἴδῃ *he is coming that he may see this* (1374), φοβεῖται μὴ τοῦτο γένηται *he fears that this may happen* (1389), εἰάν ἔλθῃ, τοῦτο ποιήσω *if he comes (or if he shall come), I shall do this* (1413), εἰάν τις ἔλθῃ, τοῦτο ποιῶ *if any one (ever) comes, I (always) do this* (1403 a), ὅταν ἔλθῃ, τοῦτο ποιήσω *when he comes (or when he shall come), I shall do this* (1445), ὅταν τις ἔλθῃ, τοῦτο ποιῶ *when any one comes, I (always) do this* (1442 a).

1320. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity (negative οὐ); this is seen in the Homeric independent construction, ἴδωμαι *I shall see*, εἴησις *one will say*. In commands it is still future (negative μὴ); e.g. ἴωμεν *let us go*, μὴ ποιήσητε τοῦτο *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in *general* conditions, where it is indefinite (but never strictly present) in its time.

1321. The various uses of the optative are shown by the following examples:

εὐτυχίῳς *may you have good luck*; μὴ γένοιτο *may it not happen*; εἶθε μὴ ἀπόλιντο *O that they may not be lost* (1355); ἔλθοι ἂν *he may go or he might go* (1326).

ἦλθεν ἵνα τοῦτο ἴδοι *he came that he might see this* (1374); ἐφοβέιτο μὴ τοῦτο γένοιτο *he feared that this might happen* (1389); εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι *if he should come, I should do this* (1418); εἴ τις ἔλθοι, τοῦτ' ἐποίουν *if anyone (ever) came, I (always) did this* (1403 b); ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι *whenever he should come (at any time when he should come), I should do this* (1447); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν *whenever anyone came, I (always) did this* (1442 b); ἐπεμελέιτο ὅπως τοῦτο γενήσεται *he took care that this should happen* (1382); εἶπεν ὅτι τοῦτο ποιήσῃ (ποιήσῃ or ποιήσειε) *he said that he was doing (would do or had done) this* (1502).

1322. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, indicative, or imperative, in constructions of the same general character. This appears especially in its independent uses; e.g. the Homeric Ἑλένην ἄγοιτο *he may take Helen away*, *Il.* 4, 19 (see γυναῖκα ἀγέσθω, *Il.* 3, 72, referring to the same thing, and καὶ ποτέ τις εἴπησιν *and sometime one will say*, 1320); ἴομεν *may we go* (cf. ἴωμεν *let us go*); μὴ γένοιτο *may it not happen* (cf. μὴ γένηται *let it not happen*); ἔλοιτο ἂν (Hom. sometimes ἔλοιτο alone) *he would take* (cf. Hom. ἔληται, sometimes with κέ, *he will take*). So in future conditions; e.g. εἰ γένοιτο *if it should happen* (cf. ἐὰν γένηται *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; here it represents a dependent subjunctive or indicative in its *changed relation* when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is*, etc. to *should, would, might, did, was*, etc. To illustrate these last relations, compare ἔρχεται ἵνα ἴδῃ, φοβέεται μὴ γένηται, ἐὰν τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελείται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιεῖ, with the corresponding forms after past leading verbs given in 1321.

For a discussion of the whole relation of the optative to the subjunctive and the other moods, and of the original meaning of the subjunctive and optative, see *Moods and Tenses*, pp. 371-389.

1323. The imperative is used to express commands and prohibitions; e.g. τοῦτο ποίει *do this*; μὴ φεύγετε *do not fly*.

1324. The infinitive, which is a verbal noun, and the participle and the verbal in -τέος, which are verbal adjectives, are closely connected with the moods of the verb in many constructions.

1325. The following sections (1326-1519) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions and questions (1316). The infinitive and participle are included here so far as either of them is used in indirect discourse, in protasis or apodosis, or after ὥστε (ὥς, ἐφ' ᾧ or ἐφ' ᾧ τε) and πρίν. These constructions are divided as follows:

- I. Potential Optative and Indicative with *ἄν*.
- II. Imperative and Subjunctive in commands. — Subjunctive and Indicative with *μή* or *μή οὐ* in cautious assertions. — *Ὅπως* with the independent Future Indicative (page 284).
- III. Expression of a Wish (page 286).
- IV. Homeric Subjunctive. — Interrogative Subjunctive (page 287).
- V. *Οὐ μή* with Subjunctive and Future Indicative (page 288).
- VI. Final and Object Clauses with *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*, and *μή* (page 288).
- VII. Conditional Sentences (page 292).
- VIII. Relative and Temporal Sentences (page 302).
- IX. Causal Sentences (page 307).
- X. Consecutive Clauses (page 308).
- XI. Stipulative Clauses (page 309).
- XII. Clauses signifying *Until* and *Before* (page 310).
- XIII. Indirect Discourse or *Oratio Obliqua* (page 312).

I. Potential Optative and Indicative with *ἄν*

Potential Optative

1326. The optative with *ἄν* expresses a future action as dependent on circumstances or conditions. Thus *ἐλθοι ἄν* is *he may go, he might (could or would) go, or he would be likely to go*, as opposed to an absolute statement like *he will go*. But the translation *he will go* as a future in assertions often quite positive, or *he must go*, in inferences, is frequently appropriate. E.g.

ἔτι γὰρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ for (perhaps) *we may still escape the evil day*, Od. 10, 269; πᾶν γὰρ ἂν πύθοιό μου for *you can learn anything you please from me*, Aesch. Pr. 617; τί τόνδ' ἂν εἴποις ἄλλο; *what else could you say of this man?* S. Ant. 646; οὐκ ἂν λειφθείην *I would not be left behind (in any case)*, Hdt. 4, 97; δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης *you cannot (could not) step twice into the same river*, Plat. Crat. 402 a; οὐδ' ἄλλο οὐδὲν τὰγαθὸν ἂν εἴη *the chief good cannot be anything else, either*, Aristot. Nic. Eth. 1172 b 32; ἡδέως ἂν ἐροίμην Λεπτίνην *I would gladly ask (I should like to ask) Leptines*, Dem. 20, 129; ποῖ οὖν τραποίμεθ' ἂν ἔτι; *in what other direction can we (could we) possibly turn?* Plat. Euthyd. 290 a; οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν *I will not go away, but I'll knock at the door*, Ar. Ach. 403; οὐκοῦν ἐν μέσῳ τις ἂν εἴη ἀριστοκρατίας τε καὶ ὀλιγαρχίας αὕτη ἡ πολιτεία; *must not this form of government, then, be something midway between aristocracy and oligarchy?* Plat. Rep. 547 c. So βουλόμην ἄν, *velim, I should like*; cf. ἐβουλόμην ἄν, *vellem* (1338).

1327. This optative is usually called *potential*, and corresponds generally to the English potential forms with *may, can, might, could, would*,

etc. It is equivalent to the Latin potential subjunctive, e.g. *dicas, credas, cernas, putes*, etc. *you may say, believe, perceive, think*, etc. The limiting condition is generally too indefinite to be distinctly present to the mind, and can be expressed only by words like *perhaps, possibly, or probably*, or by such vague forms as *if he pleased, if he should try, if he could, if there should be an opportunity*, etc. Sometimes a general condition, like *in any possible case*, is felt to be implied, so that the optative with *ἄν* hardly differs from an absolute future; e.g. οὐκ ἂν μεθείμην τοῦ θρόνου *I will not (would never) give up the throne*, Ar. R. 830. See the examples in 1329. Cf. 1335.

1328. The potential optative can express every degree of potentiality from the almost absolute future of the last example to the apodosis of a future condition expressed by the optative with *εἰ* (1418), where the form of the condition is assimilated to that of the conclusion. The intermediate steps may be seen in the following examples:

οὐκ ἂν δικαίως ἐς κακὸν πέσοιμί τι *I could not justly fall into any trouble*, S. Ant. 240, where *δικαίως* points to the condition *if justice should be done*; οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαρραγεῖεν γὰρ ἂν *nor do they eat more than they can carry, for (if they did) they would burst*, X. C. 8, 2, 21, where *εἰ ἐσθίοιεν* is implied by the former clause.

1329. The potential optative of the second person may express a mild command or exhortation; e.g. χωροῖς ἂν εἴσω *you may go in, or go in*, S. Ph. 674; κλύοις ἂν ἤδη *hear me now*, S. El. 637. See 1327, 1358.

1330. The potential optative may express what may hereafter prove to be true or to have been true; e.g. ἡ ἐμὴ (σοφία) φαύλη τις ἂν εἴη *my wisdom may turn out to be of a trivial sort*, Plat. Symp. 175 e; ποῦ δῆτ' ἂν εἴεν οἱ ξένοι *where may the strangers be? i.e. where is it likely to prove that they are?* S. El. 1450; εἴησαν δ' ἂν οὗτοι Κρηῆτες *and these would probably be (or must have been) Cretans*, Hdt. 1, 2; αὐταὶ δὲ οὐκ ἂν πολλὰ εἴησαν *and these (the islands) cannot have been "many,"* Thuc. 1, 9; οὗτοι δὲ τάχ' ἂν μείζω τινὰ ἢ κατ' ἀνθρώπον σοφίαν σοφοὶ εἴεν *but these men may perhaps (prove to) be wise in a kind of superhuman wisdom*, Plat. Ap. 20 d.

1331. Occasionally *ἂν* is omitted with the potential optative, chiefly in Homer; e.g. οὐ τι κακώτερον ἄλλο πάθοιμι *I could suffer nothing else that is worse*, Il. 19, 321. See Gildersleeve S. C. G. 450.

1332. The Attic poets sometimes omit *ἂν* after such indefinite expressions as *ἔστιν ὅστις, ἔστιν ὅπως, ἔστιν ὅποι*, etc.; e.g. ἔστ' οὖν ὅπως Ἀλκῆστις ἐς γῆρας μόλοι; *is it possible then that Alcestis can come to old age?* E. Alc. 52; so 113, and Aesch. Pr. 292.

1333. For the potential optative in Homer referring to past time, see 1409.

Potential Indicative

1334. The past tenses of the indicative with ἄν express a past action as dependent on past circumstances or conditions. Thus, while ἦλθεν means *he went*, ἦλθεν ἄν means *he would have gone (under some past circumstances)*.

1335. This is called the potential indicative; and it probably arose as a past form of the potential optative, so that, while ἐλθοι ἄν meant originally *he may go or he would be likely to go*, ἦλθεν ἄν meant *he may have gone or he would have been likely to go*. It is the equivalent of the Latin forms like *diceres you would have said, crederes you would have believed, cerneres, putares, etc.*, which are past potential forms corresponding to *dicas, credas, cernas, putes, etc. (1327)*. E.g. *putet and putaret* are equivalent to *οἴοιτο ἄν he would be likely to think*, and *ᾤετο ἄν he would have been likely to think*.

1336. The potential indicative sometimes expresses (in its original force) what *would have been likely to happen, i.e. might have happened (and perhaps did happen)* with no reference to any definite condition. E.g. *ὑπό κεν ταλασίφρονά περ δέος εἶλεν fear might have seized (i.e. would have been likely to seize) even a man of stout heart, Il. 4, 421; ἦλθε τοῦτο τοῦνεϊδος τάχ' ἄν ὀργῇ βιασθέν this reproach may perhaps have come from violence of wrath, S. O. T. 523; ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ᾗ ἄν μάλιστα ἐπιστεύσατε talking to you at that age at which you would have been most likely to put trust in them, Plat. Ap. 18 c.*

1337. Generally, however, the potential indicative implies a reference to some circumstances different from the real ones, so that ἦλθεν ἄν commonly means *he would have gone (if something had not been as it was)*. The unreal past condition here may be as vague and indefinite as the future condition to which the potential optative refers (1327). E.g.

οὐ γάρ κεν δυνάμεσθα (impf.) θυράων ἀπώσασθαι λίθον for we could not have moved the stone from the doorway, Od. 9, 304; cf. οὐδὲν ἄν κακὸν ποιήσειαν they could do no harm (if they should try), with οὐδὲν ἄν κακὸν ἐποίησαν they could have done no harm (if they had tried); τοῦτου τίς ἄν σοι τάνδρὸς ἀμείνων ὑπρέθη; who could have been found better than this man? S. Aj. 119; ὁψέ ἦν, καὶ τὰς χεῖρας οὐκ ἄν καθέωρων it was late, and they would not have seen the show of hands, X. H. 1, 7, 7; ποίων ἄν ἔργων ἀπέστρησαν; from what labors would they have shrunk? Isoc. 4, 83.

1338. When no definite condition is understood with the potential indicative, the imperfect with ἄν is regularly past, as it always is in Homer (1408). See the examples in 1337.

The imperfect with ἄν referring to present time, which is common in apodosis after Homer (1407), seldom appears in purely potential expressions, chiefly in *ἐβουλόμην ἄν vellem, I should wish, I should like (which*

can mean also *I should have wished*); e.g. ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν *I could wish that they spoke the truth*, Lys. 12, 22.

1339. The potential indicative may express every degree of potentiality from that seen in 1336 to that of the apodosis of an unfulfilled condition actually expressed. (Cf. the potential optative, 1328.) Here, after Homer, the imperfect with ἂν may express present time (see 1407). The intermediate steps to the complete apodosis may be seen in the following examples:

ἤγετε τὴν εἰρήνην ὁμῶς · οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε *still you kept the peace; for there was nothing which you could have done (if you had not)*, Dem. 18, 43. πολλοῦ γὰρ ἂν τὰ ὄργανα ἦν ἄξια *for the tools would be worth much (if they had this power)*, Plat. Rep. 374 d.

For the full conditional sentences, see 1407.

1340. For a peculiar potential expression formed by imperfects denoting obligation etc., like ἔδει, χρῆν, etc., with the infinitive, see 1410.

II. Commands, Exhortations, Prohibitions

1341. The imperative expresses a command, exhortation, or entreaty; e.g. λέγε *speak!* φῦγε *begone!* ἐλθέτω *let him come*, χαίροντων *let them rejoice*. For the optative with ἂν, see 1329.

1342. A combination of command and question is found in such phrases as οἶσθ' ὃ δρᾶσον; *dost thou know what to do?* Ar. Av. 54, where the imperative is the verb of the relative clause. So οἶσθα νῦν ἃ μοι γενέσθω; *do you know what must be done for me?* E. I. T. 1203.

1343. The first person of the subjunctive (generally plural) is used in exhortations. Its negative is μή. E.g. ἴωμεν *let us go*, ἴδωμεν *let us see*, μὴ τοῦτο ποιῶμεν *let us not do this*. This supplies the want of a first person of the imperative.

1344. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or ἴθι *come!* These words are used without regard to the number or person of the verb which follows. A hortatory ἀλλά often precedes the imperative; e.g. ἀλλ' ἄγε μίμνετε πάντες αὐτόθι *now come, stay ye all here*, Il. 2, 331.

1345. In prohibitions, in the second and third persons, the present imperative or the aorist subjunctive is used with μή and its compounds. E.g.

μὴ ποιεῖ τοῦτο *do not do this (habitually, 1274) or do not go on doing this or abstain from doing this*; μὴ ποιήσης τοῦτο (simply) *do not do this*; μὴ κατὰ τοὺς νόμους δικάσῃτε · μὴ βοηθήσῃτε τῷ πεπονημένῳ δεινῷ · μὴ εὐορ-

κεῖτε *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*, Dem. 21, 211.

1346. The third person of the aorist imperative sometimes occurs in prohibitions; the second person very rarely.

1347. In Homer the independent subjunctive with μή (generally in the third person) may express fear or anxiety, with a desire to avert the object of the fear. E.g.

μή δὴ νῆας ἔλωσι *may they not seize the ships (as I fear they may)*, Il. 16, 128; μή τι χολωσάμενος ῥέξη κακὸν υἱᾶς Ἀχαιῶν *may he not (as I fear he may) in his wrath do any harm to the sons of the Achaeans*, Il. 2, 195.

1348. This usage occurs sometimes in Euripides and Plato; e.g. μή σοὺς διαφθείρῃ γάμους *my fear is that you may be sullied for a proper marriage*, E. Alc. 315; μή τις οἶηται *I fear that one may think*, Plat. Legg. 861 e.

See *Moods and Tenses*, §§ 261-264.

1349. An independent present subjunctive with μή may express a cautious assertion, or a suspicion that something *may be true*; and with μή οὐ a cautious negation, or a suspicion that something *may not be true*. This is a favorite usage with Plato. E.g.

μή ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν *I suspect that it may be rather boorish to tell the truth*, Plat. G. 462 e; ἀλλὰ μή οὐ τοῦτ' ἢ χαλεπὸν *but I rather think that this may not be a difficult thing*, Plat. Ap. 39 a.

1350. The indicative may be thus used (1349) with μή or μή οὐ, referring to present or past time. E.g.

ἀλλὰ μή τοῦτο οὐ καλῶς ὠμολογήσαμεν *but perhaps we did not do well in assenting to this*, Plat. Meno 89 c. Hence μήποτε *perhaps* in Aristotle and later Greek.

1351. In Attic Greek ὅπως and ὅπως μή are used colloquially with the future indicative in commands and prohibitions. E.g.

νῦν οὖν ὅπως σώσεις με *so now save me*, Ar. Nub. 1177; κατάθου τὰ σκεῖη, ἥπως ἐρεῖς ἐνταῦθα μηδὲν ψεῦδος *put down the packs, and tell no lies here*, Ar. R. 627; ὅπως οὖν ἔσεσθε ἀξιοὶ τῆς ἐλευθερίας *(see that you) prove yourselves worthy of freedom*, X. An. 1, 7, 3; ὅπως μοι μή ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ *see that you do not tell me that twelve is twice six*, Plat. Rep. 337 b.

1352. The construction of 1351 is often explained by an ellipsis of σκόπει or σκοπεῖτε (see 1382).

1353. The subjunctive occasionally occurs here with ὅπως μή, but not with ὅπως alone; e.g. ὅπως μή ἢ τοῦτο *maybe this will prove true*, Plat. Crat. 430 d.

1354. The future indicative with οὐ, put as a question, may express a command; e.g. οὐτος, οὐ μενῇς; *you there, stop!* Ar. Av. 1055.

III. Expression of a Wish

1355. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (εἰ alone in poetry, in Homer also αἶθε, αἶ γάρ) *O that, O if*. The negative is μή, which can stand alone with the optative. E.g.

ὁμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν *may the gods grant to you to destroy Priam's city, Il. 1, 18*; αἶ γάρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν *O that the gods would clothe me with so much strength, Od. 3, 205*; τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶ ἔχεις *for the present may you carry out these things which you have now in hand, Hdt. 7, 5*; εἴθε φίλος ἡμῖν γένοιο *O that you may become our friend, X. H. 4, 1, 38*; μηκέτι ζῶην ἐγώ *may I no longer live, Ar. Nub. 1255*; εἰ μοι γένοιτο φθόγγος ἐν βραχίσιον *O that I might find a voice in my arms, E. Hec. 836*.

The force of the tenses here is the same as in protasis (see 1274).

1356. In poetry πῶς ἂν may introduce a wish in the form of a question; e.g. πῶς ἂν μ' ἀδελφῆς χεὶρ περιστείλειεν; *would that a sister's hand might compose my body! E. I. T. 627*.

1357. The poets, especially Homer, sometimes prefix ὥς (probably exclamatory) to the optative in wishes; e.g. ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι *likewise perish any other who may do the like! Od. 1, 47*.

1358. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; e.g. αὖτις Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο *Menelaus may take back Argive Helen, Il. 4, 19*; τεθναίης, ὦ Προῦτ', ἥ κάκτανε Βελλεροφόντην *either die, O Proetus, or kill Bellerophon, Il. 6, 164*; κενὸς εἶην *set me down an empty fool, Pind. O. 3, 45*. Here, and in wishes without εἰ, εἰ γάρ, etc., we probably have an original independent use of the optative; whereas wishes introduced by any form of εἰ are probably elliptical protases.

See 1329 and Appendix I in *Greek Moods and Tenses*, pp. 371-389.

1359. When a wish refers to the present or the past, and it is implied that its object is *not* or *was not attained*, it is expressed in Attic Greek by a secondary tense of the indicative with εἴθε or εἰ γάρ, which here cannot be omitted. The negative is μή. The imperfect and aorist are distinguished here as in protasis (1407). E.g.

εἴθε τοῦτο ἐπολεῖ *O that he were doing this, or O that he had done this*; εἴθε τοῦτο ἐποίησεν *O that he had done this*; εἴθ' ἐἴχες βελτίους φρένας *O that thou hadst a better understanding, E. El. 1061*; εἰ γάρ τοσαύτην δύναμιν εἴχον *O that I had so great power, E. Alc. 1072*; εἴθε σοι τότε συνεγενόμην *I wish I had met you at that time, X. M. 1, 2, 46*.

1360. The aorist ὤφελον *ought* of ὀφείλω *owe* (Lat. *debeo*), and in Homer sometimes the imperfect ὤφελλον, are used with the infinitive, chiefly in poetry, to express a present or past unattained wish (1412 b). E.g.

ὤφελε τοῦτο ποιεῖν *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); ὤφελε τοῦτο ποιῆσαι *would that he had done this*. For the distinction made by the different tenses of the infinitive, see 1410 b. Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν "Ἀρτεμις *would that Artemis had slain her at the ships*, *Il.* 19, 59.

1361. ὤφελον with the infinitive is negatived by μή (not οὐ), and it may even be preceded by εἴθε, εἰ γάρ, or ὥς; e.g. μή ποτ' ὤφελον λιπεῖν τὴν Σκύρον *O that I had never left Scyros*, *S. Ph.* 969; εἰ γὰρ ὤφελον οἳοί τε εἶναι *would that they were able*, *Plat. Crito* 44 d; ὥς ὤφελες ὀλέσθαι *would that you had perished*, *Il.* 3, 428 (1357)

1362. In Homer the present optative (generally with εἴθε or εἰ γάρ) may express an unattained wish in *present* time; e.g. εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη *would that I were again as young and my strength were firm*, *Il.* 11, 670.

This corresponds to the Homeric use of the optative in unreal conditions and their apodoses (1408). In both constructions the present optative is commonly future in Homer, as in other Greek.

1363. Homer never uses the indicative (1359) in wishes. He always expresses a past wish by the construction with ὤφελον (1360), and a present wish sometimes by ὤφελον and sometimes by the present optative (1362). For the infinitive, see 1541.

IV. Homeric Subjunctive like Future Indicative — Interrogative Subjunctive

1364. In Homer the subjunctive in independent sentences sometimes has the force of a future indicative. E.g.

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for I never yet saw nor shall I ever see such men*, *Il.* 1, 262; καὶ ποτέ τις εἴπῃσιν *and one will (or may) some time say*, *Il.* 6, 459.

1365. This subjunctive may, like the future indicative, take κέ or ἄν in the potential sense. See 1305 b, 1320.

1366. The question τί πάθω; *what will become of me?* or *what harm will it do me?* carries this use even into Attic Greek. E.g.

ὦ μοι ἐγώ, τί πάθω; *Od.* 5, 465; τί πάθω τλήμων; *what will become of me, wretch that I am?* *Aesch. Pr.* 912; τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* *E. Ph.* 895.

1367. The first person of the subjunctive may be used in questions of appeal, where a person asks himself or another *what he is to do*. The negative is μή. It is often accompanied by a parenthetical βούλει or βούλεσθε (in poetry θέλεις or θέλετε). E.g.

εἶπω ταῦτα; *am I to say this?* or βούλει εἶπω ταῦτα; *do you wish me to say this?* ποῦ τράπωμαι; ποῦ πορεύθῶ; *whither shall I turn? whither shall I go?* E. Hec. 1099; ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now will thou that we sit down and read?* Plat. Phdr. 228 e.

1368. The third person is sometimes found in these questions, chiefly when τις has the force of *we*; e.g. τί τις εἶναι τοῦτο φῆ; *what are we (is one) to say this is?* Dem. 19, 88.

V. Οὐ μή with Subjunctive and Future Indicative

1369. The subjunctive (generally the aorist) and sometimes the future indicative are used with the double negative οὐ μή in the sense of an emphatic future indicative with οὐ. E.g.

οὐ μή πίθηται *he will not obey*, S. Ph. 103; οὔτε γὰρ γίγνεται οὔτε γέγονεν, οὐδὲ οὖν μή γένηται *for there is not, nor has there been, nor will there ever be, etc.*, Plat. Rep. 492 e; οὐ ποτ' ἐξ ἐμοῦ γε μή πάθῃς τόδε *you never shall suffer this at my hands*, S. El. 1029; οὐ τοι μήποτε σε . . . ἄκουτ' ἄξει *no one shall ever take you against your will*, S. O. C. 176.

1370. In the dramatic poets, the second person singular of the future indicative (occasionally of the aorist subjunctive) with οὐ μή may express a strong prohibition. E.g.

οὐ μή καταβήσῃ *don't come down (you shall not come down)*, Ar. V. 397; οὐ μή τάδε γηρύσῃ *do not speak out in this way*, E. Hipp. 213; οὐ μή σκώψῃς *do not jeer*, Ar. Nub. 296.

This construction is not interrogative.

VI. Final and Object Clauses with ἵνα, ὥς, ὅπως, ὅφρα, and μή

1371. The final particles are ἵνα, ὥς, ὅπως, and (epic and lyric) ὅφρα *that, in order that*. To these must be added μή *lest or that*, which became in use a negative final particle. The clauses which are introduced by these particles may be divided into three classes:

a. Pure final clauses, expressing a purpose or motive; e.g. ἔρχεται ἵνα τοῦτο ἴδῃ *he is coming that he may see this*. Here any of the final particles may be used (see 1377).

b. Object clauses with ὅπως and verbs signifying to strive for, to care for, to effect; e.g. σκόπει ὅπως τοῦτο γενήσεται *see to it that this is done*.

c. Clauses with μή and verbs of fear or caution; e.g. φοβείται μή τοῦτο γένηται *he fears that this may happen*.

1372. The first two classes are to be specially distinguished. The object clauses in *b* are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like τοῦτο; e.g. σκόπει τοῦτο, ὅπως μή σε ὄψεται *see to this, that he does not see you*. But a final clause could stand in apposition only to τούτου ἕνεκα *for the sake of this*, or διὰ τοῦτο *to this end*; e.g. ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ *he is coming for this purpose, that he may see us*.

For the origin of the clauses in *c*, which are objects of a verb of fear, and the development of final clauses, see *Moods and Tenses*, §§ 307–316.

1373. The negative in all these clauses is μή, except after μή lest, where οὐ is used; e.g. καταρρώδησαν μή οὐ δυνατοὶ γένωνται ὑπερβαλέσθαι *they feared that they should not be able to overcome them*, Hdt. 6, 9.

I. Pure Final Clauses

1374. Final clauses, expressing the purpose of the action denoted in the main clause, take the subjunctive after primary tenses, and the optative after secondary tenses. E.g.

δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μή τὰ ζεύγη ἡμῶν στρατηγῇ *I think we should burn our wagons, that our cattle may not be our commanders*, X. An. 3, 2, 27; εἶπω τι δῆτα κἄλλ', ἢν' ὀργίσῃ πλέον; *shall I speak still further, that you may be the more angry?* S. O. T. 364; παρακαλεῖς ἰατροὺς, ὅπως μή ἀποθάνῃ *you call in physicians, that he may not die*, X. M. 2, 10, 2; λυσιτελεῖ ἐᾶσαι ἐν τῷ παρόντι, μή καὶ τοῦτον πολέμιον προσθώμεθα *it is expedient to allow it for a time, lest we add him to the number of our enemies*, X. C. 2, 4, 12; φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μή διδοίῃ δίκην *he wished to be a friend to men high in power, that he might do wrong and not be punished*, X. An. 2, 6, 21; τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι *what he thought he needed friends for was that he might have helpers*, X. An. 1, 9, 21; ἀφικόμεν ὅπως σοῦ δόμους ἐλθόντος εὖ πράξαιμί τι *I came that I might gain some good by your return home*, S. O. T. 1005.

κεφαλῇ κατανέυσσμαι, ὅφρα πεποιθῆς *I will nod my assent, that you may trust me*, Il. 1, 522; ἐνθα κατέσχετ', ὅφρ' ἔταρον θάπτοι *there he tarried that he might bury his companion*, Od. 3, 284.

1375. The future indicative is rarely found in final clauses with ὅπως, ὅφρα, ὥς, and μή. This is almost entirely confined to poetry. See Od. 1 56; 4, 163; Il. 20, 301; Ar. Eccl. 495.

1376. The adverb ἄν (κἔ) is sometimes joined with ὥς, ὅπως, and ὅφρα (never with ἵνα) before the subjunctive in final clauses; e.g. ὥς ἄν μάθῃς, ἀντάκουσον *hear the other side, that you may learn*, X. An. 2, 5, 16.

For this use, see *Moods and Tenses*, §§ 325-328. The final optative with ἄν is probably always potential (1326).

1377. Ὅφρα is the most common final particle in Homer, ὥς in tragedy, and ἵνα in comedy and prose. But ὅπως exceeds ἵνα in Thucydides and Xenophon. Ὡς was never in good use in prose, except in Xenophon.

1378. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (1496, 1517). Hence instead of the optative after past tenses we can have the mood and tense which would be used when a person conceived the purpose; that is, we can say either ἦλθεν ἵνα ἴδοι *he came that he might see* (1374), or ἦλθεν ἵνα ἴδῃ because the person himself would have said ἔρχομαι ἵνα ἴδω *I come that I may see*. E.g.

ξυμβούλευε τοῖς ἄλλοις ἐκπεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχη *he advised the rest to sail away, that the provisions might hold out longer*, Thuc. 1, 65; τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ *he burned the vessels, that Cyrus might not pass over*, X. An. 1, 4, 18; καὶ ἐπιτηδές σε οὐκ ἤγειρον ἵνα ὥς ἡδιστα διάγῃς *in fact I did not wake you up on purpose, for I wanted you to pass your time as happily as possible*, Plat. Crito 43 b.

1379. The subjunctive is even more common than the optative after past tenses in certain authors, e.g. Thucydides and Herodotus; but much less so in others, e.g. Homer and Xenophon.

1380. Purpose is often implied or suggested in a condition; e.g. πειράσομαι ἂν δύνωμαι τῶνδ' ἐκλύσαι πόνων *I will make trial if so be that I may release thee from these toils*, Aesch. Pr. 327. This occurs especially when the condition is introduced by εἴ πως, ἂν πως, εἰ ἄρα *if haply*; e.g. ἰδὼν συκὴν ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ *seeing a fig tree he came, if haply he might find anything thereon*, Mark 11, 13. See 1430.

1381. The past tenses of the indicative are used in final clauses with ἵνα, sometimes with ὅπως or ὥς, to denote that the purpose is dependent on some act which does not or did not take place (as on some unfulfilled condition or some unaccomplished wish), and therefore is *not* or *was not attained*. E.g.

τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς εἰδείξα μήποτε, κ.τ.λ. *why did you not take me and kill me at once, that I might never have shown (as I have done), etc.?* S.O.T. 1391; φεῦ, φεῦ, τὸ μὴ τὰ πράγματα' ἀνθρώποις ἔχειν φωνήν, ἔν' ἦσαν μὴδὲν οἱ δεινοὶ λόγοι *alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*, E. frag. 442,

II. *Object Clauses with ὅπως after Verbs of Striving, etc.*

1382. Object clauses, which take the place of a substantive object of the main verb, depend on verbs signifying *to strive for, to care for, to effect*, and take the future indicative with ὅπως or ὅπως μή after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle of 1378. E.g.

φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *take heed that you do nothing unworthy of this honor*, Isoc. 2, 37; ἐπεμελείτο ὅπως μὴ ἄσιτοι ποτὲ ἔσονται *he took care that they should never be without food*, X. C. 8, 1, 43 (here ἔσονται would be more common); ἔπρασσον ὅπως τις βοήθεια ἦξει *they were trying to bring about the arrival of some assistance*, Thuc. 3, 4.

For ὅπως and ὅπως μή with the future indicative in commands and prohibitions, often explained by an ellipsis of σκόπει or σκοπεῖτε in this construction, see 1351.

1383. When the main verb is in the passive, the substantive clause is of course subject, not object; e.g. ἐπράττετο ὅπως μὴ περιμενεῖτε τοὺς πρέσβεις, ἵνα ἰδίᾳ ποιήσῃθε τὴν εἰρήνην *it was contrived that you should not wait for the envoys, in order that you might make a separate peace*, Aeschin. 3, 64.

1384. The future indicative with ὅπως sometimes follows verbs of *exhorting, entreating, commanding, and forbidding*, which commonly take an infinitive of the object; e.g. διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιοῦτους *they exhort him to take vengeance on all such*, Plat. Rep. 549 e.

1385. a. Sometimes the present or aorist subjunctive or optative is used in object clauses as in those expressing purpose. E.g. ἄλλου του ἐπιμελήσει ἢ ὅπως ὃ τι βέλτιστοι πολῖται ὤμεν; *will you care for anything except that we may be the best possible citizens?* Plat. G. 515 b; ἐπεμέλετο αὐτῶν, ὅπως αἱ ἀνδράποδα διατελοῖεν *he took care that they should always remain slaves*, X. C. 8, 1, 44.

b. Xenophon allows ὥς with the subjunctive or optative here.

1386. Μὴ *lest* may be used for ὅπως μὴ with the subjunctive.

1387. Ἄν or κέ can be used here, as in final clauses (1376), with ὅπως or ὥς and the subjunctive. So (rarely) in a construction corresponding to that of 1384; e.g. παραγγέλλουσιν ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτᾷ *they notify him that he is to die that day*, Plat. Phaedo 59 e.

1388. In Homer the construction of 1382 with ὅπως and the future is not found; but verbs signifying *to plan, consider, and try* take ὅπως or ὥς and the subjunctive or optative. E.g.

φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται *let us consider how the very best may be done*, Od. 13, 365; φράσσεται ὥς κε νήται *he will plan for his return*, Od. 1, 205; βούλευν ὅπως ὄχ' ἄριστα γένοιτο *they deliberated that the very best might be done*, Od. 9, 420. So rarely with λίσσομαι *entreat* (see 1384).

III. Clauses with μή after Verbs of Fearing, etc.

1389. With verbs denoting fear, caution, or danger, μή that or lest takes the subjunctive after primary tenses, and the optative after secondary tenses. The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. The negative form is μή οὐ (1373). E.g.

φοβοῦμαι μή τοῦτο γένηται (*vereor ne accidat*) *I fear that this may happen*; φοβοῦμαι μή οὐ τοῦτο γένηται (*vereor ut accidat*) *I fear that this may not happen*; φροντίζω μή κράτιστον ἦ μοι σιγᾶν *I am anxious lest it may be best for me to be silent*, X. M. 4, 2, 39; οὐκέτι ἐπετιθέντο, δεδιότες μή ἀποτμηθεῖσαν *they no longer made attacks, fearing that they would be cut off*, X. An. 3, 4, 29; ἐφοβοῦντο μή τι πάθῃ *they feared that something might happen to him* (1378), X. Symp. 2, 11.

1390. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of 1382, with both future indicative and subjunctive; e.g. δέδοικα ὅπως μή ἀνάγκη γενήσεται *I fear that there may come a necessity*, Dem. 9, 75; ὅπως μή here is the equivalent of μή, that or lest, in the ordinary construction.

1391. Verbs of fearing may refer to objects of fear which are present or past. Here μή takes the present and past tenses of the indicative. E.g.

δέδοικα μή πληγῶν δέει *I fear that you need a whipping*, Ar. Nub. 493; φοβούμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν *we fear that we have missed both at once*, Thuc. 3, 53; δέιδω μή δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all which the goddess said was true*, Od. 5, 300; ὅρα μή παίξων ἐλεγεν *beware lest he was speaking in jest*, Plat. Th. 145 b. For the infinitive, see 1523.

VII. Conditional Sentences

1392. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by some form of εἰ *if*.

1393. The adverb ἄν (epic κέ or κέν) is regularly joined to εἰ (epic αἰ) in the protasis when the verb is in the subjunctive; εἰ

with $\alpha\nu$ forming $\acute{\epsilon}\alpha\nu$, α^{ν} , or $\eta\nu$. See 1299 *b*, 1311. The simple $\epsilon\iota$ is used with the indicative and optative. The same adverb $\alpha\nu$ is used in the *apodosis* with the optative, and also with the past tenses of the indicative when it is implied that the condition is not fulfilled.

1394. *a*. The negative adverb of the protasis is regularly $\mu\acute{\eta}$, that of the *apodosis* is $\omicron\upsilon$.

b. When $\omicron\upsilon$ stands in a protasis, it generally belongs to some particular word (e.g. $\omicron\upsilon$ πολλοί *few*, $\omicron\upsilon$ φημι *I deny*, 1612), and not to the protasis as a whole; e.g. $\acute{\epsilon}\alpha\nu$ τε σὺ καὶ "Ανυτος $\omicron\upsilon$ φῆτε $\acute{\epsilon}\alpha\nu$ τε φῆτε *whether you and Anytus deny it or admit it*, Plat. Ap. 25 *b*. See 1241 *a*, second example.

1395. *a*. The supposition contained in a protasis may be either *particular* or *general*. A particular supposition refers to a definite act or to several definite acts, supposed to occur at some definite time or times; e.g. *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it (or if he receives it), he will give it; if he should receive it, he would give it*. A general supposition refers indefinitely to any act or acts of a given class, which may be supposed to occur or to have occurred at any time; e.g. *if ever he receives anything, he (always) gives it; if ever he received anything, he (always) gave it; if (on any occasion) he had had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted*.

b. Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, i.e. in those of class I (1398), that the distinction affects the *construction*.

Classification of Conditional Sentences

1396. The classification of conditional sentences is based partly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in 1395.

1397. Conditional sentences have *four* classes, two (I and II) containing present and past suppositions, and two (III and IV) containing future suppositions. Class I has two forms, one (*a*) with chiefly particular suppositions (present and past), the other (*b*), with only general suppositions (1 present, 2 past).

1398. We have thus the following forms :

I. Present and past suppositions implying nothing as to the truth or untruth of the protasis :

- (a) Chiefly Particular: { (protasis) *εἰ* with indicative; (apodosis) any form of the verb. *Εἰ τοῦτο ποιεῖ, καλῶς ἔχει* if he is doing this, it is well; *εἰ τοῦτο ἐποίησε, καλῶς ἔχει* if he did this, it is well. See 1400. In Latin: *si hoc facit, bene est*.
- (b) General: { a. (prot.) *ἐάν* with subjunctive; (apod.) present indicative. *Ἐάν τις κλέπτῃ, κολάζεται* if anyone (ever) steals, he is (always) punished. See 1403 a.
 b. (prot.) *εἰ* with optative; (apod.) imperfect indicative. *Ἐἴ τις κλέπτοι, ἐκολάζετο* if anyone ever stole, he was (always) punished. See 1403 b. For the Latin, see 1399.

II. Present and past suppositions implying that the protasis is not true and that the condition is not fulfilled :

(prot.) *εἰ* with past tense of indicative; (apod.) past tense of indicative with *ἂν*. *Εἰ τοῦτο ἐποίησε, καλῶς ἂν ἔσχεν* if he had done this, it would have been well; *εἰ τοῦτο ἐποίει, καλῶς ἂν εἶχεν* if he were doing this, it would (now) be well, or if he had done this, it would have been well. See 1407. In Latin: *si hoc faceret, bene esset* (present); *si hoc fecisset, bene fuisset* (past).

III. Future suppositions in more vivid form :

(prot.) *ἐάν* with subjunctive (sometimes *εἰ* with future indicative); (apod.) any future form. *Ἐάν τοῦτο ποιῇ (or ποιήσῃ), καλῶς ἔξει* if he shall do this (or if he does this), it will be well (1413). For *εἰ τοῦτο ποιήσῃ* see 1415. In Latin: *si hoc faciet (or fecerit), bene erit*.

IV. Future suppositions in less vivid form :

(prot.) *εἰ* with optative; (apod.) optative with *ἂν*. *Εἰ τοῦτο ποιοίῃ (or ποιήσειε), καλῶς ἂν ἔχοι* if he should do this, it would be well. See 1418. In Latin: *si hoc faciat, bene sit*.

1399. Latin commonly agrees with English in not marking the distinction between the general and the particular present and past conditions by different forms, and uses the indicative in both alike. See 1405.

I. Present and Past Conditions

A. SIMPLE SUPPOSITIONS, CHIEFLY PARTICULAR

1400. When the protasis *simply states* a particular supposition, implying nothing as to the fulfilment of the condition, it has the indicative with *εἰ*. The apodosis may have any form of the verb required by the sense. E.g.

εἰ ἡσυχίαν Φίλιππος ἄγει, οὐκέτι δεῖ λέγειν *if Philip is keeping peace (with us), we need talk no longer*, Dem. 8, 5; εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμᾶυτοῦ ἐπιλέλησμαι ἄλλα γὰρ οὐδέτερά ἐστι τούτων *if I don't know Phaedrus, I have forgotten who I am myself; but neither of these two things is so*, Plat. Phdr. 228 a; εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδῆς *granting that he was the son of a god, he was not avaricious*, Plat. Rep. 408 c; ἀλλ' εἰ δοκεῖ, πλέωμεν *but if it pleases you, let us sail*, S. Ph. 526; κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ *perdition catch me if I don't love Xanthias*, Ar. R. 579; εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν *but if any other way is better than this, let even the private soldier venture to tell us*, X. An. 3, 2, 32; τότε τὸν Ὑπερείδην, εἴπερ ἀληθὴ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν *granting that what he now charges against me is true, it would have been more reasonable for him to prosecute Hyperides at that time than my client*, Dem. 18, 223.

1401. Even the future indicative may stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall hereafter be done; e.g. αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur, if you are going to fight*, Ar. Av. 759. Here εἰ μέλλεις μάχεσθαι would be the more common expression in prose (1254).

1402. For present or past conditions containing a potential indicative or optative (with ἄν), see 1431 c.

B. PRESENT AND PAST GENERAL SUPPOSITIONS

1403. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth* in present or past time, and the protasis refers in a general way to any of a class of acts.

a. Present general suppositions have εἰάν with the subjunctive in the protasis, and the present indicative (or some other present form denoting repetition) in the apodosis. E.g.

ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται νηήσκειν *if death comes near, no one is (ever) willing to die*, E. Alc. 671; ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν *all speech, if deeds are wanting, is plainly a vain and empty thing*, Dem. 2, 12.

b. Past general suppositions have εἰ with the optative in the protasis, and the imperfect indicative (or some other form denoting past repetition) in the apodosis. E.g.

εἰ τις θορυβουμένους αἰσθοίτο, κατασβεννύναι τὴν ταραχὴν ἐπειράτο *if he saw any falling into disorder (or whenever he saw, etc.), he (always) tried to quiet the confusion*, X. C. 5, 3, 55; εἰ τις ἀντείποι, εὐθὺς ἐτεθνήκει *if any one objected, he was immediately put to death*, Thuc. 8, 66. This construction occurs only once in Homer, *Il.* 24, 768.

1404. The gnomic aorist, which is a primary tense (1270), can always be used here in the apodosis with a dependent subjunctive; e.g. ἤν τις παραβαλὼν, ζημίαν αὐτοῖς ἐπέθεσαν *if anyone transgresses, they (always) impose a penalty on him*, X. C. 1, 2, 2.

1405. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (1400), as in Latin and English; e.g. εἴ τις δύο ἢ καὶ τι πλείους ἡμέρας λογίζεται, μάταιός ἐστιν *if anyone counts on two or haply more days he is a fool*, S. Tr. 944.

1406. Here, as in future conditions (1416), εἰ (without ἄν) is sometimes used with the subjunctive in poetry. In Homer this is the more frequent form in *general* conditions.

II. Present and Past Conditions with Supposition Contrary to Fact

1407. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis has the adverb ἄν.

The imperfect here refers to present time or to an act as going on or repeated in past time, the aorist to a simple occurrence in past time, and the (rare) pluperfect to an act completed in past or present time. E.g.

ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο *they would not be able (as they are) to do this if they did not lead an abstemious life*, X. C. 1, 2, 16; πολὺ ἂν θαυμαστότερον ἦν εἰ ἐτιμῶντο *it would be far more wonderful if they were honored*, Plat. Rep. 489 b; εἰ ἦσαν ἄνδρες ἀγαθοί, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἐπασχον *if they had been good men, as you say, they would never have suffered these things* (referring to several cases), Plat. G. 516 e; καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη *and perhaps I should have been put to death, if their government had not been overthrown*, Plat. Ap. 32 d; εἰ ἀπεκρίνω, ἱκανῶς ἂν ᾔδη ἐμεμαθήκη *if you had answered, I should already have learned enough* (or *I should now be sufficiently instructed, which now I am not*, cf. 1265), Plat. Euthyph. 14 c; εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα *if you had not come (aor.), we should now be on our way (impf.) to the King*, X. An. 2, 1, 4.

1408. In Homer the imperfect in this class of sentences is always past (see II. 7, 273; 8, 130), and the present optative is used where the Attic would have the imperfect referring to present time; e.g. εἰ μὲν τις τὸν ὄνειρον ἄλλος ἔρισπεν, ψεῦδος κεν φαίμεν *if any other had told this dream* (1407), *we should call it a lie*, II. 2, 80; see 24, 222.

1409. In Homer the optative with *κε* is occasionally past in apodosis; e.g. *καί νύ κεν ἔνθ' ἀπόλοιτο Αἰνείας, εἰ μὴ νόησε Ἀφροδίτη* and *now Aeneas would there have perished, had not Aphrodite perceived him, Il. 5, 311*. Here ἀπώλετο with *κεν* or *ἄν* would be the regular form in Homer, as in other Greek. Homer has also a past potential optative; see *Il. 5, 85*.

1410. *a.* The imperfects *ἔδει*, *χρῆν* or *ἐχρῆν*, *ἔξην*, *εἰκὸς ἦν*, and other impersonal expressions denoting *obligation*, *propriety*, *possibility*, and the like, are often used without *ἄν* to form an apodosis implying that the duty is not or was not performed, or the possibility not realized. E.g.

ἔδει σε τοῦτον φιλεῖν *you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is substantially equivalent to *you would love him*, or *would have loved him* (*ἐφίλεις ἄν τοῦτον*), if *you did your duty* (*τὰ δέοντα*). So *ἔξην σοι τοῦτο ποιῆσαι* *you might have done this (but you did not do it)*; *εἰκὸς ἦν σε τοῦτο ποιῆσαι* *you would properly (εἰκότως) have done this*. The actual apodosis is here always in the infinitive, and the reality of the action of the infinitive is generally denied.

b. When the present infinitive is used, the construction generally refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past. E.g.

τούσδε μὴ ζῆν ἔδει *these ought not to be living (as they are)*, *S. Ph. 418*; *μένειν γὰρ ἔξην* *for he might have stood his ground (but did not)*, *Dem. 3, 17*; *θανεῖν σε χρῆν πάρος τέκνων* *you ought to have died before your children*, *E. Andr. 1208*; *εἰ ἐβούλετο δίκαιος εἶναι*, *ἔξην αὐτῷ μισθῶσαι τὸν οἶκον* *if he had wanted to be honest, he might have let the estate*, *Lys. 32, 23*; *χρῆν σε τότε παρακαλεῖν τοὺς παρίοντας μάρτυρας* *you ought immediately to have summoned the passers-by as witnesses*, *Lys. 7, 20*.

1411. When the actual apodosis is in the verb of *obligation* etc., *ἔδει ἄν* can be used; e.g. *εἰ τὰ δέοντα οὔτοι συνεβούλευσαν, οὐδὲν ἄν ὑμᾶς νῦν ἔδει βουλευέσθαι* *if these men had given you the advice you needed, there would now be no need of your deliberating*, *Dem. 4, 1*.

1412. *a.* Other imperfects, especially *ἐβουλόμην*, may be used without *ἄν*; e.g. *ἐβουλόμην οὐκ ἐρίξειν ἐνθάδε* *I could wish that the contest should not take place here*, *Ar. R. 866*; see *Plat. Rep. 408 c*, where *οὐκ ἦν αἰσχροκερδής*, though the apodosis of a simple supposition (1400), may be rendered *he could not have been avaricious*.

b. So *ᾤφελον* or *ᾔφελλον* *ought*, aorist and imperfect of *ὀφείλλω* owe (epic for *ὀφείλω*), in Homer; whence comes the use of *ᾤφελον* in wishes (1360); e.g. *ᾤφλε Κῦρος ζῆν* *would that Cyrus were alive*, *X. An. 2, 1, 4*.

c. So *ἔμελλον* with the infinitive; e.g. *φθίσεσθαι ἔμελλον, εἰ μὴ ξειπες* *I should have perished if thou hadst not spoken*, *Od. 13, 383*. So *Dem. 19, 159*.

III. *Future Conditions, More Vivid Form*

SUBJUNCTIVE IN PROTASIS WITH FUTURE APODOSIS

1413. When a supposed future case is stated *distinctly* and *vividly* (as in English *if I shall go* or *if I go*), the protasis has the subjunctive with *ἐάν* (epic *εἴ κε*), and the apodosis has the future indicative or some other form expressing future time. E.g.

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself*, *Il.* 3, 281; ἄν τις ἀνθιστήται, πειρασόμεθα χειροῦσθαι *if anyone oppose us, we shall try to overcome him*, *X. An.* 7, 3, 11; ἐὰν οὖν ἴης νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when shall you be at home?* *X. C.* 5, 3, 27.

Note that the character of the apodosis distinguishes these future conditions from present general suppositions (1403 a).

1414. The older English forms *if he shall go* and *if he go* both express the force of the Greek subjunctive and future indicative in protasis; but ordinary modern English uses *if he goes* even when the time is clearly future.

1415. The future indicative with *εἰ* is very often used in future conditions implying strong likelihood of fulfilment, especially in appeals to the feelings and in threats and warnings. E.g.

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά *if you do not restrain your tongue, you will have trouble*, *E. frag.* 5. This common use of the future must not be confounded with that of 1401.

1416. In Homer *εἰ* (without *ἄν* or *κὲ*) is sometimes used with the subjunctive in future conditions, apparently in the same sense as *εἴ κε* or *ἤν*; e.g. *εἰ δὲ νῆ' ἐθέλῃ ὀλέσσαι* *but if he shall wish to destroy our ship*, *Od.* 12, 348. This is more common in general conditions in Homer (see 1406). The same use of *εἰ* for *ἐάν* is found occasionally even in Attic poetry.

1417. For the Homeric subjunctive with *κὲ* in the apodosis of a future condition, see 1305 b.

IV. *Future Conditions, Less Vivid Form*

OPTATIVE IN BOTH PROTASIS AND APODOSIS

1418. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English *if I should go*, often *if I went*), the protasis has the optative with *εἰ*, and the apodosis has the optative with *ἄν*. E.g.

εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς *you would not be endurable if you should prosper*, Aesch. *Pr.* 979; οὐ πολλή ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be a great absurdity if such a man should fear death?* Plat. *Ph.* 68 b; οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν *but the house itself, if it should find a voice, would speak most plainly*, Aesch. *Ag.* 37.

Note that the character of the apodosis distinguishes these future conditions from past general suppositions (1403 b).

1419. The optative with ἂν in apodosis is the potential optative (1328).

1420. The *future* optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative after a past tense (see the second example under 1512 b).

1421. Εἰ κε is sometimes found with the optative in Homer, in place of the simple εἰ (1418); e.g. εἰ δέ κεν Ἄργος ἰκοίμεθ', . . . γαμβρός κέν μοι ἔοι *and if we should ever come to Argos, he would be my son-in-law*, *Il.* 9, 141.

1422. For the Homeric optative used like the past tenses of the indicative in unreal conditions, see 1408 and 1409.

Peculiar Forms of Conditional Sentences

ELLIPSIS AND SUBSTITUTION IN PROTASIS OR APODOSIS

1423. The protasis sometimes is not expressed in its regular form with εἰ or ἐάν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative, - the present (as usual) including the imperfect. E.g.

πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν), Ar. *Nub.* 904; σὺ δέ κλύων εἶπαι τάχα *but you will soon know, if you listen* (= ἐὰν κλύης), Ar. *Av.* 1390; τοιαῦτά τᾶν γυναιξὶ συνναίῳν ἔχῃς *such things would you surely have to endure if you dwell among women* (i.e. εἰ συνναίῳς), Aesch. *Ser.* 195; ἠπίστησεν ἂν τις ἀκούσας *anyone would have disbelieved (such a thing) if he had heard it* (i.e. εἰ ἤκουσεν), Thuc. 7, 28; μαμμᾶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἦκόν σοι φέρων ἂν ἔρπον *and if you (ever) cried for food (εἰ αἰτήσεαι, 1403 b), I used to come to you with bread* (1297), Ar. *Nub.* 1383.

Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *if it had depended on yourselves* (cf. 1424 a, second example), *you would long ago have been ruined*, Dem. 18, 49; οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς *for in that case we should no longer suffer harm* (the protasis being in οὕτω), X. *An.* 1, 1, 10; οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμι τι *nor should I justly* (i.e. *if I were treated justly*) *fall into any trouble*, S. *Ant.* 240,

1424. *a.* There is a (probably unconscious) suppression of the verb of the protasis in several phrases introduced by *εἰ μή* *except*. E.g.

τίς τοι ἄλλος ὁμοῖος, εἰ μή Πάτροκλος; who else is like you, except Patroclus (i.e. unless it is Patroclus)? Il. 17. 475; εἰ μή διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν had it not been for the Prytanis (except for the Prytanis), he would have been thrown in (to the Pit), Plat. G. 516 e (1213 b).

b. The protasis or the apodosis, or both, may be suppressed with the Homeric *ὥς εἰ* or *ὥς εἰ τε*; e.g. *τῶν νέες ὠκείαι ὥς εἰ πτερόν ἢ ἐ νόημα their ships are swift as a wing or thought (as they would be if they were, etc.), Od. 7, 36.*

For the double ellipsis in *ὥσπερ ἄν εἰ*, see 1313.

1425. In neither of the cases of 1424 is it probable that any definite verb was in the speaker's mind.

1426. The apodosis is sometimes entirely suppressed for rhetorical effect (*aposiopesis*); e.g. *εἰ μὲν δώσουσι γέρας if they shall give me a prize — very well, Il. 1, 135, cf. 1, 580; εἰ μὲν γὰρ ἔνεκα χρημάτων με συκοφαντεῖ — for if he is trying to play the informer against me to get my money — (the supposition is too absurd), Lys. 24, 2.*

1427. *Εἰ δὲ μή* without a verb often has the meaning *otherwise*, even where the clause would not be negative if completed, or where the verb if supplied would be a subjunctive; e.g. *μή ποιήσῃς ταῦτα · εἰ δὲ μή, αἰτίαν ἔξεις do not do this; otherwise (if you do not do what I say) you will be blamed, X. An. 7, 1, 8.*

1428. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its own tenses of the indicative or optative (1282, 1286). If the finite verb in the apodosis would have taken *ἄν*, this particle is used with the infinitive or participle. E.g.

*ἡγοῦμαι, εἰ τοῦτο ποιέιτε, πάντα καλῶς ἔχειν I believe that if you are doing this all is well; ἡγοῦμαι, ἂν τοῦτο ποιήτε, πάντα καλῶς ἔξειν I believe that if you (shall) do this all will be well; οἶδα ὑμᾶς, ἂν ταῦτα γένηται, εὖ πράξοντας I know that you will prosper if this is (shall be) done. For examples of the infinitive and participle with *ἄν*, see 1308.*

1429. The apodosis may be expressed in an infinitive not in indirect discourse (1273), especially one depending on a verb of *wishing, commanding, advising, etc.*, from which the infinitive receives a future meaning. E.g.

βούλεται ἐλθεῖν ἂν τοῦτο γένηται he wishes to go if this (shall) be done; κελύω ὑμᾶς ἂν δύνῃσθε ἀπελθεῖν I command you to depart if you can. For the principle of indirect discourse which appears in the protasis here after past tenses, see 1510, 1517 a.

1430. Sometimes the apodosis is merely implied in the context,

and in such cases *εἰ* or *ἐάν* is often to be translated *supposing that, in case that, if perchance, or if haply*. E.g.

ἀκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ *hear me also, in case the same shall please you* (i.e. *that then you may assent to it*), Plat. Rep. 358 b. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν *they marched toward the city, in case they (the citizens) should rush out* (i.e. *to meet them if they should rush out*), Thuc. 6, 100. On this principle we must explain αἶ κέν πως βούλεται *if haply he may wish* (i.e. *in hope that he may wish*), Il. 1, 66; αἶ κ' ἐθέλησθα, Od. 3, 92; and similar passages. For this construction, both in Homer and elsewhere, see *Moods and Tenses*, §§ 486–491. See 1380.

1431. The protasis and apodosis sometimes belong to different forms.

a. Especially any tense of the indicative with *εἰ* in the protasis may be followed by a potential optative with *ἄν* in the apodosis. E.g.

εἰ κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἄν θεοῖσι μαχοίμην *if you have come down from heaven, I cannot fight against the gods*, Il. 6, 128; εἰ νῦν γε δυστυχούμεν, πῶς τάναντί' ἄν πράττοντες οὐ σφζοίμεθ' ἄν; *granted that today we have bad luck, how could we help coming out right if we should do the opposite?* Ar. R. 1449 (here πράττοντες = εἰ πράττοιμεν); εἰ οὗτοι ὁρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεῶν ἀρχοίτε *if these had a right to secede, you cannot possibly hold your power rightfully*, Thuc. 3, 40.

b. Sometimes a subjunctive or a future indicative in the protasis has a potential optative in the apodosis. E.g.

ἦν ἐφῆς μοι, λέξαι μ' ἄν *if you (will) permit me, I would fain speak*, S. El. 554 (1328); οὐδὲ γὰρ ἄν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἄν ὅποι φυγόντες σωθῶμεν *for not even if there prove to be many bridges could we find a place to fly to and be saved*, X. An. 2, 4, 19 (1367); ἀδικοίημεν ἄν εἰ μὴ ἀποδώσω *I should be guilty of wrong if I fail to restore her*, E. Hel. 1010.

c. A potential optative (with *ἄν*) may express a present condition, and a potential indicative (with *ἄν*) may express a present or past condition; e.g. καὶ ἐγώ, εἴπερ ἄλλῳ τῷ πειθοίμην ἄν, καὶ σοὶ πείθομαι *I also, if (it is true, as I think it is, that) I would trust any man, certainly trust you*, Plat. Prot. 329 b; εἰ τοῦτο ἰσχυρὸν ἦν ἄν τούτῳ τεκμήριον, κάμοι γενέσθω τεκμήριον *if this would have been a strong proof in his favor (as it would have been), so let it be also a proof in mine*, Dem. 49, 58.

d. The optative in protasis sometimes depends on the present of a verb expressing obligation, propriety, possibility, or expediency; e.g. εἰ γὰρ εἶσαν δύο τινὲς ἐναντίοι νόμοι, οὐκ ἀμφοτέροις ἔνι δήπου ψηφίσασθαι *for if there should be two contradictory laws, you could not, of course, vote for both*, Dem. 24, 35.

This use is more common in the corresponding relative condition (1449).

Δέ in APODOSIS

1432. The apodosis is sometimes introduced by δέ, ἀλλά, or αὐτάρ *yet, still*. This is a relic of parataxis, or the coördination of sentences, and is common in Homer. In Attic prose δέ is sometimes used after a number of protases, and it is then resumptive, *I say*. E.g.

εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι *but if they do not give her up, then I will take her myself*, Il. 1, 137. See Plat. Ap. 28 c.

Εἰ AFTER VERBS OF WONDERING ETC.

1433. Some verbs expressing *wonder, delight, contentment, disappointment, and indignation* may have the cause of the emotion stated by a protasis with εἰ (ἐάν) instead of by ὅτι *because* (1463). E.g.

θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται *and I wonder that no one of you is either concerned or angry* (lit. *if no one of you is, etc., I wonder*), Dem. 4, 43; ἀγανακτῶ εἰ ἃ νοῶ μὴ οἶδός τ' εἰμὶ εἰπεῖν *I am indignant that I am not able to say what I mean*, Plat. Lach. 194 a. See also 1512 b for the principle of indirect discourse applied to these sentences.

1434. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω, with δεινόν ἐστιν.

CONCESSIVE CLAUSES

1435. Conditional clauses introduced by καὶ εἰ (κεῖ), καὶ ἐάν (καῶν), even if, and εἰ καὶ or ἐάν καὶ *although*, denote *concession*.

1436. Concession is expressed also by the participle, with or without καίπερ. See 1566 f. Also by a clause with μέν contrasted with a δέ clause; e.g. οἶεται μὲν εἶναι σοφός, ἔστι δ' οὐ *although he thinks he is wise, he really is not*, cf. Plat. Ap. 21 d.

VIII. Relative and Temporal Sentences

1437. The principles underlying the different types of conditional sentences (1398) apply also to relative and temporal sentences. Temporal clauses introduced by ὥς, πρίν, and other particles meaning *until* have special peculiarities, and are therefore treated separately (1478–1489).

Relative clauses may be introduced by relative pronouns or relative adverbs.

1438. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing,

or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. E.g.

DEFINITE: ταῦτα ἃ ἔχω ὁρᾷς *you see these things which I have*, or ἃ ἔχω ὁρᾷς *you see the things which I have*; ὅτε ἐβούλετο ἦλθεν (*once*) *when he wished, he came*.

INDEFINITE: πάντα ἃ ἂν βούλωνται ἔξουσιν *they will have everything which they may want*, or ἃ ἂν βούλωνται ἔξουσιν *they will have whatever they may want*; ὅταν ἔλθῃ, τοῦτο ποιήσω *when he shall come (or when he comes), I will do this*; ὅτε βούλοιτο, τοῦτο ἐποίει *whenever he wished, he (always) did this*; ὡς ἂν εἴπω, ποιῶμεν *let us do as I say*; ἃ ἔχει βούλομαι λαβεῖν *I want to take whatever he has*.

Definite Antecedent

1439. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with οὐ for its negative) or any other construction which could occur in an independent sentence. E.g.

τίς ἐσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν; *what is the place wherein we now stand?* S. O. C. 52; ἔως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων (*now*) *while there is opportunity, take a hand in the business*, Dem. 1, 20; τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἂν *this he failed to do, although he might have honored the people therein*, Dem. 21, 69. So δ μὴ γένοιτο *and may this not happen*, Dem. 27, 67.

Indefinite Antecedent

1440. *a.* A relative clause with an indefinite antecedent has a conditional force, and is called a conditional relative clause. Its negative is always μή.

b. Relative words, like εἰ *if*, take ἂν before the subjunctive. See 1299 *b*, 1311. "A *what* with ἂν may form ἄν. In Homer we generally find ὅτε κε etc. (like εἰ κε, 1413), or ὅτε etc. alone (1448).

CONDITIONAL RELATIVE SENTENCES

1441. I. (*a*) Present or past condition *simply stated*, with the indicative, — *chiefly* in particular suppositions (1400). E.g.

ἃ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι *what I do not know, I do not even think I know* (like εἰ τινα μὴ οἶδα *if there are any things which I do not know*), Plat. Ap.

21 d; οὓς μὴ ἤυρισκον, κενοτάφιον αὐτοῖς ἐποίησαν *for any whom they did not find* (= εἰ τινὰς μὴ ἤυρισκον) *they raised a cenotaph*, X. An. 6, 4, 9.

1442. (b) a. Present general condition, depending on a present form denoting repetition, with subjunctive (1403 a). E.g.

συμμαχεῖν τοῖτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρῶσι παρεσκευασμένους *all wish to be allies of those whom they see prepared*, Dem. 4, 6; ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά *when they get home, they do things unbearable*, Ar. Pax 1179.

b. Past general condition, depending on a past form denoting repetition, with optative (1403 b). E.g.

οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἶεν ἡρώτα, καὶ ἐπεὶ πύθοιτο ἐπῆναι *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them*, X. C. 5, 3, 55; ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσῆμιν παρὰ τὸν Σωκράτη *and (each morning) when the prison was opened, we went in to visit Socrates*, Plat. Ph. 59 d.

1443. The indicative sometimes takes the place of the subjunctive or optative here, as in other general suppositions (1405). This occurs especially with ὅστις, which itself expresses the same idea of indefiniteness that ὅς with the subjunctive or optative usually expresses; e.g. ὅστις μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ *whoever clings not to the best counsels is accounted most base*, S. Ant. 178. Here ὅς ἂν μὴ ἅπτηται would be the common expression.

1444. II. Present or past condition stated so as to imply that the condition is *not* or *was not* fulfilled (*supposition contrary to fact*), with the secondary tenses of the indicative (1407). E.g.

οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ ἡπιστάμεθα *we should not be undertaking to do (as we now are) things which we did not understand* (like εἰ τινὰ μὴ ἡπιστάμεθα *if there were any things which we did not understand, the whole belonging to a supposition not realized*), Plat. Ch. 171 e; ὁπότερα τούτων ἐποίησεν, οὐδενὸς ἂν ἦττον Ἀθηναίων πλούσιοι ἦσαν *whichever of these things he had done, they would have been second to no Athenian in wealth*, Lys. 32, 23. So δὲ γῆρας ἔτετμεν Od. 1, 218.

1445. III. Future condition in the *more vivid* form, with ἄν and the subjunctive (1413). E.g.

ὅταν μὴ σθένω, πεπαύσομαι *when I (shall) have no more strength, I shall cease*, S. Ant. 91; ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πολλέθρον ἔλωμεν *we will carry off their wives and young children in our ships, when we (shall) have taken the city*, Il. 4, 238. This use may be extended by analogy to clauses where there is little or no condition; e.g. ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος *a day there shall be when Ilios is entirely destroyed*, Il. 6, 448.

1446. The future indicative cannot be substituted for the subjunctive here, as it can in common protasis. When the future indicative occurs in a relative protasis it usually denotes a simple supposition (1439), and the future expresses a present intention (1401). A rare case is X. C. 1, 5, 13: ὁ τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλείπον ἔσται *whatever you accomplish (lit. results from your actions) which is not of that quality, the loss will fall on me*. Here there is an emotional appeal (1415). Cf. also Luke 17, 22: ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε *days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it*.

1447. IV. Future condition in the *less vivid* form, with the optative (1418). E.g.

πεινῶν φάγοι ἂν ὁπότε βούλοιτο *if he were hungry, he would eat whenever (i.e. at such time in the future as) he might wish (like εἰ ποτε βούλοιτο if he should ever wish)*, X. M. 2, 1, 18.

1448. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. E.g., the protasis and apodosis may have different forms (1431); the relative without ἂν or κέ is sometimes found in poetry with the subjunctive (like εἰ for ἐάν or εἴ κε, 1406, 1416), especially in general conditions in Homer; the relative (like εἰ, 1421) in Homer may take κέ or ἂν with the optative; the relative clause may depend on an infinitive, participle, or other construction (1428, 1429); and the conjunction δέ may connect the relative clause to the antecedent clause (1432).

1449. The optative in a relative clause sometimes depends on the present of a verb expressing *obligation, propriety, possibility, or expediency*; e.g. ὃν πόλις στήσειε, τοῦδε χρή κλῦειν *we should obey any one whom the state may appoint*, S. Ant. 666.

This is more common than the corresponding construction with εἰ (1431 d).

1450. Homeric similes often have (besides the aorist indicative, 1295) the subjunctive with ὥς ὅτε (occasionally ὥς ὅτ' ἂν), sometimes with ὥς or ὥς τε; e.g. ὥς ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον *as (happens) when the west wind moves a deep grain-field*, Il. 2, 147; ὥς γυνὴ κλαίῃσι . . . ὥς Ὀδυσσεὺς δάκρυον εἶβεν *as a wife weeps . . . so did Ulysses shed tears*, Od. 8, 523.

Assimilation in Conditional Relative Clauses

1451. When a conditional relative clause expressing either a future or a general supposition depends on a subjunctive or optative, it regularly takes the same mood by *assimilation*. E.g.

ἐάν τινες οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει *if any who may be able shall do this, it will be well*; εἰ τινες οἱ δύναιντο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι *if*

any who should be (or were) able should do this, it would be well; εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν *O that all who may be (or were) able would do this* (here the optative ποιοῖεν (1355) makes οἱ δύναιντο preferable to οἱ ἂν δύνωνται, which would express the same idea); ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται when (in any case) he becomes master of what he has bought, Dem. 18, 47; ὥς ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέξοι *perish any other, also, who should do the like!* Od. 1, 47; τεθναίην ὅτε μοι μηκέτι ταῦτα μέλτοι *may I die when I no longer care for these delights* (ὅταν μέλῃ would express the same idea), Mimn. 1, 2.

1452. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. E.g.

εἴ τινες οἱ ἐδύναντο τοῦτο ἐποίησαν, καλῶς ἂν εἶχεν *if any who had been able had done this, it would have been well*; εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην *if I were speaking to you in the accent and the dialect in which I had been brought up* (all introduced by εἰ ξένος ἐτύγχανον *ων supposing I happened to be a foreigner*), Plat. Ap. 17 d.

1453. All clauses which come under this principle of assimilation belong (as conditional forms) equally under 1445, 1447, 1442, 1444. This principle often decides which form shall be used in future conditions (1272 b).

Greek requires *sequence of mood*; Latin, *sequence of tense*. But see 1504.

Relative Clauses Expressing Purpose

1454. The relative with the future indicative may express a purpose. E.g.

πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν *to send an embassy to say this and to be present at the transactions*, Dem. 1, 2; οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω *for I have no money to pay the fine with*, Plat. Ap. 37 c.

The antecedent here may be definite or indefinite; but the negative particle is always μή, as in final clauses (1373).

1455. Homer generally has the subjunctive (with καὶ joined to the relative) in this construction after primary tenses, and the optative (without καὶ) after secondary tenses. The optative is sometimes found even in Attic prose. The earlier Greek here agrees with the Latin.

1456. In this construction the future indicative is very rarely changed to the future optative after past tenses.

Relative Clauses Expressing Result

1457. The relative with any tense of the indicative, or with a potential optative, may express a result. The negative is οὐ. E.g.

τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι; who is so mad that he does not wish to be your friend? X. An. 2, 5, 12; οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ no one would ever become so like adamant that he would remain firm in his justice, Plat. Rep. 360 b.

1458. With this construction compare the use of ὥστε with the finite moods (1467, 1470). It occurs chiefly after negative leading clauses or interrogatives implying a negative.

1459. The relative with a future (sometimes a present) indicative may express a result which is aimed at. The negative here is μή. E.g.

ἡὔχετο μηδεμίαν οἱ συντυχίην γενέσθαι, ἥ μιν παύσει καταστρέφασθαι τὴν Εὐρώπην he prayed that no such chance might befall him as to prevent him from subjugating Europe (= ὥστε μιν παῦσαι), Hdt. 7, 54; βουλευθεὶς τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν when he wished to leave such a memorial as might be beyond human nature (= ὥστε μὴ εἶναι), Isoc. 4, 89.

1460. Compare the construction of ὥστε with the infinitive (1467).

Causal Relative

1461. A relative clause may express a cause. The verb is in the indicative, as in causal sentences (1463), and the negative is generally οὐ. E.g.

θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως you do a strange thing in giving us nothing (like ὅτι σὺ οὐδὲν δίδως), X. M. 2, 7, 13; δόξας ἀμαθῆα εἶναι, ὃς . . . ἐκέλευε believing him to be stupid because he commanded, etc., Hdt. 1, 33.

1462. When the negative is μή, the sentence is conditional as well as causal; e.g. *ταλαίπωρος εἶ, ᾧ μήτε θεοὶ πατρῷοί εἰσι μήθ' ἱερά unfortunate you are, since you have neither ancestral gods nor temples (implying also if you really have none), Plat. Euthyd. 302 b.* This is equivalent to a clause introduced by εἴπερ, Lat. siquidem.

IX. Causal Sentences

1463. Causal sentences express a cause, and are introduced by ὅτι and ὥς because; ἐπεί, ἐπειδὴ, ὅτε, ὁπότε, since; εἴπερ seeing that, since; and by other particles of similar meaning. They have the indicative after both primary and secondary tenses. The negative particle is οὐ. E.g.

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾶτο for she pitied the Danaï, because she saw them dying, Il. 1, 56; ὅτε τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἀκούειν since this is so, it is becoming that you should be willing to hear eagerly, Dem. 1, 1.

A potential optative or potential indicative may stand in a causal sentence: see Dem. 18, 49 and 79.

1464. On the principle of indirect discourse (1517), a causal sentence after a past tense may have the optative, to imply that the cause is assigned on the authority of some other person than the writer; e.g. τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὦν οὐκ ἐπέξᾳγοι *they abused Pericles, because (as they said) although he was general he did not lead them out*, Thuc. 2, 21. This assigns the Athenians' reason for abusing Pericles, but does not show the historian's opinion.

1465. Besides the construction of 1461 and 1463, cause may be expressed by a participle (1566) and by διὰ τό with the infinitive (1549).

X. Consecutive Clauses

1466. Ὡστε (sometimes ὥς) *so as, so that*, is used with the infinitive and with the indicative to express a result.

1467. With the infinitive (the negative being μή), the result is stated as one which the action of the leading verb *tends* to produce; with the indicative (the negative being οὐ), as one which that action actually *does* produce. E.g.

πάντας οὕτω διατιθεῖς ὥστε αὐτῷ μᾶλλον φίλους εἶναι *putting all in such a frame of mind that they were (tended to be) more friendly to him*, X. An. 1, 1, 5; πᾶν ποιούσιν ὥστε δίκην μὴ διδόναι *they do anything and everything (calculated) to result in not being punished, i.e. they aim at not being punished, not implying that they actually escape*, Plat. G. 479 c; οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?* Dem. 2, 26. But with ὥστε ἐλπίζειν the meaning would be *so senseless as to expect*, i.e. *senseless enough to expect*, without implying necessarily that you do expect.

1468. These two constructions are essentially distinct in their nature, even when it is indifferent to the general sense which is used in a given case; e.g. οὕτως ἐστὶ δεινὸς ὥστε δίκην μὴ διδόναι *he is so skilful as not to be punished*, and οὕτως ἐστὶ δεινὸς ὥστε δίκην οὐ δίδωσιν *he is so skilful that he is not punished*. Idiomatic English usually requires the latter construction in translation (see the first example in 1467).

The use of μή with the infinitive and of οὐ with the indicative shows that the distinction was really felt. When the infinitive with ὥστε has οὐ, it generally represents, in indirect discourse, an indicative with οὐ of the direct form (see Plat. Ap. 26 d and *Moods and Tenses*, §§ 594–598).

1469. The infinitive with ὥστε may express a purpose like a final clause: see ὥστε δίκην μὴ διδόναι (= ἵνα μὴ διδῶσι), quoted in 1467. It may also be equivalent to an object clause with ὅπως (1382); e.g. μηχανὰς

εὐρήσομεν ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων *we will find devices to free you wholly from these troubles* (= ὅπως σε ἀπαλλάξομεν), Aesch. *Eum.* 82.

1470. As ὥστε with the indicative has no effect on the form of the verb, it may be used in the same way with any verbal form which can stand in an independent sentence; e.g. ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμι *so that I should not know him*, E. *Or.* 379 ὥστε μὴ λίαν στένε *so do not lament overmuch*, S. *El.* 1172.

1471. Ὡς τε (written as two words) in Homer has the infinitive of result only twice; elsewhere it means simply *as*, like ὥσπερ.

1472. Ὡς is sometimes used like ὥστε with the infinitive and the finite moods, but chiefly in Aeschylus, Sophocles, Herodotus, Xenophon, and late Greek.

1473. Verbs, substantives, and adjectives which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὥς; e.g. ψηφισάμενοι ὥστε ἀμύνειν *having voted to defend them*, Thuc. 6, 88; πείθουσιν ὥστε ἐπιχειρῆσαι *they persuade them to make an attempt*, Thuc. 3, 102; φρονιμώτεροι ὥστε μαθεῖν *wiser in learning*, X. C. 4, 3, 11; ὀλίγοι ὥς ἐγκρατεῖς εἶναι *too few to have the power*, X. C. 4, 5, 15; ἀνάγκη ὥστε κινδυνεύειν *a necessity of incurring risk*, Isoc. 6, 51.

1474. In the same way (1473) ὥστε or ὥς with the infinitive may follow the comparative with ἤ; e.g. ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *having too little power to aid his friends*, X. H. 4, 8, 23. See 1535.

1475. Ὡστε or ὥς is occasionally followed by a participle, generally where the participle is caused by assimilation with a preceding participial construction; e.g. ὥστε σκέψασθαι δεόν *so that we must consider*, Dem. 3, 1.

XI. Stipulative Clauses

1476. The infinitive with ὥστε may express a *condition* or *stipulation*. E.g.

ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακοῦειν βασιλεῖ *although they might have ruled over the rest of the Greeks, provided (on the terms that) they themselves obeyed the King*, Dem. 6, 11.

1477. Ἐφ' ᾧ or ἐφ' ᾧτε *on condition that* is followed by the infinitive, and occasionally (in Herodotus and Thucydides) by the future indicative. E.g.

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we release you, but on this condition, that you shall no longer pursue philosophy*, Plat. *Ap.* 29 c, ἐπὶ τούτῳ ὑπέξισταμαι, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι *I withdraw on this condition, that I shall be ruled by none of you*, Hdt. 3, 83. See 1217 b.



XII. Temporal Particles Signifying *Until* and *Before*

ἕως, ἔστε, ἄχρι, μέχρι, ὄφρα

1478. When ἕως, ἔστε, ἄχρι, μέχρι, and the epic ὄφρα mean *while*, *so long as*, they are not distinguished in their use from other relatives. But when they mean *until*, they have many peculiarities. Homer has ἥος (sometimes written εἶος or εἴως) for ἕως (33).

1479. When ἕως, ἔστε, ἄχρι, μέχρι, and ὄφρα *until* refer to a definite past action they take the indicative, usually the aorist. E.g.

νῆχον πάλιν, ἥος ἐπῆλθον εἰς ποταμόν *I swam on again, until I came into a river*, Od. 7, 280; ταῦτα ἐποιοῦν, μέχρι σκότος ἐγένετο *this they did until darkness came on*, X. An. 4, 2, 4; οὐ πρότερον ἐπαύσαντο ἕως τὴν πόλιν εἰς στάσεις κατέστησαν *they did not stop until they had put the city into a turmoil of faction*, Lys. 25, 26.

This is the construction of the relative with a definite antecedent (1439).

1480. These particles, when they mean *until*, follow the construction of conditional relatives in both forms of future conditions, in unfulfilled conditions, and in present and past general suppositions. E.g.

ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς *wait until you (shall) learn the rest besides* (1445), Aesch. Pr. 697; εἵποιμ' ἂν . . . ἕως παρατείναιμι τοῦτον *I should tell him . . . until I put him to torture* (1447), X. C. 1, 3, 11; ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα *I should have been glad to continue conversing with him until I had given him back*, etc. (1444), Plat. G. 506; ἃ δ' ἂν ἀσύντακτα ἦ, ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ *whatever is in disorder must necessarily make trouble until it is put in order* (1442 a), X. C. 4, 5, 37; περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον *we waited each day until the prison was opened* (1442 b), Plat. Ph. 59 d.

1481. The omission of ἂν after these particles, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (1416), occurring sometimes in Attic prose; e.g. μέχρι πλοῦς γένηται *until the ship sails*, Thuc. 1, 137.

1482. Clauses introduced by ἕως etc. frequently imply a *purpose*; see the examples under 1480. When such clauses depend upon a past tense, they admit the double construction of indirect discourse (1517 c), like final clauses (1378).

1483. Homer uses εἰς ὃ κε *until* like ἕως κε; and Herodotus uses ἐς ὃ and ἐς οὗ like ἕως.

Πριν before, until

1484. Πριν is followed by the infinitive, and also (like ἔως) by the finite moods. It is often correlated with πρότερον.

1485. *a.* In Homer πριν generally has the infinitive without reference to its meaning or to the nature of the leading verb. But in other Greek it has the infinitive chiefly when it means simply before (and not until) and when the leading clause is affirmative.

b. The finite moods are used with πριν when it means until (as well as before), and chiefly when the leading verb is negative or implies a negative. It has the subjunctive and optative only after negatives.

1486. *a.* Examples of πριν with the infinitive:

ναίε δὲ Πηδαιον πριν ἐλθεῖν νῆας Ἀχαιῶν and he dwelt in Pedaeum before the coming of the sons of the Achaeans, *Il.* 13, 172 (here πριν ἐλθεῖν = πρὸ τοῦ ἐλθεῖν); οὐ μ' ἀποτρέψεις πριν χαλκῷ μαχέσασθαι you shall not turn me away before (i.e. until) we have fought together, *Il.* 20, 257 (here the Attic would prefer πριν ἂν μαχεσώμεθα); ἀποπέμπουσιν αὐτὸν πριν ἀκοῦσαι they send him away before (i.e. without) hearing him, *Thuc.* 2, 12; Μεσσήνην εἵλομεν πριν Πέρσας λαβεῖν τὴν βασιλείαν we took Messene before the Persians obtained their kingdom, *Isoc.* 6, 26; πριν ὥς Ἀφобον ἐλθεῖν μίαν ἡμέραν οὐκ ἐχέρυσεν she was not a widow a single day before she went to Aphobus, *Dem.* 30, 33 (here the infinitive is required, as πριν does not mean until).

b. Examples of πριν until, with the indicative (generally after negatives), and with the subjunctive and optative (always after negatives), the constructions being the same as those with ἔως (1479–1482):

οὐκ ἦν ἀλέξημ' οὐδέν, πριν γ' ἐγὼ σφισιν ἔδειξα etc. there was no relief, until I showed them, etc. (1479), *Aesch. Pr.* 479; οὐ χρή με ἐνθὲνδε ἀπελθεῖν, πριν ἂν δῶ δίκην I must not depart hence until I am punished (1445), *X. An.* 5, 7, 5; οὐκ ἂν εἰδείης πριν πειρηθείης you cannot know until you have tried it (1447), *Theognis* 125; ἐχρῆν μὴ πρότερον συμβουλεύειν, πριν ἡμᾶς ἐδίδαξαν etc. they ought not to have given advice until they had instructed us, etc. (1444), *Isoc.* 4, 19; ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πριν ἂν ἀφῶσιν οἱ ἄρχοντες they see that the elders never go away until the authorities dismiss them (1442 *a.*), *X. C.* 1, 2, 8; ἀπηγόρευε μηδὲνα βάλλειν, πριν Κῦρος ἐμπλησθείη θηρῶν he forbade any one to shoot until Cyrus had had his fill of hunting (1482, 1517 *c.*), *X. C.* 1, 4, 14.

1487. In Homer πριν γ' ὅτε (never the simple πριν) is used with the indicative, and πριν γ' ὅτ' ἂν (sometimes πριν, without ἂν) with the subjunctive.

1488. *Πρὶν*, like *ἔως* etc. (1481), sometimes has the subjunctive without *ἄν*, even in Attic Greek; e.g. *μὴ στέναζε πρὶν μάθης* *weep not before you know (or until you have heard)*, S. Ph. 917.

1489. *Πρὶν ἢ* (a developed form for *πρὶν*) is used by Herodotus (rarely by Homer), and *πρότερον ἢ* *sooner than, before*, by Herodotus and Thucydides, in most of the constructions of *πρὶν*. So *πάρος* *before* in Homer with the infinitive. Even *ὑστερον ἢ* *later than* once takes the infinitive by analogy. E.g.

πρὶν γὰρ ἢ ὁπίσω σφέας ἀναπλῶσαι, ἦλω ὁ Κροῖσος *for before they had sailed back, Croesus was overthrown*, Hdt. 1, 78; *οὐδὲ ἤδεσαν πρότερον ἢ περ ἐπύθοντο Τρηχινίων* *they did not even know of it until they heard from the Trachinians*, Hdt. 7, 175; *μὴ ἀπανίστασθαι ἀπὸ τῆς πόλιος πρότερον ἢ ἐξέλωσι* *not to withdraw from the city until they capture it*, Hdt. 9, 86; *πρότερον ἢ αἰσθῆσθαι αὐτοὺς* *before they perceived them*, Thuc. 6, 58; see Thuc. 1, 69, 2, 65; *τέκνα ἐξείλοντο πάρος πετεηνὰ γενέσθαι* *they took away the nestlings before they were fledged*, Od. 16, 218. So also *ἔτεσιν ὑστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι* *a hundred years after their own settlement*, Thuc. 6, 4.

XIII. Indirect Discourse or Oratio Obliqua

General Principles

1490. A *direct* quotation or question gives the exact words of the original speaker or writer (i.e. of the *oratio recta*). In an *indirect* quotation or question (*oratio obliqua*) the original words conform to the construction of the sentence in which they are quoted.

E.g. the words *ἐπιστολὴν γράφω* *I am writing a letter* may be quoted either directly, *λέγει τις "ἐπιστολὴν γράφω,"* or indirectly, *λέγει τις ὅτι ἐπιστολὴν γράφει* *or φησί τις ἐπιστολὴν γράφειν* *some one says that he is writing a letter*. So *ἔρωτᾷ "τί γράφεις;"* *he asks, "what are you writing?"* but indirectly *ἔρωτᾷ τί γράφει* *he asks what he is writing*.

1491. Indirect quotations may be expressed by *ὅτι* or *ὥς* *that*, with a finite verb, or by the infinitive (see 1509); or by the participle (1590).

1492. *Ὅτι* *that* often introduces a direct quotation; e.g. *εἶπον ὅτι ἱκανοί ἐσμεν* *they said, "we are able,"* X. An. 5, 4, 10; so *ἔλεξε τάδε (ὧδε)* *he spoke as follows*, since quotation marks were unknown.

1493. a. Homer sometimes has *ὃ* (neuter of *ὅς*) for *ὅτι* *that*; e.g. *λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ* *for you all see this, that my prize goes another way*, Il. 1, 120; so 5, 433.

b. *Ὅπως* is sometimes used, especially in poetry; e.g. *τοῦτο μὴ μοι φράζ'*, *ὅπως οὐκ εἰ κακός* *tell me not that thou art not base*, S. O. T. 548.

c. *Οὐνεκα* and *ὁθούνεκα* that sometimes introduce indirect quotations in poetry.

1494. Indirect *questions* follow the same principles as indirect quotations with *ὅτι* or *ὥς* in regard to their moods and tenses.

For the words used to introduce indirect questions, see 1607 and 1608.

1495. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even those of the speaker himself (see 1517).

1496. Indirect quotations after *ὅτι* and *ὥς* and indirect questions follow these general rules:

a. After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

b. After past tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood and tense*. But all secondary tenses of the indicative in conditions contrary to fact (1407, 1444) or in iterative constructions (1297), all aorist indicatives in dependent clauses (1514), and all optatives remain unchanged.

1497. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences (but see 1503). Observe that in Greek the *mood*, not the *tense*, is changed after a secondary tense (for exceptions, see 1504); and that the subjunctive is never used *because of* the indirect discourse. When the subjunctive stands in indirect discourse it represents a subjunctive of the direct statement.

1498. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and its dependent verbs follow the preceding rule (1496).

1499. *Ἄν* is never omitted with the indicative or optative in indirect discourse, if it was used in the direct form; but when a particle or a relative word has *ἄν* with the subjunctive in the direct form, as in *ἐάν*, *ὅταν*, *ὅς ἄν*, etc. (1299 b), the *ἄν* is dropped when the subjunctive is changed to the optative after a past tense in indirect discourse.

1500. *Ἄν* is never *added* in indirect discourse when it was not used in the direct form.

1501. The negative particle of the direct discourse is regularly retained in the indirect form. But see 1511.

*Simple Sentences in Indirect Discourse*INDICATIVE AND OPTATIVE WITH **ὅτι** AND **ὥς**, AND IN INDIRECT QUESTIONS

1502. After primary tenses an indicative (without **ἄν**) retains both its mood and its tense in indirect discourse. After past tenses it is either changed to the same tense of the optative or retained in the original mood and tense. E.g.

λέγει **ὅτι** γράφει *he says that he is writing*, λέγει **ὅτι** ἔγραφεν *he says that he was writing*, λέγει **ὅτι** ἔγραψε *he says that he wrote*, λέξει **ὅτι** γέγραφεν *he will say that he has written*; ἐρωτᾷ τί (οἱ **ὅτι**) βούλονται *he asks what they want*, ἀγνοῶ τί (οἱ **ὅτι**) ποιήσουσιν *I do not know what they will do*. εἶπεν **ὅτι** γράφοι **οἱ** **ὅτι** γράφει *he said that he was writing (he said γράφω)*; εἶπεν **ὅτι** γράφοι **οἱ** **ὅτι** γράψει *he said that he should write (he said γράψω I shall write)*; εἶπεν **ὅτι** γράψειεν **οἱ** **ὅτι** ἔγραψεν *he said that he had written (he said ἔγραφα I wrote)*; εἶπεν **ὅτι** γεγραφῶς εἶη **οἱ** **ὅτι** γέγραφεν *he said that he had written (he said γέγραφα I have written)*.

OPTATIVE: ἐπειρώμην αὐτῷ δεικνύειν **ὅτι** οἶοιτο μὲν εἶναι σοφός, εἶη δ' οὐ *I tried to show him that although he thought he was wise, he really was not (i.e. οἶεται μὲν . . . ἔστι δ' οὐ)*, Plat. Ap. 21 c; ὑπειπὼν **ὅτι** αὐτὸς τάκεί πράξει, ᾤχετο *intimating that he would himself attend to the business there, he departed (he said αὐτὸς τάκεί πράξω)*, Thuc. 1, 90; ἔλεξαν **ὅτι** πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη *they said that the king of India had sent them, commanding them to ask what the cause of the war was (they said ἐπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἔστιν ὁ πόλεμος)*; X. C. 2, 4, 7; ἤρετο εἰ τις ἐμοῦ εἶη σοφώτερος *he asked whether there was any one wiser than I (i.e. ἔστι τις σοφώτερος)*; Plat. Ap. 21 a.

INDICATIVE: ἔλεγον **ὅτι** ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξιν μοι χάριν *they said that they hoped you and the state would be grateful to me (they said ἐλπίζομεν, and the hope was σὺ καὶ ἡ πόλις ἔξετέ μοι χάριν)*, Isoc. 5, 23; ἦκε δ' ἀγγέλλων ὥς Ἐλάτεια κατείληπται *some one had come with a report that Elatea had been taken (here the perfect optative might have been used)*, Dem. 18, 169; ἀποκρινάμενοι **ὅτι** πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν *replying that they would send ambassadors, they immediately dismissed them*, Thuc. 1, 90; ἠπόρουν τί ποτε λέγει *I was uncertain what he meant (τί ποτε λέγει)*; Plat. Ap. 21 b; ἐβουλεύοντο τίν' αὐτοῦ καταλείψουσιν *they were considering (the question) whom they should leave here*, Dem. 19, 122.

1503. Occasionally the present optative represents the imperfect indicative in this construction; e.g. ἀπεκρίναντο **ὅτι** οὐδεὶς μάρτυς παρείη *they replied that there had been no witness present (οὐδεὶς παρῆν)*, Dem. 30, 20 (here the context makes it clear that παρείη does not stand for παρέσσι).

1504. a. In a number of cases, contrary to the rules given above, the Greek changes a present indicative to the imperfect, or a perfect to the

pluperfect, in indirect discourse, instead of retaining it or changing it to the optative; e.g. ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προυδεδώκεσαν δὲ αὐτοὺς οἱ βάρβαροι *they were in a quandary, reflecting that they were at the king's gates, and that the barbarians had betrayed them*, X. An. 3, 1, 2. Here the author gives his own point of view as he recalls these past events in his own experience. This is also the English usage. It occurs oftenest with verbs of *knowing* and *perceiving*.

b. In Homer this is the ordinary construction: γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων *I knew that the god plotted mischief*, Od. 3, 166.

SUBJUNCTIVE OR OPTATIVE REPRESENTING THE INTERROGATIVE SUBJUNCTIVE

1505. An interrogative subjunctive (1367), after a primary tense, retains its mood and tense in an indirect question; after a past tense, it may be either changed to the same tense of the optative or retained in the subjunctive. E.g.

βουλεύομαι ὅπως σε ἀποδρῶ *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;), X. C. 1, 4, 13; οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ *I don't know whether to give (them) to Chrysantas here*, ibid. 8, 4, 16; οὐκ ἔχω τί εἶπω *I do not know what to say* (τί εἶπω;), Dem. 9, 54 (cf. non habeo quid dicam); ἐπήρνοντο εἰ παραδοῖεν τὴν πόλιν *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*), Thuc. 1, 25; ἡπόρει ὃ τι χρήσαιτο τῷ πράγματι *he was at a loss how to deal with the matter* (τί χρήσωμαι;), X. H. 7, 4, 39; ἐβουλεύοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσωνται *they were debating whether they should burn them or dispose of them in some other way*, Thuc. 2, 4.

1506. In these questions εἰ (not ἐάν) is used for *whether*, with both subjunctive and optative (see the second example in 1505).

1507. An interrogative subjunctive may be changed to the optative when the leading verb is optative, contrary to the general usage of indirect discourse (1272 b); e.g. οὐκ ἂν ἔχοις ὃ τι χρήσαιο σαντῷ *you would not know what to do with yourself* (τί χρήσωμαι ἑμαυτῷ;), Plat. G. 486 b.

INDICATIVE OR OPTATIVE WITH ἄν

1508. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὥς and in indirect questions. E.g.

λέγει (or ἔλεξεν) ὅτι τοῦτο ἂν ἐγένετο *he says (or said) that this would have happened*; ἔλεξεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι *he said that this man would justly die*; ἡρώτων εἰ δοῖεν ἂν τὰ πιστά *they asked whether they would give the pledges* (δοίητε ἄν;), X. An. 4, 8, 7.

INFINITIVE AND PARTICIPLE IN INDIRECT DISCOURSE

1509. Each tense of the infinitive or participle in indirect discourse represents the tense of the finite verb which would be used in the direct form, the present and perfect including the imperfect and pluperfect. Each tense with *ἄν* can represent the corresponding tenses of either indicative or optative with *ἄν*. E.g.

ἄρρωστέιν προφασίζεται he pretends that he is sick; *ἐξώμοσεν ἄρρωστέιν τούτον* he took an oath that this man was sick, Dem. 19, 124; *κατασχέιν φησι τούτους* he says that he detained them, *ibid.* 39; *ἔφη χρήμαθ' αὐτῷ τοὺς Θηβαίους ἐπικεκρηχέναι* he said that the Thebans had offered a reward for him, *ibid.* 21; *ἐπαγγέλλεται τὰ δίκαια ποιήσκειν* he promises to do what is right, *ibid.* 48.

ἤγγειλε τούτους ἐρχομένους he announced that these were coming (*οὗτοι ἔρχονται*); *ἀγγέλλει τούτους ἐλθόντας* he announces that these came (*οὗτοι ἦλθον*); *αἰσθάνεται τοῦτο γενησόμενον* he perceives that this will be done; *ᾔσθετο τοῦτο γενησόμενον* he perceived that this would be done; *εἶδε τοῦτο γεγενημένον* he saw that this had been done (*τοῦτο γεγένηται*).

See examples of *ἄν* with infinitive and participle in 1308. For the present infinitive and participle as imperfect, see 1286 and 1290.

1510. The infinitive or participle is said to stand in indirect discourse, and its tenses correspond to those of the finite moods, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), so that it can be transferred without change of tense to the infinitive (or participle). E.g. in *βούλεται ἐλθεῖν* he wishes to go, *ἐλθεῖν* represents no form of either aorist indicative or aorist optative, and is not in indirect discourse (1523). But in *φησὶν ἐλθεῖν* he says that he went, *ἐλθεῖν* represents *ἦλθον* of the direct discourse. It is important to observe this grammatical distinction, though it cannot in all cases be maintained logically. A verb of commanding is also a verb of saying, though it takes the object infinitive, not the infinitive in indirect discourse; e.g. *οἱ δὲ σφάττειν ἐκέλευον · οὐ γὰρ ἄν δύνασθαι πορευθῆναι* they told him to (go ahead and) kill them; for (said they, implied in *ἐκέλευον*) they could not go on, X. An. 4, 5, 16. See 1429, 1517, and *Greek Moods and Tenses*, § 684.

1511. The regular negative of the infinitive and participle in indirect discourse is *οὐ*, but exceptions occur. Especially the infinitive after verbs of hoping, promising, and swearing (see 1287) regularly has *μή* for its negative; e.g. *ᾤμυε μηδὲν εἰρηκέναι* he swore that he had said nothing, Dem. 21, 119.

Indirect Quotation of Complex Sentences

1512. *a.* When a complex sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (1502–1509).

b. The *dependent* verbs after primary tenses retain the same mood and tense. After past tenses, dependent primary tenses of the indicative and all dependent subjunctives may either be changed to the *same tense* of the optative or retain their original mood and tense. When a subjunctive becomes optative, *άν* is dropped, *έάν*, *όταν*, etc. becoming *εί*, *ότε*, etc. But dependent *secondary* tenses of the indicative remain unchanged. E.g.

(*a*) *άν ύμείς λέγητε, ποιήσιν (φησίν) ό μήτ' αίσχύνην μήτ' άδοξίαν αύτῷ φέρει* if you say so, he declares he will do whatever does not bring either shame or discredit to him, Dem. 19, 41. Here no change is made, except in *ποιήσιν* (1509).

(*b*) *άπεκρίνατο ότι μανθάνοιεν ά ούκ έπίσταιντο* he replied that they were learning what they did not understand (he said *μανθάνουσιν ά ούκ έπίστανται*, which might have been retained), Plat. *Euthyd.* 276 e; *εί τινα φεύγοντα λήψοιτο, προηγόρευεν ότι ως πολεμίῳ χρήσοιτο* he announced that if he should catch any one running away he should treat him as an enemy (he said *εί τινα λήψομαι, χρήσομαι*), X. C. 3, 1, 3 (1415); *νομίζων, όσα τής πόλεως προλάβοι, πάντα ταύτα βεβαίως έξειν* believing that he should hold securely all regions belonging to our city which he should seize first (*όσ' άν προλάβω, έξω*), Dem. 18, 26; *έδοκει μοι ταύτη πειράσθαι σωθῆναι, ένθυμουμένῳ ότι, έάν μὲν λάθω, σωθήσομαι* I resolved to try to gain safety in this way, reflecting that if I escaped detection I should be saved (we might have had *εί λάθοιμι, σωθισοίμην*), Lys. 12, 15; *έφασαν τοὺς άνδρας άποκτενεῖν οὺς έξουσι ζώντας* they said that they should kill the men whom they had alive (*άποκτενοῦμεν οὺς έξομεν*, which might have been changed to *άποκτενεῖν οὺς έξοιεν*), Thuc. 2, 5; *πρόδηλον ἦν (τοῦτο) έσόμενον, εί μή κωλύσετε* it was plain that this would be so unless you should prevent (*έσται, εί μή κωλύσετε*, which might have become *εί μή κωλύσοιτε*), Aeschin. 3, 90; *ήλπιζον τοὺς Σικελούς ταύτη οὺς μετεπέμψαντο άπαντήσεσθαι* they hoped the Sikels whom they had sent for would meet them here, Thuc. 7, 80.

1513. One verb may be changed to the optative while another is retained; e.g. *δηλώσας ότι έτοιμοί είσι μάχεσθαι, εί τις έξέρχοιτο* having shown that they were ready to fight if any one should come forth (*έτοιμοί έσμεν, έάν τις έξέρχεται*), X. C. 4, 1, 1. This sometimes causes a variety of constructions in the same sentence.

1514. The *arist* indicative is not changed to the *arist* optative in dependent clauses, because in these the *arist* optative generally represents the *arist* subjunctive.

The present indicative is seldom changed to the present optative in dependent clauses, for a similar reason.

For the imperfect and pluperfect, see 1497.

1515. A dependent optative of the direct form of course remains unchanged in all indirect discourse (1496 b).

1516. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (1504).

1517. The principles of 1512 apply also to all dependent clauses after past tenses, which express indirectly the past thought of any person. This applies especially to the following constructions:

a. Clauses depending on an infinitive after verbs of *wishing, commanding, advising*, and others which imply *thought* but do not take the infinitive in indirect discourse (1510).

b. Clauses containing a protasis with the apodosis implied in the context (1430), or with the apodosis expressed in a verb like *θαυμάζω* (1433).

c. Temporal clauses expressing a past intention, purpose, or expectation, especially those introduced by *ἕως* or *πρίν*.

d. Ordinary relative sentences, regularly taking the indicative.

(a) ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο *they wished to go if this should happen*. (We might have ἐάν τοῦτο γένηται, expressing the form *if this shall happen*, in which the wish would be conceived.) Here ἐλθεῖν is not in indirect discourse (1510). ἐκέλευσεν ὁ τι δύναιτο λαβόντας μεταδιώκειν *he commanded them to take what they could and pursue* (we might have ὁ τι ἂν δύνωνται, representing ὁ τι ἂν δύνησθε), X. C. 7, 3, 7; προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν *they instructed them not to engage in a sea-fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing* (we might have εἰ μὴ πλέοιεν καὶ μέλλοιεν), Thuc. 1, 45.

(b) φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων *he sent (1270) guards along to protect him and (to be ready) in case any wild animals should appear* (the thought being ἐάν τι φανῇ), X. C. 1, 4, 7; τὰλλα, ἣν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο *they made all other preparations (to be ready) in case the Athenians should still venture a naval battle*, Thuc. 7, 59; ᾤκτιρον εἰ ἀλώσονται *they pitied them, if they were to be caught* (the thought being *we pity them if they are caught*, εἰ ἀλῶσονται, which might be retained), X. An. 1, 4, 7 (1415); ἔχαιρον ἀγαπῶν εἴ τις ἐάσοι *I rejoiced, being content if anyone was going to let it pass* (the thought was ἀγαπῶ εἴ τις ἐάσει), Plat. Rep. 450a; ἐθαύμαζεν εἴ τις ἀργύριον πρᾶττοιο *he wondered that anyone demanded money*, X. M. 1, 2, 7; but in the same book (1, 1, 13) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἔστιν *he wondered that it was not plain to them*.

(c) σπονδὰς ἐποίησαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα *they made a truce, (to continue) until what had been said should be reported at Sparta (their thought was ἕως ἂν ἀπαγγελθῇ)*, X. H. 3, 2, 20; οὐ γὰρ δὴ σφας ἀπείε ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπικνωταὶ ἐς αὐτὴν Λιβύην *for the god did not mean to release them from the colony until they should actually come to Libya (we might have ἀπικνωτο)*, Hdt. 4, 157 (see 1482, 1488); μέροντες ἕστασαν ὁπότε πύργος Τρώων ὀρμήσειε *they stood waiting until (for the time when) a serried line should rush upon the Trojans*, Il. 4, 334.

(d) καὶ ἦτε σῆμα ιδέσθαι, ὅτι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο *he asked to see the token, which he was bringing (as he said) from his son-in-law Proetus*, Il. 6, 176; κατηγορεῖν τῶν Αἰγινήτων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα *they accused the Aeginetans for what (as they said) they had done in betraying Greece*, Hdt. 6, 49.

For the same principle in causal sentences, see 1464.

1518. On this principle, clauses introduced by ἵνα, ὅπως, ὥς, ὅφρα, and μὴ admit the double construction of indirect discourse, and allow the subjunctive or future indicative to stand unchanged after past tenses (see 1378). The same principle extends to all conditional and all conditional relative and temporal sentences depending on clauses with ἵνα etc., as these too belong to the indirect discourse.

οὐχ ὅτι, οὐχ ὅπως, μὴ ὅτι, μὴ ὅπως, *not only not*

1519. These expressions, by the ellipsis of a verb of *saying*, often mean *I do not speak of*, or *not to speak of*. With οὐχ an indicative (e.g. λέγω) was originally understood, and with μὴ an imperative or subjunctive (e.g. λέγε or εἵπης). E.g.

οὐχ ὅπως τὰ σκεύη ἀπέδοσθε, ἀλλὰ καὶ αἱ θύραι ἀφηρπάσθησαν *not only did you fail to sell the furniture, even the doors were carried off*, Lys. 19, 31; μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι . . . οὐ φιλοῦσι τοὺς ἀπιστοῦντας *not only God (not to speak of God), but men also love not those who distrust them*, X. C. 7, 2, 17; πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν *we have been stopped ourselves; there is no talk of stopping you*, S. El. 796.

When these forms were thus used, the original ellipsis was probably never present to the mind.

THE INFINITIVE

1520. *a.* The infinitive is in origin a neuter substantive, with many attributes of a verb. Thus, like a verb, it has voices and tenses; it may have a subject or object; and it is qualified by adverbs, not by adjectives.

b. When the definite article came into use with other nouns (see 935 *d*), it was used also with the infinitive, which thus became more distinctly a noun with four cases.

For the subject of the infinitive, see 883. For the case of predicate substantives and adjectives when the subject is omitted, see 923 and 924.

Infinitive without the Article

AS SUBJECT, PREDICATE, OBJECT, OR APPOSITIVE

1521. The infinitive may be the subject nominative of a finite verb (especially of an impersonal verb, 887, or of *ἐστί*), or the subject accusative of another infinitive. It may be a predicate nominative (896), and it may stand in apposition to a substantive (900). E.g.

συνέβη αὐτῷ ἐλθεῖν *it happened that he went*, ἐξῆν μένειν *it was possible to stay*, ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* φησὶν ἐξεῖναι τούτοις μένειν *he says it is possible for them to stay* (μένειν being subject of ἐξεῖναι); τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστὶν *to learn is to acquire knowledge*, Plat. Th. 209 e; τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα *for to fear death (the fear of death) is nothing else than pretending to be wise without being so*, Plat. Ap. 29 a; εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης *one omen is best, to fight for our country*, Il. 12, 243. See also 1116 a.

For the subject infinitive with the article, see 1545.

1522. The infinitive may be the object of a verb. It generally has the force of an object accusative, sometimes that of an accusative of kindred signification (1049), and sometimes that of an object genitive.

1523. The object infinitive not in indirect discourse (1510) follows verbs whose action naturally implies another action as its object, especially those expressing *wish, command, advice, cause, attempt, intention, prevention, ability, fitness, necessity*, or their opposites. Such verbs are in general the same in Greek as in English, and others will be learned by practice. The negative is μή. E.g.

βούλεται ἐλθεῖν *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν *we advise you to remain*; προείλετο πολεμῆσαι *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν *he commands you not to depart*; ἀξιοῦσιν ἄρχειν *they claim the right to rule*; ἀξιοῦται ἀποθανεῖν *he is deemed worthy of death*; δέομαι

ὑμῶν συγγνώμην μοι ἔχειν *I ask you to pardon me*. So ἀναβάλλεται τοῦτο ποιεῖν *he postpones doing this*; φοβέται ἀποθανεῖν *he is afraid to die* (cf. 1389 and X. An. 1, 3, 17); ἐπίσταται νεῖν *he knows how to swim* (1594 b).

1524. The tenses here used are chiefly the present and aorist, and these do not differ in their time, but solely in the character of their action (1274). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; e.g. in ἀξιοῦται ἀποθανεῖν (above) ἀποθανεῖν expresses time only in so far as θανάτου would express it.

1525. The infinitive may depend on a noun and a verb (generally ἐστί) which together are equivalent to a verb which takes an object infinitive (1523). E.g.

ἀνάγκη ἐστὶ πάντας ἀπελθεῖν *all must withdraw*; κίνδυνος ἦν αὐτῷ παθεῖν τι *he was in danger of suffering something*; ἐλπίδας ἔχει τοῦτο ποιῆσαι *he has hopes of doing this*; ὥρα ἀπιέναι *it is time to go away*, Plat. Ap. 42 a; τοῖς στρατιώταις ὁρμὴ ἐνέπεσε ἐκτειχίσαι τὸ χωρίον *an impulse to fortify the place fell upon the soldiers*, Thuc. 4, 4.

For the infinitive with τοῦ depending on a noun, see 1550.

1526. a. The infinitive in indirect discourse (1510) is generally the object of a verb of *saying* or *thinking* or some equivalent expression. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See 1509, with the examples.

b. Many verbs of this class (especially the passive of λέγω) allow both a personal and an impersonal construction. Thus we can say λέγεται ὁ Κῦρος ἐλθεῖν *Cyrus is said to have gone*, or λέγεται τὸν Κῦρον ἐλθεῖν *it is said that Cyrus went*. Δοκέω *seem* is generally used personally; e.g. δοκεῖ εἶναι σοφός *he seems to be wise* (has the reputation of being wise).

1527. a. Of the three common verbs meaning *to say*,

(1) φημί regularly takes the infinitive in indirect discourse;

(2) εἶπον regularly takes ὅτι or ὥς with the indicative or optative;

(3) λέγω allows either construction, but in the *active* voice it generally takes ὅτι or ὥς, in the *passive* it takes the infinitive.

Most verbs meaning *to think* or *believe* regularly take the infinitive in indirect discourse; the commonest are οἶμαι (οἴομαι), ἡγοῦμαι, νομίζω, and δοκῶ (Ionic, poetic, and in Plato in this sense).

b. Exceptional cases of εἶπον with the infinitive are more common than those of φημί with ὅτι or ὥς, which are very rare except in late Greek.

Εἶπον and λέγω in the sense of *command* take the infinitive by the rule (1523).

For the two constructions allowed after verbs of *hoping, expecting, promising, and swearing*, see 1287.

1528. A relative or temporal clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; e.g. ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεψγμένην καταλαμβάνειν τὴν θύραν and *when they had come to the house, (he said) they found the door open*, Plat. Symp. 174 d. Herodotus allows this assimilation even after εἰ *if* and διότι *because*.

1529. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται *it is said*, expressed or implied in what precedes. E.g.

ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθесθαι τὸν φόρτον and *they had arrived at Argos and were (it is said) setting out their cargo for sale*, Hdt. 1, 1; διατίθесθαι is an imperfect infinitive (1286 a): see also Hdt. 1, 24 and X. C. 1, 3, 5.

INFINITIVE WITH ADJECTIVES

1530. The infinitive may depend on adjectives corresponding in meaning to verbs which take an object infinitive (1523), especially those expressing *ability, fitness, desert, willingness*, and their opposites. E.g.

δυνατὸς τοῦτο ποιεῖν *able to do this*; δειρὸς λέγειν *skilled in speaking*; ἄξιος τοῦτο λαβεῖν *worthy to receive this*; πρόθυμος λέγειν *eager to speak*; μαλακοὶ καρτερεῖν *too effeminate to endure*, Plat. Rep. 556 c; ἐπιστήμων λέγειν τε καὶ σιγᾶν *knowing how to speak as well as to be silent*, Plat. Phdr. 276 a (1594 b).

So μὴ τοιοῦτοι ἔσονται οἷοι πονηροῦ τινος ἔργου ἐφίесθαι *that they may not be capable of aiming at any vicious act*, X. C. 1, 2, 3; οἷος αἰεὶ ποτε μεταβάλλесθαι *one likely to be always changing*, X. H. 2, 3, 45.

1531. Δίκαιος *just* and some other adjectives may thus be used personally with the infinitive; e.g. δίκαιός ἐστι τοῦτο ποιεῖν *he has a right to do this* (equivalent to δίκαιόν ἐστιν αὐτὸν τοῦτο ποιεῖν). Cf. 1591.

LIMITING INFINITIVE WITH ADJECTIVES, ADVERBS, AND SUBSTANTIVES

1532. Any adjective or adverb may take an infinitive to limit its meaning to a particular action (*epexegetic infinitive*). E.g.

θεάμα αἰσχρὸν ὁρᾶν *a sight disgraceful to behold*; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι *words most useful for you to hear*; τὰ χαλεπώτατα εὗρεῖν *the things hardest to find*; πολιτεία ἥκιστα χαλεπὴ συζῆν *a government least hard to live under*, Plat. Pol. 302 b; οἰκία ἥδιστη ἐνδιαίτесθαι *a house*

most pleasant to live in, X. M. 3, 8, 8; κάλλιστα (adv.) ἰδεῖν *in a manner most delightful to behold*, X. C. 8, 3, 5.

1533. This infinitive is generally active rather than passive; e.g. πρᾶγμα χαλεπὸν ποιεῖν *a hard thing to do*, rather than χαλεπὸν ποιεῖσθαι *hard to be done*.

1534. Nouns and even verbs may take the infinitive as a limiting accusative (1056); e.g. θαῦμα ἰδέσθαι *a wonder to behold*, Od. 8, 366; ἀριστεύεσκε μάχεσθαι *he was the best in fighting* (like μάχην), Il. 6, 460; δοκεῖς διαφέρειν αὐτοὺς ἰδεῖν; *do you think they differ in appearance?* Plat. Rep. 495 e.

1535. Here belongs the infinitive after a comparative with ἢ *than*; e.g. νόσημα μείζον ἢ φέρειν *an affliction too heavy to bear*, S. O.T. 1293.

For ὥστε with this infinitive, see 1474.

INFINITIVE OF PURPOSE

1536. a. The infinitive may express a *purpose* with a few verbs. E.g.

οἱ ἄρχοντες, οὓς εἰλεσθε ἄρχειν μου *the officers whom you chose to command me*, Plat. Ap. 28 e; τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν *they delivered the city to them to guard*, X. H. 4, 4, 15; θεάσασθαι παρὴν τὰς γυναῖκας πιεῖν φερούσας *the women were to be seen bringing them (something) to drink*, X. H. 7, 2, 9.

b. The verbs which allow this construction in prose instead of the more common final clause (1374) are a few meaning *to appoint, give, take, send, bring*. Here, as with adjectives (1533), the infinitive is active rather than passive; e.g. κτανεῖν ἐμοὶ νιν ἔδωσαν *they gave her to me to kill (to be killed)*, E. Tro. 874; οὗτοι παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι *verily I shall not give over my children to outrage*, E. Med. 1061.

Cf. the infinitive with τοῦ expressing purpose, 1551.

c. With verbs of *naming* and *calling* a redundant εἶναι is often added; e.g. ὄνομα τοῦτο λέγεσθαι σοφὸς εἶναι *to be called this by name, "wise,"* Plat. Ap. 23 a. Cf. 1539.

1537. In Homer, where ὥς τε only twice has the sense of *so as* (1471), the simple infinitive may express a *result*; e.g. τίς σφωε ξυνέηκε μάχεσθαι; *who brought them together to contend?* Il. 1, 8.

ABSOLUTE INFINITIVE

1538. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον.

The most common of these expressions is ὥς ἔπος εἰπεῖν or ὥς εἰπεῖν *to put it in a word or if one may say so*, used to soften a statement. Others

are ὡς συντόμως (or συνελόντι, 1172 b) εἰπεῖν *to speak concisely*; τὸ ξύμπαν εἰπεῖν *in a word, in general*; ὡς ἀπεικάσαι *as far as we can judge*; ὅσον γέ μ' εἰδέναι *as far as I know*; ὡς ἐμοὶ δοκεῖν or ἐμοὶ δοκεῖν *as it seems to me*; ὡς οὕτω γ' ἀκοῦσαι *at first hearing (or without ὡς)*. So ὀλίγον δεῖν and μικροῦ δεῖν *to want little, i.e. almost* (see 1116 b).

Herodotus has ὡς λόγῳ εἰπεῖν and οὐ πολλῶ λόγῳ εἰπεῖν *not to make a long story, in short*; Plato, ὡς πρὸς ἡμᾶς εἰρῆσθαι *between ourselves*.

1539. In certain cases εἶναι seems to be superfluous; especially in ἐκῶν εἶναι *willingly*, which generally stands in a *negative* sentence. So in τὸ νῦν εἶναι *at present*; τὸ τήμερον εἶναι *today*; τὸ ἐπ' ἐκείνοις εἶναι and similar phrases *as far as depends on them*; τὴν πρώτην εἶναι *at first*, Hdt. 1, 153; κατὰ τοῦτο εἶναι *so far as concerns this*, Plat. Prot. 317 a; ὡς παλαιὰ εἶναι *considering their age*, Thuc. 1, 21; and some other phrases. Cf. 1536 c.

INFINITIVE IN COMMANDS, WISHES, LAWS

1540. The infinitive with a subject nominative is sometimes used like the second person of the imperative, especially in Homer. E.g.

μή ποτε καὶ σὺ γυναῖκί περ ἥπιος εἶναι *be thou never indulgent to thy wife*, Od. 11, 441; οἷς μή πελάζειν *do not approach them* (= μή πέλαζε), Aesch. Pr. 712.

1541. The infinitive with a subject *accusative* sometimes expresses a wish, like the optative (1355); and sometimes a command, like the third person of the imperative. E.g.

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (= Αἴας λάχοι, etc.), Il. 7, 179; θεοὶ πολῖται, μή με δουλείας τυχεῖν *gods of our city, may slavery not be my lot*, Aesch. Sev. 253; Τρῶας ἔπειθ' Ἑλένην ἀποδοῦναι *after that let the Trojans surrender Helen* (= ἀποδοῖεν), Il. 3, 285.

1542. This construction has been explained by supplying a verb like δός or δότε *grant* (see δός τέισασθαι *grant that I may take vengeance*, Il. 3, 351), or γένοιτο *may it be*.

1543. In laws, treaties, and proclamations, the infinitive often depends on ἔδοξε or δέδοκται *be it enacted*, or κεκέλευσται *it is commanded*; which may be expressed in a previous sentence or understood. E.g.

δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον *and (be it enacted) that the Council of the Areopagus shall have jurisdiction in cases of murder*, Dem. 23, 22; ἔτη δὲ εἶναι τὰς σπορὰς πενήτηκοντα *and that the treaty shall continue fifty years*, Thuc. 5, 18; ἀκούετε λεῶ· τοὺς ὀπλίτας ἀπιέναι πάλιν οἴκαδε *hear ye people! let the heavy-armed go back home again*, Ar. Av. 448.

Infinitive with the Article

1544. When the infinitive has the article, its character as a neuter substantive becomes more distinct, while it loses none of its attributes as a verb. The addition of the article extends its use to many new constructions, especially to those with prepositions; and the article is sometimes allowed even in many of the older constructions in which the infinitive regularly stands alone.

INFINITIVE WITH *τό* AS SUBJECT OR OBJECT

1545. The subject infinitive (1521) may take the article to make it more distinctly a substantive. E.g.

τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν *to learn is to acquire knowledge*, Plat. Th. 209 e; *τοῦτό ἐστι τὸ ἀδικεῖν* *this is wrong-doing*, Plat. G. 483 c; *τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα* *the fear of death is nothing else than pretending to be wise without being so*, Plat. Ap. 29 a. The predicate infinitives here omit the article (1521). See 954.

1546. The object infinitive takes the article chiefly after verbs which do not regularly take the simple infinitive (see 1523), or when the relation of the infinitive to the verb is less close than it usually is. E.g.

τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν *fate has appointed the death of all things* (like *θάνατον πάντων κατέκρινεν*), Isoc. 1, 43; *εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππῳ* *if I had sold to Philip the prevention of the unity of the Greeks* (i.e. *had prevented this as Philip's hireling*), Dem. 18, 23; *τὸ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύνατο;* *to live with her — what woman could do it?* S. Tr. 545.

1547. Sometimes in poetry the distinction between the object infinitive with and without *τό* is hardly perceptible; e.g. *τλήσομαι τὸ καθανεῖν* *I shall dare death*, Aesch. Ag. 1290; *τὸ δρᾶν οὐκ ἠθέλησαν* *they refused to act*, S. O. C. 442; *τὸ λαλαγήσαι θέλων* *willing to babble*, Pind. O. 2, 97.

INFINITIVE WITH *τό* DEPENDING ON NOUNS

1548. The infinitive with *τό* is sometimes used with the adjectives and substantives which regularly take the simple infinitive (1530). E.g.

τὸ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος *I am helpless to act in defiance of the citizens*, S. Ant. 79; *τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν . . . ἱκανοὶ εἰσι* *they have the power to invade our land*, Thuc. 6, 17.

INFINITIVE WITH **τοῦ**, **τῷ**, OR **τό** IN VARIOUS CONSTRUCTIONS

1549. The genitive, dative, or accusative of the infinitive with the article may depend on a preposition. E.g.

πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι before taking the oaths, Dem. 18, 26; *πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν* besides receiving no profit from the mission, Dem. 19, 229; *διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι*; do you think you would not be wronged on account of your being a stranger? X. M. 2, 1, 15; *ὑπὲρ τοῦ τὰ μέτρια μὴ γίγνεσθαι* that moderate counsels may not prevail (= ἵνα μὴ γίγνηται), Aeschin. 3, 1.

1550. The genitive and dative of the infinitive, with the article, can stand in most of the constructions belonging to those cases; as in that of the attributive genitive, the genitive after a comparative or with verbs and adjectives, the dative of cause, manner, or means, and the dative with verbs and adjectives. E.g.

τοῦ πιεῖν ἐπιθυμία a desire to drink, Thuc. 7, 84; *νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν* for the young silence is better than too much talk, Men. Mon. 387 (1147); *ἐπέσχομεν τοῦ δακρύνειν* we restrained our tears, Plat. Ph. 117 e; *ἀήθεις τοῦ κατακούειν τινός εἰσιν* they are unused to obeying any one, Dem. 1, 23; *τῷ φανερός εἶναι τοιοῦτος ὢν* by having it evident that he was such a man, X. M. 1, 2, 3; *τῷ κοσμίως ζῆν πιστεύειν* to trust in an orderly life, Isoc. 15, 24; *ἴσον τῷ προστένειν* equal to lamenting beforehand, Aesch. Ag. 253.

1551. The infinitive with **τοῦ** may express a purpose, generally a negative purpose, where with ordinary genitives *ἐνεκα* is regularly used (see 1122, 1536). E.g.

ἐτειχίσθη Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν Atalante was fortified, that pirates might not ravage Euboea, Thuc. 2, 32; *Μίνως τὸ ληστικὸν καθῆρει, τοῦ τὰς προσόδους μάλλον ἰέναι αὐτῷ* Minos put down piracy, that the revenues might come to him rather (than to them), Thuc. 1, 4; *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν* the sower went forth to sow, Matthew 13, 3.

1552. Verbs and expressions denoting hindrance or freedom from anything allow either the infinitive with **τοῦ** (1550) or the simple infinitive (1523). As the infinitive with such verbs can take the negative **μή** without affecting the sense (1618), we have a third and fourth form, still with the same meaning. See 1554. E.g.

εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning he prevents you from doing this; *τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῶσαι* they could not hinder Philip from passing through, Dem. 5, 20; *τοῦ δραπέτεῦν ἀπείργουσι*; do they restrain them from running away? X. M. 2, 1, 16; *ὅπερ ἔσχε μὴ*

τὴν Πελοπόννησον πορθεῖν *which prevented (him) from ravaging Peloponnesus*, Thuc. 1, 73; δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι *it will keep two men from sinking*, X. An. 3, 5, 11.

1553. When the leading verb is negated (or is interrogative implying a negative), the double negative μὴ οὐ is generally used with the infinitive rather than the simple μὴ (1619), so that we can say οὐκ εἶργει σε μὴ οὐ τοῦτο ποιεῖν *he does not prevent you from doing this*; τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

1554. The infinitive with τὸ μὴ may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with τό is less closely connected with the leading verb than are the forms before mentioned (1552), and it may often be considered an accusative of *specification* (1056), and sometimes (as after verbs of *denial*) an object accusative. Sometimes it expresses merely a *result*. E.g. τὸν ὄμιλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοურγεῖν *they prevented the crowd from injuring the neighboring parts of the city*, Thuc. 3, 1; Κίμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*, Dem. 23, 205; φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν *fear stands by me instead of sleep, preventing me from closing my eyelids*, Aesch. Ag. 15.

Thus we have a *fifth* form, εἶργει σε τὸ μὴ τοῦτο ποιεῖν, added to those given in 1552, as equivalents of the English *he prevents you from doing this*.

1555. Here, as above (1553), μὴ οὐ is generally used when the leading verb is negated; e.g. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν *for this will not at all suffice to prevent him from falling*, Aesch. Pr. 918.

1556. The infinitive with τοῦ μὴ and with τὸ μὴ may also be used in the ordinary negative sense; e.g. οὐδεμία πρόφασις τοῦ μὴ δρᾶν ταῦτα *no ground for not doing this*, Plat. Tim. 20 c.

1557. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by τό, the whole standing as a single noun in any ordinary construction. E.g.

τὸ δὲ μῆτε πάλαι τοῦτο πεπονθῆναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίτροπον, ἃν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἃν ἐγωγε θείην *but the fact that we have not suffered this long ago, and that, moreover, an alliance has appeared in our favor to balance these dangers, if we wish to use it, — this I should ascribe as a benefaction to their goodwill*, Dem. 1, 10. Here the whole sentence τὸ . . . χρῆσθαι is the object accusative of θείην ἄν. This construction corresponds more or less generally to the English gerund in *-ing*.

INFINITIVE IN EXCLAMATIONS

1558. *a.* The infinitive with *τό* may be used in exclamations, to express surprise or indignation. E.g.

τῆς μωρίας · τό Δία νομίζειν, ὅτα τηλικουτοῖ what foolishness! believing in Zeus now you are so big! Ar. Nub. 819. See 1124.

b. The article here is sometimes omitted; e.g. *τοιουτοῖ τρέφειν κύνα to keep a dog like that! Ar. V. 835.*

1559. *a.* For the infinitive as well as the finite moods with *ὥστε, ὥς, ἐφ' ᾧ* and *ἐφ' ᾧτε*, see 1466-1477.

b. For the infinitive and finite moods with *πρίν*, see 1484-1489.

c. For the infinitive with *ἄν*, see 1308.

THE PARTICIPLE

1560. The participle is a verbal adjective, in function partaking of the nature of verb and adjective. It has three uses. First, it may express an *attribute*, qualifying a noun like an ordinary adjective (1562-1565); secondly, it may define the *circumstances* under which an action takes place (1566-1579); thirdly, it may be joined to certain verbs to *supplement* their meaning, often having a force resembling that of the infinitive (1580-1595).

1561. These distinctions are not always exact, and the same participle may belong to more than one class. E.g. in *ὁ μὴ δαρεῖς ἄνθρωπος the unflogged man*, *δαρεῖς* is both attributive and conditional (1566 *e*). Similarly, a circumstantial participle may denote more than one of the relations described in 1566.

Attributive Participle

1562. The participle may qualify a substantive, like an attributive adjective. Here it may often be translated by a relative and a finite verb, especially when it has the article. E.g.

ὁ παρῶν καιρός the present occasion, Dem. 3, 3; θεοὶ αἰὲν ἔόντες immortal gods (that live forever), Il. 21, 518; πόλις κάλλει διαφέρουσα a city excelling in beauty; ἀνὴρ καλῶς πεπαιδευμένος a man who has been well educated (or a well-educated man); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες the ambassadors whom Philip had sent; ἄνδρες οἱ τοῦτο ποιήσοντες men who are to do this.

1563. *a.* The participle with the article may be used substantively, like any adjective. It is then equivalent to *he who, they who, that which*, etc., with a finite verb. E.g.

οἱ κρατοῦντες *the conquerors*; οἱ πεπεισμένοι *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *among those who are accounted best*, X. M. 4, 2, 6; ὁ τὴν γνώμην ταύτην εἰπὼν *the man who gave this opinion*, Thuc. 8, 68; τοῖς Ἀρκάδων σφετέροις οὔσι ξυμμάχοις προεῖπον *they proclaimed to those Arcadians who were their allies*, Thuc. 5, 64; τοὺς ἀεὶ ἐγγυτάτῳ ἑαυτῶν ὄντας *those who for the time being (or whoever) are nearest them*, Plat. Ap. 25 c.

b. The article is sometimes omitted; e.g. πολεμούντων πόλις *a city of belligerents*, X. C. 7, 5, 73.

1564. a. Sometimes a participle becomes so completely a substantive that it takes an object genitive instead of an object accusative; e.g. ὁ ἐκείνου τεκὼν *his father* (for ὁ ἐκείνου τεκών), E. El. 335. Contrast 1048.

b. A participle should often be rendered by an English substantive; e.g. τῇ Μυτιλήνῃ ἐαλωκυῖα *since the capture of Mitylene* (1166). So in Latin, ab urbe condita, *since the founding of Rome*.

1565. The neuter participle with the article is sometimes used as an abstract substantive, like the infinitive; e.g. τὸ δεδιός *fear*, τὸ θαρσεῖν *courage*, like τὸ δεδιέναι and τὸ θαρσεῖν, Thuc. 1, 36. Cf. τὸ καλόν for τὸ κάλλος *beauty*. In both cases the adjective is used substantively.

Circumstantial Participle

1566. The participle may define the *circumstances* of an action. It may express the following relations:

a. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (1289). E.g.

ταῦτα ἐπραξε στρατηγῶν *he did this while he was general*; ταῦτα πράξει στρατηγῶν *he will do this while he is general*; τυραννέσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον *and after he had been tyrant three years Hippias withdrew to Sigeum*, Thuc. 6, 59.

b. *Cause*. E.g.

λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δοῦναι σοι ὅπερ ἐμοί *and I speak for this (immediate) reason—I want you to come to the same opinion that I have*, Plat. Ph. 102 d.

c. *Means, manner, and similar relations, including manner of employment*. E.g.

προεἶλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν *he preferred to die abiding by the laws rather than to live transgressing them*, X. M. 4, 4, 4; τοῦτο ἐποίησε λαθὼν *he did this secretly*; ἀπεδήμει τριηραρχῶν *he was absent on duty as trierarch*; ληζόμενοι ζῶσιν *they live by plunder*, X. C. 3, 2, 25.

d. Purpose or intention; generally expressed by the future (sometimes by the present) participle. E.g.

ἦλθε λυσόμενος θύγατρα *he came to ransom his daughter*, *Il.* 1, 13; πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας *to send ambassadors to say this and to ask for Lysander*, *X. H.* 2, 1, 6.

e. Condition; the tenses of the participle here represent the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis. The negative is μή.

See 1423, where examples will be found.

f. Opposition, limitation, or concession; where the participle is generally to be translated by *although* and a verb. The negative is οὐ. E.g.

ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν *although we are able to foresee few things, we try to carry out many things*, *X. C.* 3, 2, 15.

Ὦν is sometimes omitted in this construction; e.g. Ζεὺς, καίπερ αὐθάδης φρενῶν *Zeus, albeit stubborn in mind*, *Aesch. Pr.* 907. See 1573.

For other modes of expressing concession, see 1435, 1436.

g. Any attendant circumstance, the participle being merely *descriptive*. This is one of the most common relations of the circumstantial participle. E.g.

ἔρχεται τὸν υἱὸν ἔχουσα *she came bringing her son*, *X. C.* 1, 3, 1; παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον *they took Boeotians with them and marched against Pharsalus*, *Thuc.* 1, 111.

h. That in which the action of the verb consists. E.g.

τόδ' εἶπε φωνῶν *thus he spake saying*, *Aesch. Ag.* 205; εὖ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me*, *Plat. Ph.* 60 c.

For the time of the aorist participle here, see 1291.

1567. These participles denoting time, cause, manner, condition, concession, and attendant circumstance are best translated by finite verbs. Certain participles of *time* and *manner* have almost the force of adverbs by idiomatic usage. Such are ἀρχόμενος *at first*; τελευτῶν *at last, finally*; διαλιπὼν χρόνον *after a while*; φέρων *hastily*; φερόμενος *with a rush*; κατατείνας *earnestly*; φθάσας *sooner (anticipating)*; λαθὼν *secretly*; ἔχων *continually*; ἀνύσας *quickly*; κλαίων *to one's sorrow*; χαίρων *with impunity*. E.g.

ἄπερ ἀρχόμενος εἶπον *as I said at first*, *Thuc.* 4, 64; ἐσέπεσον φερόμενοι ἐς τοὺς Ἕλληνας *they fell upon the Greeks with a rush*, *Hdt.* 7, 210; τί κυπτάξεις ἔχων; *why do you keep poking about?* *Ar. Nub.* 509; κλαίων ἄφη τῶνδε *you will lay hands on them to your sorrow*, *E. Heraclid.* 270.

1568. ἔχων, φέρων, ἄγων, λαβών, and χρώμενος may often be translated *with*. E.g.

μία ᾤχετο πρέσβεις ἄγουσα *one (ship) was gone with ambassadors*, Thuc. 7, 25.

See X. C. 1, 3, 1 in **1566 g**. βοῆ χρώμενοι *with a shout*, Thuc. 2, 84.

1569. a. τί παθών *what has happened to him?* or *what ailed him?* and τί μαθών *what has he taken into his head?* are used in the general sense of *why?* *how comes he to?* *how is it that?* etc. E.g.

τί τοῦτο μαθών προσέγραψεν; *with what idea did he add this clause?* Dem. 20, 127; τί παθοῦσαι θνηταῖς εἷξαι γυναῖξιν; *what makes them look like mortal women?* Ar. Nub. 340.

b. The corresponding relative forms ὃ τι παθών and ὃ τι μαθών hardly differ in meaning from the causal ὅτι; e.g. τί ἄξιός εἰμι παθεῖν ἢ ἀποτεῖσαι, ὃ τι μαθών ἐν τῷ βίῳ οὐχ ἡσυχίαν ἤγον; *what do I deserve to suffer or to pay because in the course of my life I have never kept quiet?* Plat. Ap. 36 b.

GENITIVE AND ACCUSATIVE ABSOLUTE

1570. When a circumstantial participle belongs to a noun or pronoun which is not grammatically connected with the main construction of the sentence, they stand together in the *genitive absolute*. E.g.

ἀνέβη οὐδένος κωλύοντος *he made the ascent with no one interfering*, X. An. 1, 2, 22; καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν *although he keeps sending for me, I do not want to go*, X. An. 1, 3, 10. See **1156**.

a. Sometimes a participle stands alone in the genitive absolute, when a subject can easily be supplied from the context, or when some general subject like ἀνθρώπων or πραγμάτων is understood; e.g. οἱ πολέμιοι, προσιόντων, τέως μὲν ἡσύχαζον *but the enemy, as they (men before mentioned) came on, kept quiet for a time*, X. An. 5, 4, 16; οὕτω δ' ἐχόντων, εἰκός (ἐστίν), κ.τ.λ. *and this being the case (sc. πραγμάτων), it is likely etc.*, X. An. 3, 2, 10. So with verbs like ὕει (**886 e**); e.g. ὕοντος πολλῶ *when it was raining heavily (where originally Διός was understood)*, X. H. 1, 1, 16.

b. The genitive absolute is regularly used only when a *new* subject is introduced into the sentence and not when the participle can be joined with any noun or pronoun already belonging to the construction. Yet this principle is sometimes violated in order to make the participial clause more prominent; e.g.

ὥς δεινόν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων ἐσομένων ἂν ὑμεῖς μὴ ἀποκτείνετε *because they think they will suffer something dreadful if they die, as though they were never going to die if you do not put them to death*, Plat. Ap. 35 b. So Thuc. 7, 48. Cf. **1595 b**,

1571. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the genitive absolute. So passive participles and ὄν, when they are used impersonally. E.g.

τί δὴ, ὑμᾶς ἐξόν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *why now, when we might have destroyed you, did we not proceed to do it?* X. An. 2, 5, 22.

οἱ δ' οὐ βοηθήσαντες δέον ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* Plat. Alc. 115 b. So εὖ δὲ παρὰσχόν and when a good opportunity offers, Thuc. 1, 120; οὐ προσήκον *improperly (it being not becoming)*, Thuc. 4, 95; τυχόν *by chance (it having happened)*; προσταχθέν μοι *when I had been commanded*; εἰρημένον *when it has been said*; ἀδύνατον ὄν ἐν νυκτὶ σημῆναι *it being impossible to signal by night*, Thuc. 7, 44.

1572. The participles of personal verbs sometimes stand with their subjects in the accusative absolute; but very seldom unless they are preceded by ὥς or ὥσπερ. E.g.

σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they ate their dinner in silence, as if this had been the command given to them*, X. Symp. 1, 11.

1573. Ὡν as a circumstantial participle is seldom omitted, except with the adjectives ἐκών *willing* and ἄκων *unwilling*, and after ἅτε, οἷα, ὥς, or καίπερ; e.g. ἐμοῦ οὐχ ἐκόντος *against my will* (1615) S. Aj. 455; also ἀπόρρητον πόλει *when it is forbidden to the state*, S. Ant. 44. Cf. 1566 f, 1588.

ADVERBS WITH CIRCUMSTANTIAL PARTICIPLE

1574. The adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, ἄρτι, and ἐξαφνης are often connected (in position and in sense) with the temporal participle, though grammatically they qualify the leading verb; e.g. ἅμα καταλαβόντες προσέεατό σφι *as soon as they overlook them, they began to attack them*, Hdt. 9, 57; Νεκὼς μεταξύ ὀρύσσων ἐπαύσατο *Necho stopped in the midst of digging (the canal), i.e. before it was completed*, Hdt. 2, 158.

1575. The participle denoting *opposition* (1566 f) is often strengthened by καί or καίπερ *even* (Homeric also καὶ . . . περ), and in negative sentences by οὐδέ or μηδέ; also by καὶ ταῦτα *and that too*; e.g. ἐποικτίρω νιν, καίπερ ὄντα δυσμενῇ *I pity him, even though he is an enemy*, S. Aj. 122; οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσων κακῶς *I would not be faithless, even though I am in a wretched state*, E. Ph. 1624.

While περ is common in Homer with a concessive participle, the participle with περ is not *always* concessive.

1576. Circumstantial participles, especially those denoting *cause* or *purpose*, are often preceded by ὥς. This particle shows that they express the idea or the assertion of the subject of the leading

verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer. E.g.

τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν *they found fault with Pericles because (as they thought) he had persuaded them to engage in war*, Thuc. 2, 59; ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι *they are indignant because (as they say) they have been deprived of some great blessings*, Plat. Rep. 329 a.

1577. The causal participle is often emphasized by ἄτε and οἷον or οἷα *as, inasmuch as*; but these particles have no such force as ὥς (1576); e.g. ἄτε παῖς ὣν ἦδετο *like the child that he was, he showed his delight*, X. C. 1, 3, 3. Here the cause is given on the authority of the writer.

1578. "Ὡςπερ *as, as it were*, with the participle expresses a comparison between the action of the verb and that of the participle. E.g.

ὠρχοῦντο ὥςπερ ἄλλοις ἐπιδεικνύμενοι *they danced as if they were showing off to others (i.e. they danced, apparently showing off)*, X. An. 5, 4, 34; τί τοῦτο λέγεις, ὥςπερ οὐκ ἐπὶ σοὶ δυνάμις τι ἂν βούλῃ λέγειν; *why do you say this, as if it were not in your power to say what you please?* X. M. 2, 6, 36. Although we find *as if* a convenient translation, there is really no condition, as appears from the negative οὐ (not μή). See 1615.

1579. "Ὡςπερ, like other words meaning *as*, may be followed by a protasis; e.g. ὥςπερ εἰ παρεστάτεις *as (it would be) if you had lived near*, Aesch. Ag. 1201. For ὥςπερ ἂν εἰ, see 1313.

Supplementary Participle

1580. The supplementary participle completes the idea expressed by the verb, by showing to what its action relates. It may belong to either the subject or the object of the verb, and agree with it in case. E.g.

παύομέν σε λέγοντα *we stop you from speaking*, παύομεθα λέγοντες *we cease speaking*.

1581. This participle has many points of resemblance to the infinitive in similar constructions. In the use of the participle (as in that of the infinitive) we must distinguish between indirect discourse (where each tense preserves its force) and other constructions.

PARTICIPLE NOT IN INDIRECT DISCOURSE

1582. The supplementary participle is used with verbs signifying *to begin, to continue, to endure, to persevere, to cease, to repent*,

to be weary, to be pleased, displeased, or ashamed; and with the object of verbs signifying to permit or to cause to cease. E.g.

ἦρχον χαλεπαίνων *I was the first to be angry*, Il. 2, 378; οὐκ ἀνέξομαι ζῶσα *I shall not endure my life*, E. Hipp. 354; ἐπτά ἡμέρας μαχόμενοι διετέλεσαν *they continued fighting seven days*, X. An. 4, 3, 2; τιμώμενοι χαίρουσιν *they delight in being honored*, E. Hipp. 8; ἐλεγχόμενοι ἤχθοντο *they were displeased at being put to the proof*, X. M. 1, 2, 47; τοῦτο οὐκ αἰσχύνομαι λέγων *I say this without shame* (see 1583), X. C. 5, 1, 21; τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν *make Philosophy stop talking in this style*, Plat. G. 482 a.

1583. Some of these verbs also take the infinitive, but generally with some difference of meaning; e.g. αἰσχύνεται τοῦτο λέγειν *he is ashamed to say this* (and does not say it),—see 1582; ἀποκάμνει τοῦτο ποιεῖν *he ceases to do this, through weariness*, but ἀποκάμνει τοῦτο ποιῶν *he is weary of doing this*. So ἄρχεται λέγειν *he begins to speak*, but ἄρχεται λέγων *he begins by speaking or he is at the beginning of his speech*; παύω σε μάχεσθαι *I prevent you from fighting*, but παύω σε μαχόμενον *I stop you while fighting*.

1584. The participle may be used with verbs signifying to perceive, to find, or to represent, denoting an act or state in which the object is perceived, found, or represented. E.g.

ὁρῶ σε κρύπτοντα χεῖρα *I see you hiding your hand*, E. Hec. 342; ἤκουσά σου λέγοντος *I heard you speak*; ἐὰν ἀκούῃτέ μου ἀπολογουμένου *if you hear me making my defence*, Plat. Ap. 17 c; ἡῦρε Κρονίδην ἄτερ ἡμενον ἄλλων *he found the son of Cronos sitting apart from the others*, Il. 1, 498; βασιλέας πεποίηκε τοὺς ἐν "Αἴδου τιμωρουμένους *he has represented kings in Hades as suffering punishment*, Plat. G. 525 d.

1585. This must not be confounded with indirect discourse, in which ὁρῶ σε κρύπτοντα would mean *I see that you are hiding*, ἀκούω σε λέγοντα *I hear that you say*; for *I hear you speaking* the genitive is used (1103): ἀκούω σου λέγοντος. See 1590.

1586. The participles βουλόμενος *wishing*, ἡδόμενος *pleased*, προσδεχόμενος *expecting*, and some others, may agree in case with a dative which depends on εἰμί, γίγνομαι, or some similar verb. E.g.

τῷ πλήθει οὐ βουλομένῳ ἦν *it was not pleasing to the people (it was not to their liking)*, Thuc. 2, 3; προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμέ γεγένηται *I have been expecting the manifestations of your wrath against me (i.e. they have come as I expected)*, Thuc. 2, 60. Cf. 1165.

1587. With verbs signifying to overlook or see, in the sense of to allow or let happen (περιορῶ and ἐφορῶ, with περιεῖδον and ἐπεῖδον, sometimes εἶδον), the participle may be used in a sense which approaches that of the object infinitive, the present and

aoist participles differing merely as the present and aoist infinitives would differ in similar constructions. E.g.

μή περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαιμονα καὶ καταφρονηθεῖσαν *let us not allow Lacedaemon to be insulted and despised*, Isoc. 6, 108; μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστών *not to see me killed by citizens*, E. Or. 746; περιδεῖν τὴν γῆν τμηθεῖσαν *to let the land be ravaged, i.e. to look on and see it ravaged*, Thuc. 2, 18; but in 2, 20 we have περιδεῖν τὴν γῆν τμηθῆναι *to permit the land to be ravaged*, referring to the same thing from another point of view, τμηθῆναι being strictly future to περιδεῖν, while τμηθεῖσαν is coincident with it. The infinitive is generally preferred in Hdt. and Thuc.

1588. The participle with λανθάνω *escape the notice of*, τυγχάνω *happen*, and φθάνω *anticipate*, contains the leading idea of the expression and is usually translated by a verb. The aoist participle here coincides in time with the verb (unless this expresses duration) and does not denote past time in itself. See 1291. E.g.

φονέα τοῦ παιδὸς ἔλάνθανε βόσκων *he was unconsciously supporting the slayer of his son*, Hdt. 1, 44; ἐτυχον καθήμενος ἐνταῦθα *I happened to be sitting there*, Plat. Euthyd. 272 e; αὐτοὶ φήσονται τοῦτο δράσαντες *they will do this themselves first* (= τοῦτο δράσουσι πρότεροι), Plat. Rep. 375 c; τοὺς δ' ἔλαθ' εἰσελθὼν *and he entered unnoticed by them* (= εἰσῆλθε λάθρα), Il. 24, 477; ἔφθησαν πολλῶ τοὺς Πέρσας ἀπικόμενοι *they arrived long before the Persians*, Hdt. 4, 136; τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες *we shall rush in unnoticed by the men*, X. An. 7, 3, 43; ἄλλα τε πολλὰ λανθάνει καὶ σὺ τοῦμόν ἐν οὐδενὶ ποιοῦμενος *there are many things that people don't see, and among them, that you hold my interest of no importance*, Libanius Epist. 98; here λανθάνεις (understood) is contrasted with a preceding εἰ ᾗδεσαν.

The perfect participle here has its ordinary force. With τυγχάνω the present participle ὢν is sometimes omitted (cf. 1573).

1589. The participle with διατελέω *continue* (1582), οἷχομαι *be gone* (1256), θαμίζω *be wont or be frequent*, and some others, expresses the leading idea; e.g. οἷχεται φεύγων *he has taken flight*, Ar. Pl. 933; οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραιᾶ *you don't come down to the Peiraeus very often*, Plat. Rep. 328 c. So with the Homeric βῆ and ἔβαν or βάν from βαίνω; e.g. βῆ φεύγων *he took flight*, Il. 2, 665; so 2, 167. The aoist participle, if used here, does not denote antecedent time (1291).

PARTICIPLE IN INDIRECT DISCOURSE

1590. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of a finite mood.

Such verbs are chiefly those signifying to *see*, to *hear* or *learn*, to *perceive*, to *know*, to *be ignorant of*, to *remember*, to *forget*, to *show*, to *appear*, to *prove*, to *acknowledge*, and ἀγγέλλω *announce*. E.g.

ὁρῶ δέ μ' ἔργον δειῶν ἐξειργασμένην *but I see that I have done a dreadful deed*, S. Tr. 706; ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* (cf. 1585), X. An. 1, 4, 5; ὅταν κλύῃ ἥξοντ' Ὀρέστην *when she hears that Orestes will come*, S. El. 293; οἶδα οὐδὲν ἐπιστάμενος *I know that I understand nothing*; οὐκ ᾔδεσαν αὐτὸν τεθνηκότα *they did not know that he was dead*, X. An. 1, 10, 16; ἐπειδὴν γνῶσιν ἀπιστοῦμενοι *after they find out that they are distrusted*, X. C. 7, 2, 17; μέμνημαι ἐλθὼν *I remember that I went*; μέμνημαι αὐτὸν ἐλθόντα *I remember that he went*; δείξω τοῦτον ἐχθρὸν ὄντα *I shall show that this man is an enemy* (passive οὗτος δειχθήσεται or φανήσεται ἐχθρὸς ὢν); αὐτῷ Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλα *I was the first to report to him that Cyrus was marching against him*, X. An. 2, 3, 19.

See 1509 and 1593; also 1308 for examples of the participle with ἄν representing both indicative and optative with ἄν.

1591. Δῆλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; e.g. δῆλος ἦν οἰόμενος *it was evident that he thought*, X. An. 2, 5, 27 (like δῆλον ἦν ὅτι οἶοιτο). Cf. 1531.

1592. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or the dative; e.g. σύνοιδα ἑμαυτῷ ἡδίκημένῳ or ἡδίκημένος *I am conscious that I have been wronged*; ἑμαυτῷ ξυγῆδη οὐδὲν ἐπισταμένῳ *I felt sure that I understood nothing*, Plat. Ap. 22 c. But if the dative is not a reflexive, the participle is in the dative only; e.g. ξυνίσασι Μελέτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι *they know as well as Meletus does that he is lying, but (know as well as I do) that I am telling the truth*, Plat. Ap. 34 b.

1593. Most of the verbs included in 1590 (especially ἀγγέλλω) may also take a clause with ὅτι or ὥς in indirect discourse.

1594. a. Some of these verbs have the infinitive of indirect discourse in nearly or quite the same sense as the participle. Others have the infinitive in a different sense: e.g. φαίνεται σοφὸς ὢν generally means *it is plain that he is wise*, and φαίνεται σοφὸς εἶναι *he seems to be wise*; but sometimes this distinction is not observed. Here, as in 1591, the Greek prefers the personal to the impersonal construction. Cf. 1583.

b. Others, again, may be used in a peculiar sense, in which they have the infinitive *not* in indirect discourse. E.g. οἶδα and ἐπίσταμαι regularly have this infinitive when they mean *know how*; e.g. οἶδα τοῦτο ποιῆσαι *I know how to do this* (but οἶδα τοῦτο ποιήσας *I know that I did this*). Μανθάνω,

μέμνημαι, and ἐπιλανθάνομαι, in the sense of *learn, remember, or forget to do anything*, take the regular object infinitive. See also the uses of γιγνώσκω, δείκνυμι, δηλῶ, φαίνομαι, and εὑρίσκω in the Lexicon.

1595. *a.* Ὡς may be used with the participle of indirect discourse in the sense explained in 1576. E.g.

ὥς μηκέτ' ὄντα κείνον ἐν φάει νόει *think of him as no longer living*, S. Ph. 415.

For the negative, see 1617. Δῆλος ἦν Κῦρος ὥς σπεύδων *Cyrus was evidently hurrying*, X. An. 1, 5, 9. Thus an ordinary circumstantial participle may sometimes be rendered as in indirect discourse; e.g. τὴν πρόφασιν ἐποιεῖτο ὥς Πισίδας βουλόμενος ἐκβαλεῖν *he made the excuse that he wanted to drive out the Pisidians*, X. An. 1, 2, 1; νῦν δέ μοι δοκεῖ οὐδὲ πώποτε διανοηθῆναι ὥς φανεράν καταστήσων τὴν οὐσίαν *but as it is, I do not believe that he ever once thought of converting the property into real estate*, Lys. 32, 23.

b. The genitive absolute with ὥς is sometimes found where we should expect the participle to agree with the object of the verb; e.g. ὥς πολέμον ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*), X. An. 2, 1, 21, — where we might have πόλεμον ὄντα with less emphasis and in closer connection with the verb. So ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε *χρή* *you must understand that this is so* (lit. *believing this to be so, you must understand it*), S. Aj. 281. Cf. 1570 *b.*

VERBAL ADJECTIVES IN -τέος AND -τέον

1596. The verbal in -τέος has both a *personal* and an *impersonal* construction; the impersonal is more common. The negative is always οὐ.

1597. In the personal construction it is passive in sense, and expresses *necessity*, like the Latin participle in -dus, agreeing with the subject. E.g.

ὠφελήτέᾳ (fem.) σοι ἡ πόλις ἐστίν *you must benefit the state*, X. M. 3, 6, 3; ἄλλας μεταπεμπτέας εἶναι (ἔφη) *he said that other (ships) must be sent for*, Thuc. 6, 25.

1598. The noun denoting the agent is here in the dative (1174 *b*). This construction is of course confined to transitive verbs.

1599. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. The expression is equivalent to δέῃ (*one*) *must*, with the infinitive. It is practically active in sense, and allows transitive verbals to have an object like their verbs.

The agent is generally expressed by the dative, sometimes by the accusative. E.g.

ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι); οἷστέον τάδε *we must bear these things* (sc. ἡμῖν), E. Or. 769; τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* (= τί ἂν δεῖοι αὐτὸν ποιῆσαι;), X. M. 1. 7, 2 (1600); ἐψηφίσαντο πολεμητέα (neut. plur. 888 b) εἶναι *they voted that they must go to war* (= δεῖν πολεμεῖν), Thuc. 1, 88; ξύμμαχοι, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *allies, whom we must not abandon to the Athenians*, Thuc. 1, 86.

1600. Though the verbal in -τέον allows both the dative and the accusative of the agent (1174), the equivalent δεῖ with the infinitive allows only the accusative (1162).

INTERROGATIVE SENTENCES

1601. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅστις (rarely ὅς) and the relative pronominal adjectives (408) may be used in indirect questions. E.g.

τί λέγει; *what does he say?* πότε ἦλθεν; *when did he come?* πόσα εἶδες; *how many did you see?* ἤροντο τί λέγοι (or ὅ τι λέγοι) *they asked what he said*; ἤροντο πότε (or ὅποτε) ἦλθεν *they asked when he came (or had come)*; ὅρᾳς ἡμᾶς ὅσοι ἐσμέν; *do you see how many of us there are?* Plat. Rep. 327 c.

Prolepsis (anticipation of the subject of the dependent clause) is very common, as in the last example; οἶδά σε τίς εἶ *"I know thee who thou art."*

1602. The Greek, unlike the English, freely uses two or more interrogatives with the same verb. E.g.

ἡ τίσι τί ἀποδιδούσα τέχνη δικαιοσύνη ἂν καλοῖτο; *Justice might be called the art which renders what to what?* Plat. Rep. 332 d. See the five interrogatives (used for comic effect) in Dem. 4, 36: πρόοιδεν ἕκαστος τίς χορηγός, . . . πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ ποιεῖν, *meaning everybody knows who the choregus is to be, what he is to get, when and from whom he is to get it, and what he is to do with it.*

1603. An interrogative word often belongs to a subordinate part of the sentence, and is not, as in English, attached to the main verb; e.g. τίνα ποτὲ ψυχὴν ἔχων ἀξιοῖ τοιαύτη γνώμη χρῆσθαι; *what heart could he possibly have that he thought it right to adopt such a policy?* Lys. 32, 12. The participle is causal. Cf. the first sentence in 1602. Πῶς με φῆς διαφθείρειν τοὺς νεωτέρους; *how, say you, do I corrupt the young men?* Plat. Ap. 26 b; ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *from what city do I expect the general to be who is to do this?* X. An. 3, 1, 14.

1604. An interrogative sometimes stands as a predicate with a demonstrative; e.g. *τί τοῦτο ἔλεξας*; *what is this that you said?* (= *ἔλεξας τοῦτο, τί οὖν*; lit. *you said this, being what?*); *τίνας τοὺςδ' εἰσορῶ*; *who are these that I see?* E. Or. 1347.

1605. The principal direct interrogative particles are *ἄρα* and *ἦ*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies an affirmative and *ἄρα μή* a negative answer. *Οὐ* and *μή* are used alone with the same force as with *ἄρα*, *μή* suggesting the impossibility of the thing questioned. So *μῶν* (for *μή οὖν*) implies a negative answer; and *οὐκοῦν* therefore (with no negative force) implies an affirmative answer. E.g.

ἡ σχολή ἐσται; *will there be leisure?* *ἄρ' εἰσὶ τινες ἄξιοι*; *are there any deserving ones?* *ἄρ' οὐ βούλεσθε ἐλθεῖν*; or *οὐ βούλεσθε ἐλθεῖν*; *do you not wish to go* (i.e. *you wish, do you not?*)? *ἄρα μή βούλεσθε ἐλθεῖν*; or *μή* (or *μῶν*) *βούλεσθε ἐλθεῖν*; *do you wish to go* (*you don't wish to go, do you?*)? *οὐκοῦν σοι δοκεῖ σύμφορον εἶναι*; *does it seem to you to be of advantage?* X. C. 2, 4, 15. This distinction between *οὐ* and *μή* does not apply to questions with the interrogative subjunctive (1367), which allow only *μή*.

1606. *Ἄλλο τι ἦ*; *is it anything else than?* or (more frequently) *ἄλλο τι*; *is it not?* is used as a direct interrogative, expecting an affirmative answer. E.g.

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not agree?* (*do we do anything else than agree?*), Plat. G. 470 b; *ἄλλο τι οὖν δύο ταῦτα ἔλεγες*; *did you note all these "two"?* *ibid.* 495 c.

1607. Indirect questions may be introduced by *εἰ whether*; and in Homer by *ἦ* or *εἰ*. E.g.

ἠρώτησα εἰ βούλοιο ἐλθεῖν *I asked whether he wished to go*; *ᾤχετο πευσόμενος ἦ που ἔτ' εἴης* *he was gone to inquire whether you were still living*, Od. 13, 415; *τὰ ἐκπώματα οὐκ οἶδα εἰ τοῦτ' ὀῶ* (1505) *I do not know whether I am* (or simply *whether*) *to give him the cups*, X. C. 8, 4, 16. Here *εἰ* is used even with the subjunctive: see 1506.

1608. Alternative questions (both direct and indirect) may be introduced by *πότερον (πότερα) . . . ἢ whether . . . or*. Indirect alternative questions can also be introduced by *εἰ . . . ἢ* or *εἴτε . . . εἴτε whether . . . or*. Homer has *ἦ (ἦε) . . . ἦ (ἦε)* in direct, and *ἦ (ἦε) . . . ἦ (ἦε)* in indirect, alternatives, — never *πότερον*. E.g.

πότερον ἐὰς ἄρχειν ἢ ἄλλον καθίστης; *do you permit him to rule, or do you appoint another?* X. C. 3, 1, 12; *ἐβουλεύετο εἰ πέμποιν τινας ἢ πάντες ἴοιεν* *he was deliberating whether they should send some or should all go*, X. An. 1, 10, 5.

NEGATIVES

1609. The Greek has two negative adverbs, οὐ and μή. What is said of each of these generally applies to its compounds, — οὐδέεις, οὐδέ, οὔτε, etc., and μηδεῖς, μηδέ, μήτε, etc.

1610. Οὐ is used with the indicative and optative in all *independent* sentences, except *wishes*; also in *indirect discourse* after ὅτι and ὥς, in *causal* sentences, and in dependent clauses of *result*.

1611. In *indirect questions*, introduced by εἰ *whether*, μή can be used as well as οὐ; e.g. βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μεμνημένος μὴ οἶδεν *wishing to ask whether one who has learnt a thing and remembers it does not know it*, Plat. Th. 163 d. In the second part of an indirect alternative question (**1608**) both οὐ and μή are allowed; e.g. σκοπῶμεν εἰ ἡμῖν πρόπει ἢ οὐ *let us look and see whether it suits us or not*, Plat. Rep. 451 d; εἰ δὲ ἀληθὲς ἢ μὴ, πειράσομαι μαθεῖν *but I will try to learn whether it is true or not*, *ibid.* 339 a.

1612. The adherescent (or privative) οὐ adheres closely to the following word, practically forming a compound with negative meaning; e.g. οὐκ εἶα ὑπέικειν *he would not let them yield*, Thuc. 1, 127; οὐκ ἔφη ἵεναι *he refused to go*, X. An. 1, 3, 8. Thus οὐ may occur even in protasis, **1394 b**.

1613. Μή is used with the subjunctive and imperative in all constructions, except with the Homeric subjunctive (**1364**), which has the force of a future indicative. Μή is used in all final and object clauses with ἵνα, ὅπως, etc. and the subjunctive, optative, and indicative; except after μή *lest*, which takes οὐ. It is used in all conditional and conditional relative clauses, and in the corresponding temporal sentences after ἕως, πρίν, etc., in relative sentences expressing a *purpose* (**1454**), and in all expressions of a wish with both indicative and optative (**1355**, **1359**).

For causal relative clauses with μή (also conditional), see **1462**.

For εἰ οὐ occasionally used in protasis, see **1394 b**.

1614. Μή is used with the infinitive in all constructions, both with and without the article, except in *indirect discourse*. The infinitive in indirect discourse regularly has οὐ, to retain the negative of the direct discourse; but some exceptions occur (**1511**).

For ὥστε οὐ with the infinitive, see **1468**. For μή with the infinitive after verbs of *hoping*, *promising*, *swearing*, etc., see **1511**.

1615. When a participle expresses a *condition* (**1566 e**) it takes μή; so when it is equivalent to a conditional relative clause, e.g. οἱ μὴ βουλόμενοι *any who do not wish*; and when the participle

denotes character, assigning the subject to a general class (the generic μή), e.g. ὁ μὴ λείσσω he who cannot see, S. Tr. 829. Otherwise the participle takes οὐ. In indirect discourse it sometimes, like the infinitive, takes μή irregularly (1511).

1616. Adjectives follow the same principle as participles, taking μή only when they do not refer to definite persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent).

E.g. οἱ μὴ ἀγαθοὶ πολῖται is (any) citizens who are not good (generic μή), but οἱ οὐκ ἀγαθοὶ πολῖται means special citizens who are not good; οὗτος ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα he had the reputation of having spoken the truth in many similar instances (1049) before this, (reporting) things that were so as being so, and things that were not so as being not so (or that facts were facts and non-facts were not), X. An. 4, 4, 15.

1617. Participles or adjectives connected with a protasis, a command, or an infinitive which would be negated by μή, generally take μή; e.g. κελεύει μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας he orders them to halt by the river without crossing, X. An. 4, 3, 28.

1618. When verbs which contain a negative idea (as those of hindering, forbidding, denying, concealing, and distrusting) take the infinitive, μή can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can be omitted in Greek. For examples see 1552–1554.

1619. An infinitive which would regularly be negated by μή, either in the ordinary way (1614) or to strengthen a preceding negation (1618), generally takes the double negative μή οὐ if the verb on which it depends itself has a negative.

Thus δίκαιόν ἐστι μὴ τοῦτον ἀφείναι it is just not to acquit him, if we negative the leading verb, generally becomes οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφείναι it is not just not to acquit him. So ὡς οὐχ ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη since (as you said) it was a failure in piety for you not to vindicate justice, Plat. Rep. 427 e. Here the subordinate negative must be translated (cf. 1556), the context determining the sense. But with the verbs of 1618 μὴ or μὴ οὐ are not translated, i.e. εἰργει σε μὴ τοῦτο ποιεῖν (1553) he prevents you from doing this becomes, with εἰργει negated, οὐκ εἰργει σε μὴ οὐ τοῦτο ποιεῖν he does not prevent you from doing this; οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρουσίᾳ τύχῃ their age does not at all prevent them from being upset by their impending fate, Plat. Crito 43 c.

1620. a. Μὴ οὐ is used also when the leading verb is interrogative implying a negative; e.g. τί ἐμποδῶν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent (us) from being put to death with insult?* X. An. 3, 1, 13.

b. It is sometimes used with participles, or even nouns, to express an *exception* to a negative (or implied negative) statement; e.g. πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκία *cities hard (i.e. not easy) to capture, except by siege*, Dem. 19, 123. For the synzesis of μὴ οὐ see 54 a.

1621. When a negative is followed by a *simple* negative (οὐ or μὴ) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; but if they belong to different words, each is independent of the other. Here οὐ and μὴ may frequently be translated *fail to*, *refuse to*. E.g. οὐδὲ τὸν Φορμίωνα οὐχ ὄρᾳ *nor does he fail to see Phormio (i.e. he sees Phormio well enough)*, Dem. 36, 46; οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὃ τι εἶπης *it is surely not through inexperience that you will deny that you have anything to say*, Dem. 19, 120; εἰ μὴ Πρόξενον οὐχ ὑπέδεξαντο *if they had not refused to receive Proxenus (had not not-received him)*, Dem. 19, 74. So μὴ οὖν . . . διὰ ταῦτα μὴ δότω δίκην *do not then on this account let him escape punishment (do not let him fail to be punished)* Dem. 19, 77; οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὐ *and I do not converse (with a man) if I get money (for it), but refuse to converse if I don't*, Plat. Ap. 33 a. See 1612.

1622. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the negation is strengthened. E.g.

οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος *no one of us (in that case) would ever come to be of any value for anything*, Plat. Ph. 19 b; ὥστε μηδεπώποτε μοι μηδὲ πρὸς ἓνα μηδὲν ἔγκλημα γενέσθαι *so that there has never arisen against me any ground of complaint whatsoever on the part of a single solitary person (1223 c)*, Lys. 16, 10. But when οὐ (ἄρ' οὐ) introduces a question (1605), the negative following retains its own force; e.g. οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται *is it not now true that those poor wretches, beaten, goaded, and insulted, are unable even to die?* X. An. 3, 1, 29.

For the double negative οὐ μὴ, see 1369 and 1370. For οὐχ ὅτι, μὴ ὅτι, οὐχ ὅπως, μὴ ὅπως, see 1519.

PART V

VERSIFICATION

RHYTHM AND METRE

1623. Greek verse, being developed in intimate connection with music, is regulated by the quantity of syllables, not by the accent of words, which in Greek was marked by differences in pitch, not stress (127). Sometimes word-accent seems to correspond with metre, e.g.

Ὅν Τυνδαρίδης παῖς ἤδ' ἀπόντα κενόταφεί
> — ∪ — > — ∪ — ∪ ∪ ∪ — (E. *Hel.* 1546)

but in general we may disregard accent, and understand that Greek verse consists in the combination of syllables of differing quantities. This is *rhythm* (ῥυθμός *regular movement or order*). In some forms of verse the number of syllables is not fixed.

1624. It is common to regard a long syllable as having twice the length of a short, especially in pure anapaestic or dactylic verse; but it was observed in ancient times that this is not always the case. Not all long syllables are of the same length, and short syllables are not all equally short.

1625. Although in English poetry the rhythm depends on the regular succession of *accented* and *unaccented* syllables and, except in blank verse, is also marked by rime, in Greek poetry rhythm depends on *measures* (μέτρα), or the proper combinations of longs and shorts. There is no rime, in the modern sense. The elements composing measures are called *feet*. Thus, in the trochaic verse

Φήσομεν πρὸς τοὺς στρατηγούς
— ∪ — > | — ∪ — > ||

we have two measures, each composed of two trochaic feet. For the rhythm compare the English

Fár from mórtal cáres retreáting.

1626. In each foot one part is inevitably distinguished from the other by a stress of voice, called the *ictus* (*stroke*). The part of the foot on which the ictus falls is called the *thesis* (θέσις *setting, down-beat*), and the rest of the foot is called the *arsis* (ἄρσις *raising, up-beat*). The regular alternation of thesis and arsis in successive feet produces the rhythm of the verse.

a. The terms ἄρσις and θέσις, as they were used by nearly all the Greek writers on rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that θέσις denoted the part of the foot on which the ictus fell, and ἄρσις the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. Much confusion has arisen from the Roman inversion of the terms. As to ictus, although it plays no part in the theories of rhythm and foot advanced by Greek metricians, it is difficult, if not impossible, for a modern reader to render a Greek verse without it. It has, of course, nothing to do with the written word-accent (1623).

1627. The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual, and quantitative metre is no more regarded than it is in English poetry. These are the first two verses in a modern translation of the *Odyssey*:

Ψάλλε τὸν | ἄνδρα, Θε|ά, τὸν πολ|ύτροπον, | ὅστις το|σοῦτους
Τόπους δι|ήλθε, πορ|θήσας τῆς | Τροί|ας τὴν | ἑνδοξον | πόλιν.

The original verses are:

Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πολ|ύτροπον. | ὅς μάλα | πολλὰ
Πλάγ|χθη, ἐ|πεὶ Τροί|ης ἱε|ρὸν πολ|ίεθρον ἔ|περσεν.

If the former verses set our teeth on edge, it is only through force of acquired habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English verse, where

Still stands the | forest pri|meval; but | under the | shade of its | branches
is dactylic, and

And the ol|ive of peace | spreads its branch|es abroad
is anapaestic.

FEET

1628. a. The unit of measure in Greek verse is the short syllable (◡), which for convenience may be given the value of  or an eighth note in music. This is called a *time* or *mora*. The long

syllable (—) has generally twice the length of a short one, and has the value of a quarter note or  in music. See 1624.

b. But a long syllable sometimes has the length of three shorts, and is called a *triseme* (—), and sometimes that of four shorts, and is called a *tetraseme* (—). The triseme has roughly the value of  in music, and the tetraseme that of ; see 1634. Greek musical notation lacked the bar.

1629. Feet are distinguished according to the number of *times* which they contain. The most common feet are the following:

a. OF THREE TIMES

Trochee	— ∪	φαῖνε	
Iambus	∪ —	ἔφην	
Tribrach	∪ ∪ ∪	λέγετε	

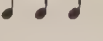
b. OF FOUR TIMES

Dactyl	— ∪ ∪	φαίνετε	
Anapaest	∪ ∪ —	σέβομαι	
Spondee	— —	εἰπών	
Proceleusmatic	∪ ∪ ∪ ∪	ἔτι βρέφος	

c. OF FIVE TIMES

Cretic	— ∪ —	φαινέτω	
Paeon primus	— ∪ ∪ ∪	ἐκτρέπετε	
Paeon quartus	∪ ∪ ∪ —	καταλέγω	
Bacchius	∪ — —	ἀφεγγής	
Antibacchius	— — ∪	φαίνητε	

d. OF SIX TIMES

Ionic <i>a maiore</i>	— — ∪ ∪	ἐκλείπετε	
Ionic <i>a minore</i>	∪ ∪ — —	προσιδέσθαι	
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	
Antispast	∪ — — ∪	ταλαλῶρα	
Molossus	— — —	βουλεύω	

e. The pyrrhic, or ∪ ∪, is never counted as a foot.

For the dochmius, ∪ — — ∪ —, see 1683. For the epitrite, see 1689.

1630. The feet in $\frac{3}{2}$ time (*a*), in which the thesis is twice as long as the arsis, form the *double class* (γένος διπλάσιον), as opposed to those in $\frac{3}{4}$ time (*b*), in which the thesis and arsis are of equal length, and which form the *equal class* (γένος ἴσον). Where the ratio of thesis to arsis is as 3 to 2, as in the feet of five times, the foot belongs to the γένος ἡμιόλιον.

1631. The ictus falls naturally on a long syllable, but it sometimes falls on a short. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the thesis, the remainder of the foot being the arsis; e.g. $\text{—} \cup$, $\text{—} \cup \cup$, $\cup \text{—}$, $\cup \cup \text{—}$.

1632. When a long syllable in the thesis is resolved into two short syllables (1633), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee ($\text{—} \cup$) is $\cup \cup \cup$; one used for an iambus ($\cup \text{—}$) is $\cup \cup \cup$. Likewise a spondee used for a dactyl is $\text{—} \text{—}$; one used for an anapaest is $\text{—} \text{—}$. So a dactyl used for an anapaest ($\text{—} \cup \cup$ for $\text{—} \text{—}$ for $\cup \cup \text{—}$) is $\text{—} \cup \cup$. The only use of the tribrach and the chief use of the spondee are (as above) to represent other feet which have their thesis naturally marked by a long syllable.

RESOLUTION AND CONTRACTION — IRRATIONAL TIME — SYLLABA ANCEPS

1633. A long syllable, being ordinarily the metrical equivalent of two short ones (1628), is often resolved into these; as when a tribrach $\cup \cup \cup$ stands for a trochee $\text{—} \cup$ or an iambus $\cup \text{—}$. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee $\text{—} \text{—}$ stands for a dactyl $\text{—} \cup \cup$ or an anapaest $\cup \cup \text{—}$. The mark for a long resolved into two shorts is $\cup \cup$; that for two shorts contracted into one long is — .

1634. A syllable or syllables forming the arsis may be omitted. If this occurs in the middle of a verse it is called *protraction* (τροπή); if at the beginning, the verse is said to be *acephalous* (headless); if at the end, the verse is *catalectic* (καταληκτικός *stopping short*). A trochee with arsis omitted may be indicated either by a triseme (—) or by a long mark and a dot ($\text{—}.$). This occurs frequently in syncopated verses. See 1641, 1666 *b*.

1635. On the other hand, a long syllable may in certain cases take the place of a short syllable. Such a syllable is called *irrational*, and is marked $>$ or $\cup$. The foot in which it occurs is also

called *irrational* (ποὺς ἄλογος). Thus, in ἀλλ' ἀπ' ἐχθρῶν (⌊ ∪ — ∪), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in δοῦναι δίκην (∪ ⌊ ∪ —) that which takes the place of the first iambus is called an *irrational iambus*.

1636. A similar shortening occurs in the so-called *cyclic* dactyl (marked ∪ ∪) and *cyclic* anapaest (marked ∪ ∪—), which have the time of only three short syllables instead of four. The cyclic dactyl may take the place of a trochee — ∪. The cyclic anapaest takes the place of an iambus ∪ —, and is found especially in the iambic trimeter of comedy (1659).

1637. The last syllable of every verse may be common, i.e. it may be made long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in 1656, 1668, and 1679 allow this only at the end of the system.

RHYTHMICAL SERIES — VERSE — CATALEXIS — PAUSE

1638. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united.

Thus the verse

πολλὰ τὰ δεινὰ, κούδεν ἀν[θρώπου δεινότερον πέλει
— ∪ ∪ — ∪ — ∪ — — — — ∪ ∪ — ∪ —

consists of a First Glyconic (1688 d), ∪ ∪ | — ∪ | — ∪ | —, followed by a Second Glyconic, — ∪ | — ∪ | — ∪ | — ∪. Each part forms a series, the former ending with the first syllable of ἀνθρώπου (see above); and either series might have formed a distinct verse.

1639. The verse must close in such a way as to be distinctly marked off from what follows.

a. It must end with the end of a word.

b. It allows the last syllable (*syllaba anceps*) to be either long or short (1637).

c. It allows *hiatus* (38) before a vowel in the next verse.

1640. A verse which has an unfinished foot at the close is called *catalectic* (1634). A complete verse is called *acatalectic*.

1641. a. If the omitted syllable or syllables in a catalectic verse are the arsis of the foot (as in trochaic and dactylic verses), their place is

filled by a *pause*. A pause of one time, equivalent to a short syllable (∪), is marked $\wedge$ (for Δ , the initial of $\lambda\epsilon\iota\mu\mu\alpha$); a pause of two times (—) is marked $\bar{\wedge}$.

b. But in catalectic iambic and anapaestic verses the arsis of the last foot is lost, and the place may be filled by prolonging the preceding thesis (1634): thus we have ∪ — — or ∪ — . — as the catalectic form of ∪ — ∪ —; and ∪ ∪ — — as that of ∪ ∪ — ∪ ∪ —. See 1666 and 1667.

1642. A verse measured by dipodies (1647) is called *brachycatalectic* if it wants a complete foot at the end, and *hypercatalectic* if it has a single syllable beyond its last complete dipody.

CAESURA AND DIAERESIS

1643. a. *Caesura* (τομή i.e. *cutting*) of the foot occurs whenever a word ends before a foot is finished; e.g. in three cases in the following verse, i.e. in the third, fourth, and fifth feet:

πολλᾶς | δ' ἰφθί|μους ψῦ|χὰς "Αἰ|δι προτ|αψεν.

b. This becomes important only when it coincides with the *caesura of the verse* (ἀσ after ἰφθίμους). This caesura is a metrical device introduced to vary the rhythm and to facilitate the rendering of verse which was spoken or recited; it does not occur in sung verses (called *melic*, 1650). In some verses, as in the iambic trimeter acatalectic (1660) and the heroic hexameter (1671), it follows definite principles, but with great freedom.

1644. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (διαίρεσις *division*); as after the first foot in the line just quoted. Diaeresis becomes important only when it coincides with a natural pause produced by the ending of a rhythmic series; as in the trochaic tetrameter (1653) and the so-called dactylic pentameter (1672).

1645. The following verse of Aristophanes (*Nub.* 519) shows the irrational long (1635) in the first, second, and sixth feet; and at the end catalexis and pause (1640, 1641), with *syllaba anceps* (1637):

τάληθῆ νῆ | τὸν Διόνῦ—|σον τὸν ἐκθρέ—|σαντὰ με.
 $\frac{\text{—}}{\text{—}} \cup \text{—} \cup$ | $\frac{\text{—}}{\text{—}} \cup \cup \text{—}$ || $\frac{\text{—}}{\text{—}} \cup \text{—} \cup$ | $\frac{\text{—}}{\text{—}} \cup \cup$

A rhythmical series (1638) ends with the penult of Διόνῦσον, consisting of two measures (dimeter) of eight syllables; the second measure is a choriamb (1686). The entire verse is "Aeolic," and is called a *Eupolidean tetrameter*.

VERSES

1646. Verses are called *Trochaic*, *Iambic*, *Dactylic*, etc., from their fundamental foot (1629).

1647. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i.e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet.

1648. When trochaic or iambic verses are measured by single feet, they are called *tripodies*, *tetrapodies*, *hexapodies*, etc. (as having three, four, six, etc. feet). Here irrational syllables (1635) seldom occur. See 1658.

1649. Rhythms are divided into *ascending* and *descending* rhythms. In ascending rhythms the thesis follows the arsis, as in the iambus and anapaest; in descending rhythms the arsis follows the thesis, as in the trochee and the dactyl.

1650. Verses may be spoken or recited; such was the iambic trimeter. They may be chanted or delivered in recitative, with or without instrumental accompaniment; in the former case they are called *melodramatic*. They may be sung (*melic* or *lyric* verse).

1651. The same kind of verse may be used *by the line* (κατὰ στίχον), that is, repeated continuously, as in the heroic hexameter (ἑπὶ) and the iambic trimeter of the drama. Secondly, similar verses may be combined into groups called *strophes*, of which the simplest is the distich or couplet (1672). Thirdly, in lyric poetry (μέλη), which was composed to be sung to music, verses may be combined into strophes of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form. A strophe and antistrophe may be followed by an epode (*after-song*) in a different metre, as in most of the odes of Pindar. The combination of these three elements is called a *triad*.

Trochaic Rhythms

1652. Trochaic verses generally occur in measures of two feet each, or dipodies (1647). The irrational trochee $\angle >$ (1635) in the

form of a spondee can stand in the *second* place of each trochaic dipody except the last, that is, in the *even* feet (second, fourth, etc.), so that the dipody has the form $\text{—} \cup \text{—} \cup$. An apparent anapaest ($\cup \cup >$ for $\text{—} >$) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl $\text{—} \cup \cup$ (1636) sometimes stands for the trochee in proper names in both parts of the dipody, except at the end of the verse.

The tribrach (∪ ∪ ∪) may stand for the trochee (1633) in every foot except the last. Other substitutions for the pure trochee are the triseme ⊥ (1628 *b*) and long syllable with pause ⊥ ^ (1641).

1653. The chief trochaic verse which is used *by the line* (1651) is the TETRAMETER CATALECTIC, consisting of four measures, of which the last is catalectic, and divided into two rhythmical series (1638) by a diaeresis (1644) after the second dipody. E.g.

- (1) ὦ σοφώτα|τοι θεᾱταί,||δεῦρο τὸν νοῦν|προσέχετε.¹
 _ _ _ _ | _ _ _ _ > || _ _ _ _ > | _ _ _ _ ^
- (2) κατὰ σελήνην|ὥς ἄγειν χρὴ|τοῦ βίου τὰς|ἡμέρας.²
 _ _ _ _ > | _ _ _ _ > || _ _ _ _ > | _ _ _ _ ^
- (3) ξύγγονόν τ' ἐ|μὴν Πυλάδην τε|τὸν τάδε ξυν|δρῶντά μοι.³
 _ _ _ _ _ | _ _ _ _ _ || _ _ _ _ > | _ _ _ _ ^

Notice the tribrach in the first place of (2), and the cyclic dactyl in the third place of (3), due to a proper name.

This verse is familiar in English poetry, e.g.

Tell me not in mournful numbers, life is but an empty dream.

1654. The *lame* tetrameter (τετράμετρον χωλόν or σκάζον), called Hippo-nactean from Hipponax (see 1665), is the preceding verse with the last syllable but one long. E.g.

ἀμφιδέξι- | ος γάρ εἰμι | κοῦχ ἁμαρτά- | νω· κόπτων.⁴

1655. The following are some of the more important lyric trochaic verses:

a. Tripody acatalectic (the ithyphallic):

μήποτ' ἔκτακείη.⁵

$\frac{1}{2} \cup \frac{1}{2} \cup \frac{1}{2} \cup \frac{1}{2}$ (1648)

¹ Ar. Nub. 575.

³ E. Or. 1535.

⁵ Aesch. *Pr.* 535 (551).

² *ibid.*, 626.

⁴ Hippon. 83.

b. Tripody catalectic:

ὅς γε σᾶν λιπών.¹

┘ ◡ ◡ ◡ ◡ ◡

c. Tetrapody or dimeter acatalectic:

τοῦτο τοῦ μὲν ἥρος ἄει

┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

βλαστάνει καὶ σῦκοφαντεῖ.²

┘ ◡ ◡ > | ┘ ◡ ◡ ◡

d. Tetrapody or dimeter catalectic:

δεινὰ πράγματ' εἶδομεν.³

┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

ἀσπίδας φυλλορροεῖ.⁴

┘ ◡ ◡ > | ┘ ◡ ◡ ◡

e. Hexapody or trimeter catalectic:

ἄρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες.⁵

┘ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

1656. A series of dimeters acatalectic (1655 c), rarely with an occasional monometer (— ◡ — ◡), and ending in a dimeter catalectic (1655 d), is called a *trochaic system* or *hypermeter*. E.g.

ταῦτα μὲν πρὸς ἀνδρὸς ἔστι

┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

νοῦν ἔχοντος καὶ φρένας καὶ

┘ ◡ ◡ > | ┘ ◡ ◡ >

πολλὰ περιπεπλεκότες.⁶

┘ ◡ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

For iambic and anapaestic systems, formed on the same principle, see 1668 and 1679. See also 1637.

1657. The following contain examples of syncopated trochaic verses, in which — . may be written instead of ┘ (1634):

νῦν καταστροφὰ νέων

┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

θεσμίων, εἰ κρατήσῃ δίκᾱ τε καὶ βλάβᾱ

┘ ◡ ◡ | ┘ ◡ ◡ | ┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

τοῦδε μᾶτροκτόνου.⁷

┘ ◡ ◡ | ┘ ◡ ◡ ◡

δωμάτων γὰρ εἰλόμῶν

┘ ◡ ◡ ◡ | ┘ ◡ ◡ ◡

ἀνατροπᾶς, ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλῃ.⁸

◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡

1658. In lyric trochaic and iambic verses, the irrational syllable is found chiefly in comedy, and is avoided in tragedy; in comedy, moreover, it is less common in lyric or sung trochaic verse than in that which was spoken.

Iambic Rhythms

1659. Iambic verses generally occur in measures of two feet each, or dipodies (1647). The irrational iambus > ◡ (1635) in

¹ S. Ph. 1215.⁴ *ibid.* 1481.⁷ Aesch. *Eum.* 490 ff.² Ar. *Av.* 1478, 1479.⁵ Aesch. *Sev.* 351 (338).⁸ *ibid.* 354 ff.³ *ibid.* 1472.⁶ Ar. *R.* 534 ff.

the form of a spondee can stand in the *first* place of each iambic dipody, that is, in the *odd* places (first, third, etc.), so that the dipody has the form $\text{—} \text{—} \text{—} \text{—}$. An apparent dactyl ($> \text{—} \text{—}$ for $> \text{—}$) is sometimes used as the equivalent of the irrational iambus; and the cyclic anapaest $\text{—} \text{—} \text{—}$ (1636) is used for the iambus in both parts of the dipody, except in the last foot, especially by the Attic comedians (1660). The tribrach ($\text{—} \text{—} \text{—}$) may stand for the iambus in every foot except the last.

1660. The most common of all iambic verses is the TRIMETER ACATALECTIC, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus $> \text{—}$ in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl $> \text{—} \text{—}$ only in the first and third places, and the cyclic anapaest only in the first place; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl $> \text{—} \text{—}$ in all the *odd* places, and the cyclic anapaest in every place except the last (1659). The most common caesura is that after the arsis of the third foot.

1661. The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being inclosed in [].

$\text{—} \text{—}$	$\text{—} \text{—}$	$\text{—} \text{—}$	$\text{—} \text{—}$	$\text{—} \text{—}$	$\text{—} \text{—}$
$> \text{—}$		$> \text{—}$		$> \text{—}$	
$\text{—} \text{—} \text{—}$	$\text{—} \text{—} \text{—}$	$\text{—} \text{—} \text{—}$	$\text{—} \text{—} \text{—}$	$\text{—} \text{—} \text{—}$	
$> \text{—} \text{—}$		$> \text{—} \text{—}$		[$> \text{—} \text{—}$]	
$\text{—} \text{—} \text{—}$	[$\text{—} \text{—} \text{—}$]	[$\text{—} \text{—} \text{—}$]	[$\text{—} \text{—} \text{—}$]	[$\text{—} \text{—} \text{—}$]	

From this it is seen that the greater number of equivalents of the pure iambus occur in the *first* half of the measure. The tribrach occurs in the *second* half both in tragedy and in comedy; the anapaest occurs in the *second* half in comedy, and then only in trimeters which are not sung. In general the tragedians avoid the feet of three syllables, even where they are allowed.

1662. *Porson's Rule*. When the *tragic* trimeter ends in a word forming a cretic ($\text{—} \text{—} \text{—}$), this is regularly preceded by a short syllable or by a monosyllable.¹ The following line (E. I. T. 580) violates this rule:

κάμοι, τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται.

¹ R. Porson, *Suppl. ad Praef. ad Hecubam*.

1663. The following are examples of both the tragic and the comic form of the iambic trimeter:

- TRAGIC χθονὸς μὲν εἰς | τηλουρόν ἤκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς | ἐρημίαν.
"Ἡφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολᾶς. Aesch. Pr. 1-3.
- COMIC ὦ Ζεῦ βασιλεῦ· | τὸ χρέμα τῶν | νυκτῶν δσον
ἀπέραντον· οὐδέποθ' ἡμέρᾱ | γενήσεται;
ἀπόλοιο δῆτ', | ὦ πόλεμε, πολὺλῶν οὔνεκα. Ar. Nub. 2, 3, 6.

1664. The iambic trimeter is a much livelier verse in Greek than in English, where it appears as the Alexandrine, which is seldom used except at the end of a stanza:

That like a wounded snáke drags its slow length along.
And hópe to mer.it Heáven by mak.ing Eáarth a Hell.

1665. The *lame* trimeter (σκαζόν), called the *Choliambus* and the *Hipponactean* (see 1654), is the preceding verse with the last syllable but one long. It is said to have been invented by Hipponax (about 540 B.C.), and it is used in the mimes of Herodas (third century B.C.) and the fables of Babrius (second century A.D.?). E.g.

ἀκούσασθ' Ἰππώνακτος· οὐ γὰρ ἄλλ' ἤκω.¹
οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι.²
⏏ ⏏ ⏏ — | ⏏ ⏏ ⏏ — | ⏏ ⏏ —

1666. *a.* The TETRAMETER CATALECTIC, consisting of four measures, of which the last is catalectic, occurs often in Attic comedy. There is a regular diaeresis (1644) after the second dipody, where the first rhythmical series ends (1638).

εἴπερ τὸν ἄνδρ' | ὑπερβαλεῖ, | καὶ μὴ γέλωτ' | ὀφλήσεις.³
> ⏏ ⏏ — | ⏏ ⏏ ⏏ — || > ⏏ ⏏ — | ⏏ ⏏ — 1641 *b*)

In English poetry we have

A cáptain bold | of Hálifax, || who líved in coun|try quárters.

b. A protracted or syncopated (1634) iambic tetrameter also occurs, sometimes called *versus Euripideus*:

νῦν καὶ τὸν ὦραϊον θεόν | παρακαλεῖτε δεῖρο.⁴
> ⏏ ⏏ — | > ⏏ ⏏ — | ⏏ ⏏ ⏏ — | ⏏ ⏏ —
or > ⏏ ⏏ — | > ⏏ ⏏ — | ⏏ ⏏ ⏏ — | ⏏ ⏏ —

1667. The following are some of the more important lyric iambic verses:

a. Dipody or monometer:

τί δῆθ' ὀρᾶς;⁵ ⏏ ⏏ ⏏ —

¹ Hippon. 47.

³ Ar. Nub. 1035.

⁵ *ibid.* 1098.

² Herod. 3, 1.

⁴ Ar. R. 397.

b. Tripody (acatalectic and catalectic):

τί τῶνδ' ἄνευ κακῶν; ¹	υ ˘ υ ˘ υ ˘
ἐπ' ἄλλο πῆδᾱ. ²	υ ˘ υ ˘ • ˘

c. Dimeter (acatalectic and catalectic):

ἰαλτὸς ἐκ δόμων ἔβαν. ³	υ ˘ υ — υ ˘ υ —
ζηλῶ σε τῆς εὐβουλίᾱς. ⁴	> ˘ υ — > ˘ υ —
καὶ τὸν λόγον τὸν ἤττω. ⁵	> ˘ υ — υ ˘ • — (1641 b)

d. Hexapody or trimeter catalectic:

πρέπει παρῆς φοινίους ἀμυγμοῖς. ⁶
υ ˘ υ — > ˘ υ — υ ˘ —

1668. Iambic systems are formed on the same principle as trochaic systems (1656), of acatalectic dimeters with an occasional monometer ending with a catalectic dimeter. E.g.

ἡττήμεθ' ὦ κινούμενοι,	> ˘ υ — > ˘ υ —
πρὸς τῶν θεῶν δέξασθέ μου	> ˘ υ — > ˘ υ —
θοίμάτιον, ὥς	> ˘ υ υ —
ἐξαυτομολῶ πρὸς ὑμᾱς.	> ˘ υ υ — υ ˘ • —

These verses end a long iambic system in *Ar. Nub.* 1090–1104; see also *Nub.* 1447–1451, and *Eq.* 911–940.

1669. For the irrational syllable in lyric verse, see 1658.

Dactylic Rhythms *

1670. The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl (˘ — from ˘ υ υ).

1671. The most common of all Greek verses is the HEROIC HEXAMETER, the Homeric verse. It has a spondee or trochee in the last place; and a spondee may occur in any of the first four places, *less commonly* in the fifth (the verse being then called *spondaic*). There is commonly a caesura in the third foot, either after the thesis or (rather more frequently) dividing the arsis. There is sometimes a caesura after the thesis of the fourth foot, and rarely one in the arsis. The caesura after the thesis is called *masculine*, that in the arsis *feminine* or *trochaic*. E.g.

¹ Aesch. *Ag.* 211.

² *Ar. Nub.* 703.

³ Aesch. *Ch.* 22.

⁴ *Ar. Ach.* 1008.

⁵ *Ar. Nub.* 1451.

⁶ Aesch. *Ch.* 24.

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν.¹

A diaeresis after the fourth foot is called *bucolic*, since it was thought to be more common in bucolic poetry. E.g.

*τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;*²

— — | / \ / \ | / \ / \ | / \ / \ | / \ — | / \ —

*εἶπέ μοι, ὦ Κορύδων, τίνος αἱ βόες; ἥρα Φιλώνδα;*³

— \ / \ | / \ — | / \ / \ | / \ / \ | / \ / \ | / \ / \

1672. In the Homeric verse a long vowel or a diphthong in the arsis (not in the thesis) is often shortened at the end of a word when the next word begins with a vowel or a diphthong (35). This sometimes occurs in the middle of a word. E.g.

ὡ πόποι, ἡ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.⁴
 χρῦς^εω | ἀνά σκῆ|πτρῳ, καὶ | λίσσεται | πάντας Ἀ|χαιοὺς (54).⁵
 βέβλη^{αι}, οὐδ' ἄλιον βέλος ἔκφυγεν, ὡς ὀφελόν τοι.⁶
 ἡμετέρῳ ἐνὶ οἴκῳ ἔν Ἀργεῖ, τηλόθι πάτρης.⁷

But

1673. When a short vowel stands in Homer where a long one is required by the verse, it may be explained in various ways.

a. By supposing λ, μ, ν, ρ , or σ to be doubled at the beginning of certain words; e.g. $\mu\lambda\lambda\alpha$ $\lambda\iota\sigma\sigma\mu\epsilon\nu\omega$ ($\underline{\lambda} - \underline{\lambda} \cup \cup \underline{\lambda}$), *Il.* 22, 91 (we have $\epsilon\lambda\lambda\iota\sigma\sigma\epsilon\tau\omicron$ written in *Il.* 6, 45). See 535, cf. 64.

b. By the original presence of ϵ making position (see 3, 102); e.g. $\tau\acute{o}\delta\acute{o}\nu$ φοι πῦρ ($\epsilon - \epsilon -$), *Il.* 5, 7. So before $\delta\epsilon\iota\delta\omega$ *fear* and other derivatives of the stem $\delta\epsilon\iota$, and before $\delta\acute{\eta}\nu$ (for $\delta\epsilon\eta\nu$).

c. By a pause in the verse prolonging the time; e.g.

φεύγωμεν· ἔτι γὰρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ.⁸

— — — — —

For rules relating to quantity see 119–125.

1674. The ELEGIAC DISTICH consists of a heroic hexameter followed by the so-called *elegiac pentameter*. This latter verse consists really of two dactylic trimeters with protraction (1634) and catalexis in the last measure; e.g.

Παλλὰς Ἀθηναίη || χεῖρας ὕπερθευ ἔχει.⁹
 ˊ ˋ ˋ | ˊ — | ˊ || ˊ ˋ ˋ | ˊ ˋ ˋ | ˊ ˋ

¹ *Od.* 1, 1 and 2.

² *IL*, 1, 202.

³ Theocr. 4, 1.

⁴ *Od.* 5, 286.

⁵ *Il.* 1. 15.

⁶ *Il.* 11, 380.

⁷ *Il.* 1. 30.

⁸ *Od.* 10, 269.

⁹ Solon 4, 4.

At the end of the pentameter verse the pause ($\bar{\text{—}}$) takes the place of protraction (—) in the middle. The verse probably arose from the repetition of the first *penthemimer* (πενθ-ημι-μερές, composed of five halves) of the hexameter; i.e. if the part of the hexameter extending to the masculine caesura be repeated (μῆνιν ἄειδε θεᾶ) the result is the "pentameter." But *syllaba anceps* and hiatus are not allowed after the first trimeter, but only at the end of the verse (1639). The last two complete feet are always dactyls. A diaeresis (1644) divides the two parts of the verse. The pentameter used by itself is not common.

1675. The following is an elegiac distich:

τίς δὲ βίος, τί δὲ | τερπνὸν ἄνεν χρῦσέης Ἀφροδίτης; (54)
 τεθναίην ὅτε | μοι || μηκέτι | ταῦτα μέλοι.¹
 $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup, \cup | \frac{\text{—}}{\text{—}} \text{—} | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \text{—}$
 $\frac{\text{—}}{\text{—}} \text{—} | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} || \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \bar{\text{—}}$

1676. The following are some of the chief lyric dactylic verses:

a. Dimeter:

μυστοδόκος δόμος.² $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup$
 μοῖρα δὲ κέει.³ $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \text{—}$

b. Trimeter (acatalectic and catalectic):

παμπρέποις ἐν ἔδραισιν.⁴ $\frac{\text{—}}{\text{—}} \text{—} | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup$
 παρθένου | ὀμβροφόροι.⁵ $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \bar{\text{—}}$

Opening with a short syllable:

ἐγείνατο μὲν μόρον αὐτῷ
 πατροκτόνον Οἰδιπόδᾶν.⁶ $\cup \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \text{—}$
 $\cup \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \bar{\text{—}}$

c. Tetrameter (acatalectic and catalectic):

πέμπει ξὺν δορί καὶ χειρὶ πράκτορι.⁷ $\frac{\text{—}}{\text{—}} \text{—} | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup$
 οὐρανίοις τε θεοῖς δωρήματα.⁸ $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \text{—} | \frac{\text{—}}{\text{—}} \cup \cup$
 ἔλθετ' ἐποψόμεναι δύναμιν.⁹ $\frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \cup \cup | \frac{\text{—}}{\text{—}} \bar{\text{—}}$

Anapaestic Rhythms

1677. Anapaestic verses are generally measured by dipodies (1647). The spondee and the dactyl ($\text{—} \frac{\text{—}}{\text{—}}$ and $\text{—} \cup \cup$) may stand for the anapaest ($\cup \cup \frac{\text{—}}{\text{—}}$).

The long syllable of an anapaest is sometimes resolved into two short, making $\cup \cup \cup \cup$ or *proceleusmatic* (1629 b).

¹ Mimn. 1, 1 and 2.

² Ar. Nub. 303.

³ E. Heraclid. 612.

⁴ Aesch. Ag. 117.

⁵ Ar. Nub. 299.

⁶ Aesch. Sev. 751, 752.

⁷ Aesch. Ag. 111.

⁸ Ar. Nub. 305.

⁹ Ar. R. 879.

1678. The following are the most common anapaestic verses:

a. The monometer:

τρόπον αἰγυπιῶν. ¹	υ υ / υ υ —
καὶ θέμις αἰνεῖν. ²	— υ υ — —
ξύμφωνος ὁμοῦ. ³	— / υ υ —

b. The dimeter acatalectic:

μέγαν ἐκ θῦμοῦ κλάζοντες Ἄρη. ⁴	υ υ / — — — / υ υ —
ἄλγεσι παίδων ὑπατοὶ λεχέων. ⁵	— υ υ — — υ υ / υ υ —

And the ὄlive of peáce | sends its bránch|es abroáð.

c. The dimeter catalectic, or *paroemiac*:

ἦραν στρατιῶ τιν ἀρωγὴν. ⁶	— / υ υ — υ υ / — (1641 b)
οὕτω πλουτή σετε πάντες. ⁷	— / — — υ υ / —

The Lórd | is advánc|ing. Prépare | ye!

d. The TETRAMETER CATALECTIC, consisting of four measures, of which the last is protracted and catalectic, like the paroemiac. There is a regular diaeresis after the second measure. This verse is frequently used *by the line* (1651) in long passages of Aristophanes.

προσέχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰ ὲν ἑοῦσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μη δομένοισιν. ⁸	
υ υ / — — — / — — — / — — υ υ / —	

1679. An ANAPAESTIC SYSTEM consists of a series of anapaestic dimeters acatalectic, with occasionally a monometer, ending always with the paroemiac (or dimeter catalectic). These systems are very frequently employed in both tragedy and comedy. E.g.

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου	υ υ / υ υ — υ υ / υ υ —
μέγας ἀντίδικος,	υ υ / υ υ —
Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων,	υ υ / υ υ — — υ υ — —
διθρόνου Διόθεν καὶ δισκήπτρον	υ υ / υ υ — — / — —
τιμῆς ὀχυρὸν ζεύγος Ἀτρειδᾶν,	— / υ υ — — υ υ — —
στόλον Ἀργείων χίλιοναύτᾶν	υ υ / — — — υ υ — —
τῆσδ' ἀπὸ χώρᾶς	— υ υ — —
ἦραν, στρατιῶτιν ἀρωγὴν. ⁹	— / υ υ — υ υ / — —

¹ Aesch. Ag. 49.

⁴ Aesch. Ag. 48.

⁷ Ar. Av. 736.

² *ibid.* 98.

⁵ *ibid.* 50.

⁸ *ibid.* 688.

³ Ar. Av. 221.

⁶ *ibid.* 47.

⁹ Aesch. Ag. 40-47.

1680. Anapaestic systems are especially common in march movements. The following rules are to be noted:

a. Except in lyric anapaests, a proceleusmatic is not common, nor a dactyl followed by an anapaest, because a succession of four short syllables was avoided.

b. In a paroemiac a dactyl occurs only in the first foot; the third usually has a pure anapaest.

c. There is no syllaba anceps or hiatus except at the end of a period. Thus the last syllable of ἀντίδικος (verse 2 above) is long by position, since it is chanted in close connection with the word Μενέλαος (verse 3). This is called συνάφεια *tying together*.

Rhythms with Feet of Five Times

1681. The basic foot is the *paeon*, of which the forms in use are the *first* (— ∪ ∪ ∪) and the *fourth paeon* (∪ ∪ ∪ —). These are often interchanged with the *cretic* (— ∪ —). Trochaic measures are sometimes mingled with them.

οὐκ ἀνα|σχῆσομαι · | μηδὲ λέγε | μοι σὺ λόγον ·
 ὥς μεμῖ|σηκά σε Κλέ|ωνος ἔτι | μᾶλλον, δν ἐ-
 γῶ κατατε|μῶ ποθ' | ἱπ|πεύσει κατ|τύματα.¹
 — ∪ — | — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪
 — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪ | — ∪ ∪ ∪
 — ∪ ∪ ∪ | — ∪ — | — ∪ — | — ∪ —

1682. *Bacchic* rhythms have the *bacchĩus* ∪ — — as the fundamental foot:

τίς ᾄχῶ, | τίς ὀδμᾶ | προσέπτᾱ | μ' ἀφεγγής;²
 ∪ — — | ∪ — — | ∪ — — | ∪ — —
 στενάξω; | τί ρέξω;
 ∪ — — | ∪ — —
 γελῶμαι · | δυσόλστα
 ∪ — — | ∪ — —
 πολῖταις | ἔπαθον.³
 ∪ — — | ∪ ∪ ∪

Dochmiacs

1683. *Dochmiac* verses, which are used in tragedy to express great excitement and in comedy for the sake of parody, are based upon a measure called the *dochmius*, compounded of an iambus

¹ Ar. Ach. 299–301.

² Aesch. Pr. 115.

³ Aesch. Eum. 788.

and a cretic (or a bacchius and an iambus) $\cup _ | _ \cup _$ (or $\cup _ _ | \cup _$). This may appear in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are $\cup _ | _ \cup _$ and $\cup \cup \cup | _ \cup _$. As examples may be given

δυσαλγεί τύχα. ¹	$\cup _ _ \cup _$
πτεροφόρον δέμας. ²	$\cup _ \cup _ _ \cup _$
μῖσόςθεον μὲν οὖν. ³	$> _ \cup _ _ \cup _$ (for $> _ _ _ \cup _$)
μεγάλα μεγάλα καί. ⁴	$\cup _ \cup _ _ \cup _$ (for $\cup _ _ _ \cup _$)
μετοικεῖν σκότῳ θανῶν ὁ τλαῖμων. ⁵	$\cup _ _ _ _ _ _ > _ _$
μεθεῖται στράτος, στρατόπεδον λιπών. ⁶	$\cup _ _ _ _ _ _ \cup _ _ _ _ _$

Cf. in English: Rebél, serfs, rebél, | Resént wrongs so díre.

Rhythms with Feet of Six Times

1684. a. The *ionic* rhythm, if ascending (1649), has the arsis preceding the thesis, $\cup \cup _ _$, and is called *ionic a minore*; if it is descending, the arsis follows the thesis, $_ _ \cup \cup$, and forms the *ionic a maiore*:

πεπέρᾱκεν | μὲν ὁ περσέ|πτολις ἤδη
 βασίλειος | στρατὸς εἰς ἀν|τίπορον γελ|τονα χῶρᾱν,
 λινοδέσμῳ | σχεδίῃ πορ|θμὸν ἀμείψᾱς
 ᾿Αθαμαν|τίδος ᾿Ελλάς.⁷

$\cup \cup _ _ | \cup \cup _ _ | \cup \cup _ _$
 $\cup \cup _ _ | \cup \cup _ _ | \cup \cup _ _ | \cup \cup _ _$
 $\cup \cup _ _ | \cup \cup _ _ | \cup \cup _ _$
 $\cup \cup _ _ | \cup \cup _ _$

ῶρχηγντ' ἀπά|λouis' ἀμφ' ἐρό|εντα βῶμων⁸

$_ _ \cup \cup | _ _ \cup \cup | _ _ \cup _ _$

b. Trochaic measures are often interspersed with pure ionics, but the double shorts make the character of the rhythm clear. This is called *anacalāsis* (ἀνάκλασις *breaking up*). E.g.

τίς ὁ κραιπνῶ | ποδὶ πηδῆ|μα τόδ' εὐπε|τῶς ἀνάσσω;⁹
 $\cup \cup _ _ | \cup \cup _ _ | \cup \cup _ \cup | _ \cup _ _$

c. A dimeter composed of an ionic and a choriambic measure (1686) is called a *prosodiac*. E.g.

σᾱς ἀπτόμε|νος φαρέτρᾱς¹⁰
 $_ _ \cup \cup | _ \cup \cup _$

¹ Aesch. Ag. 1165.

⁴ E. Bacch. 1198.

⁷ Aesch. Pers. 65-70.

⁹ *ibid.* 95.

² *ibid.* 1147.

⁵ E. Hipp. 837.

⁸ Sapph. 54.

¹⁰ Ar. Eq. 1272.

³ *ibid.* 1090.

⁶ Aesch. Sev. 79.

d. A dimeter composed of a choriambic and an ionic measure is called an *enoplius*. It is sometimes catalectic. E.g.

ἦν δέ σε καρ|κίνος ἐλθών¹
 — ∪ ∪ — | ∪ ∪ — —
 φροντίδ' ἐπι|σταμένην²
 — ∪ ∪ — | ∪ ∪ —

1685. a. The *Anacreontic* verse is an ionic dimeter with anaclassis:

πολιοὶ μὲν ἡμῖν ἤδη
 ∪ ∪ — ∪ — ∪ —
 κρόταφοι κάρη τε λευκόν
 ∪ ∪ — ∪ — ∪ —
 χαρίεσσα δ' οὐκέτ' ἤβη
 ∪ ∪ — ∪ — ∪ —
 πάρα, γηράλαιοι δ' ὀδόντες
 ∪ ∪ — ∪ — ∪ —
 γλυκεροῦ δ' οὐκέτι πολλός.³
 ∪ ∪ — ∪ — ∪ —

b. With these verses may be compared the so-called *hemiambi*, or iambic dimeters catalectic, used in some of the *Anacreontea*:

Ἀνακρέων ἰδὼν με
 ∪ — ∪ — ∪ —
 ὁ Τῆμος μελωδός
 ∪ — ∪ — ∪ —⁴

1686. The *choriamb* (— ∪ ∪ —) is closely related to the iambic measure (∪ — ∪ —). Pure choriambes appear in the following trimeter and tetrameter:

παῖδα τὸν αὐτᾶς πόσιν αὐτᾶ θεμένᾳ.⁵
 — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ —
 δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτης.⁶
 — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ —

1687. Some variations on the pure choriambic series are seen in the following. Resolution, irrational syllables, and protraction may occur:

πῖνεν αἶψά καὶ μεθεῖν πρὶν ἀγορὰν πεπληθῆναι.⁷
 — ∪ — ∪ — | — ∪ ∪ — | . ∪ ∪ ∪ — | ∪ — ∪ — (1688 k)
 ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κοῦφαις.⁸
 ∪ ∪ ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ — | ∪ — —

¹ Ar. Pax 782.

³ Anacr. fr. 43 B.

⁵ Aesch. Sev. 929.

⁷ Pherecr. 29.

² Ar. Eccl. 572.

⁴ Ps.-Anacr. 1 B.

⁶ S. O. T. 484.

⁸ Anacr. 24.

1688. The choriamb is an important element in many verses commonly called "logaoedic." See also 1684 c. E.g.

a. Adonic: σύμμαχος ἔσσο.¹ — ∪ ∪ — | ∪ This is the closing verse of the Sapphic strophe (1688 g).

b. First Pherecratic: ἐπταπύλοισι Θήβαις.² — ∪ ∪ — ∪ — —
Catalectic ἄς τρέμομεν λέγειν.³ — ∪ ∪ — ∪ —

c. Second Pherecratic: παιδὸς δύσφορον ἄτᾶν.⁴ — ∪ — ∪ ∪ — —
Catalectic ἐκ μὲν δὴ πολέμων.⁵ — ∪ — ∪ ∪ —

d. First Glyconic: ἵππ᾽ ἄναξ Πόσειδον, ῥῶ.⁶ — ∪ ∪ — ∪ — ∪ —

e. Second Glyconic: Θήβα τῶν προτέρων φάος.⁷ — ∪ — ∪ ∪ — ∪ —
δίπαις τοῖ σ' ἐπιτύμβιος.⁸ ∪ — — ∪ ∪ — ∪ —

f. Third Glyconic: φῶτα βάντα πανσαγία.⁹ — ∪ — ∪ — — ∪ ∪ —
Ἔρως ἀνίκᾳτε μάχᾱν.¹⁰ ∪ — ∪ — — ∪ ∪ —

g. Sapphic hendecasyllable, making with the Adonic (a) the Sapphic strophe:

ποικιλόθρον' ἀθάνατ' Ἀφροδίτᾱ,
— ∪ — ∪ — ∪ ∪ — ∪ — ∪
παῖ Δίος, δολόπλοκε, λίσσομαί σε,
— ∪ — ∪ — ∪ ∪ — ∪ — ∪
μῆ μ' ἄσαισι μηδ' ὀνίαισι δάμνα,¹¹
— ∪ — ∪ — ∪ ∪ — ∪ — ∪
πότνια, θύμον.
— ∪ ∪ — ∪ —

h. Alcaic strophe:

ἀσυνέτημι τῶν ἀνέμων στάσιν.
∪ — ∪ — ∪ — ∪ ∪ — ∪ —
τὸ μὲν γὰρ ἔνθεν κύμα κυλινδεται
∪ — ∪ — — — ∪ ∪ — ∪ —
τὸ δ' ἔνθεν ἄμμες δ' ὄν τὸ μέσσον νῆι φορήμεθα σὺν μελαίνᾳ.¹²
∪ — ∪ — — — ∪ — — — ∪ ∪ — ∪ ∪ — ∪ — ∪

i. Lesser Asclepiadean: ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν
(three choriamb) — ∪ | — ∪ ∪ — | — ∪ ∪ — | ∪ —
λάβᾱν τῷ ξίφειος χρῦσοδέτᾱν ἔχων.¹³
∪ — | — ∪ ∪ — | — ∪ ∪ — | ∪ —

¹ Sapph. 1, 28.

² Pind. P. 11, 11.

³ S. O. C. 129.

⁴ S. Aj. 643.

⁵ S. Ant. 150.

⁶ Ar. Eq. 551.

⁷ S. Ant. 101.

⁸ Aesch. Ch. 334.

⁹ S. Ant. 107.

¹⁰ *ibid.* 781.

¹¹ Sapph. 1, 1-4.

¹² Alcae. 6, 1-4.

¹³ Alcae. 36.

j. Greater Asclepiadean: μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.¹
(four choriamb) — ∪ | — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ — | ∪ —

k. Eupolidean: ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως.²
— ∪ — ∪ — ∪ ∪ — ∪ — — ∪ — ∪ ∪

l. Priapean: ἄριστον μὲν ὕδωρ, ὃ δὲ χρυσὸς αἰθόμενον πῦρ.³
∪ — — ∪ ∪ — ∪ — — ∪ — ∪ ∪ —

Dactylo-Epitrític Rhythms

1689. About half of the odes of Pindar are composed in a measure called *dactylo-epitrític*, which consists of dactyls, with their equivalent spondees and protracted forms (—), and epitrites. The epitrite was said to be a foot of *seven times*, in these forms: ∪ — — —, — ∪ — —, — — ∪ —, — — — ∪. The dactylic parts of the verse generally have the form √ ∪ ∪ √ ∪ ∪ √ — or (catalectic) √ ∪ ∪ √ ∪ ∪ √ ∟. The epitrite also may be catalectic, — ∪ — ∟.

1690. The first strophe of Pindar's third Olympian ode is an example of this measure:

Τυνδαρίδαις τε φιλοξείνοις ἀδεῖν καλ|λιπλοκάμφ θ' Ἑλένα
√ ∪ ∪ — ∪ ∪ — — √ ∪ — — || √ ∪ ∪ — ∪ ∪ — ∟
κλεινὰν Ἀκράγαντα γεραίρων εὔχομαι,
— | √ ∪ ∪ — ∪ ∪ — — √ ∪ —
Θήρωνος Ὀλυμπιονίκῃν | ὕμνον ὀρθώσας, || ἀκαμαντοπόδων
— √ ∪ ∪ — ∪ ∪ — — | √ ∪ — — || √ ∪ ∪ — ∪ ∪ — — ∟
ἵππων ἄωτον. Μοῖσα δ' οὕτω ποι παρέστᾱ μοι νεοσῖγαλον εὐρόντι τρόπον
— √ ∪ — — | — ∪ — — — || √ ∪ ∪ — ∪ ∪ — — √ ∪ —
Δωρίῳ φωνᾶν ἐναρμόξαι πεδίλῳ.
√ ∪ — — — ∪ — — — ∪ — —

¹ Alcae. 46.

² Ar. Nub. 518.

³ Pind. O. 1, 1.

APPENDIX

CATALOGUE OF VERBS

This catalogue professes to contain all verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*.

The forms printed in heavy type (except the lemmata and unless otherwise noted) are those which were in good Attic use, and may be employed by the student in writing Greek prose.

The verb stem, with any other important forms of the stem, is given in parentheses directly after the present indicative. The class of each verb is given by Arabic numeral in parentheses at the end, unless it is of the first class (608), or is a contract verb like *τιμάω* (634).

A hyphen prefixed to a form (e.g. *-έδρᾶν*) indicates that it is found only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is often omitted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Second perfects which are given among the principal parts of a verb (463) are not specially designated (see *βλάπτω*).

(*ἀα-, ἄφα-*) *injure, infatuate*, stem with aor. *ἄασα* (*ἄᾱσα*), *ἄσα*; aor. p. *ἄασθην*; pres. mid. *ἄσται*, aor. *ἄασάμην* *erred*. Vb. *ἄατος*, in compos. *ἀ-ἄατος*, *ἄν-ἄτος*. Epic.

ἀγάλλω (*ἀγαλ-*) *ornament, honor*, *ἀγαλῶ, ἤγηλα*; *ἀγάλλομαι* *take pride in*, pres. and impf. (2)

ἄγαμαι (*ἀγασ-, ἀγα-*) *admire*, epic fut. *ἀγάσ(σ)ομαι, ἠγάσθην, ἠγασάμην*. Hom. also *ἀγάομαι* *admire*, Archil. *ἀγαίομαι* *envy*. Vb. *ἀγαστός*.

ἀγγέλλω (*ἀγγελ-*) *announce*, *ἀγγελῶ* [*ἀγγελέω*], *ἠγγεῖλα, ἠγγέλκα, ἠγγέλμαι, ἠγγέλθην*, fut. p. *ἀγγελθήσομαι*; aor. m. *ἠγγειλάμην*; 2 aor. pass. *ἠγγέλην*. Att. inscr. (2)

ἀγείρω (ἀγερ-) *collect*, **ἡγείρα**; epic plpf. p. ἀγηγέρατο; aor. p. ἡγέρθη, aor. m. (ἡγειράμην) *ξυν-αγείρατο*, 2 aor. m. ἀγερόμην with part. ἀγρόμενος. See ἡγερέθομαι. (2)

ἀγνῶμι (φαγ-), in comp. also ἀγνώω *break*, **ἄξω**, **ἔαξα** (537) rarely epic **ἦξα**, 2 pf. ἔαγα, Ion. ἐηγα, 2 aor. p. ἐάγην, epic ἐάγην or ἄγην. (3)

ἄγω *lead*, **ἄξω**, **ἦξα** (rare), **ἦχα**, **ἦγμαι**, **ἦχθην**, **ἀχθήσομαι**; 2 aor. **ἦγαγον**, ἡγαγόμην; fut. m. ἄξομαι (as pass.), Hom. aor. m. ἀξάμην, 2 aor. act. imv. ἄξετε, inf. ἀξέμεναι (654 h).

(ἀδε-) *be sated*, stem with aor. opt. ἀδήσειεν, pf. part. ἀδηκώς. Epic.

ᾄδω *sing*, **ᾄσομαι** (ᾄσω, rare), **ᾄσα**, **ᾄσθην**. Ion. and poet. **ἀείδω**, ἀείσω and ἀείσομαι, **ἤεσα**.

(ἀε-) *rest*, stem with aor. ἄεσα, ἄσα. Epic.

ἀέξω: Hom. for αὔξω.

ἄημι (ἀη-, ἀε-) *blow*, ἄητον, ἀέισι, inf. ἀῆναι, ἀήμεναι, part. ἀείς; impf. ἄην. Mid. ἄηται and ἄητο, part. ἀήμενος. Poetic, chiefly epic.

✓ **αἰδέομαι**, poet. αἰδομαι *respect*, **αἰδέσομαι**, **ἦδεσμαι**, **ἦδέσθην** (as mid.), ἥδεσάμην (chiefly poet., in prose *showed mercy*), Hom. imv. αἰδέο. 596, 597.

✓ **αἰνέω** *praise*, **αἰνέσω**, **ἦνεσα**, **ἦνεκα**, **ἦνμαι**, **ἦνέθην**, 596, 599. Epic and lyric αἰνήσω, ἦνῃσα. Usually in comp. Prose fut. usually -αἰνέσομαι.

αἰνῶμαι *take*, impf. αἰνύμην. Epic. (3)

✓ **αἰρέω** (αἶρε-, ἐλ-) *take*, mid. *choose*, **αἰρήσω**, **ἤρηκα**, **ἤρημαι**, Hdt. ἀραίρηκα, ἀραίρημαι, ἤρέθην, αἰρεθήσομαι; fut. pf. ἤρήσομαι (rare); 2 aor. εἶλον, ἔλω, etc.; εἰλόμην, ἔλωμαι, etc. (5)

αἶρω (ἀρ-) *take up*, **ἄρῶ**, **ἦρα** (689), **ἦρκα**, **ἦρμαι**, **ἦρθην**, **ἄρθήσομαι**; ἡράμην (689). Ion. and poet. **αἶρω** (ἀερ-), **ἤειρα**, **ἡέρθην**. Hom. plpf. ἄωρτο (from ἡορτο) = ἥερτο; aor. m. αἰράμην. Fut. ἀρούμαι and 2 aor. ἡρόμην (with ἄρωμαι (ᾶ) etc.) belong to ἄρνυμαι (ἀρ-) *win*. (2)

αἰσθάνομαι (αἰσθ-, αἰσθε-) *perceive*, **αἰσθήσομαι**, **ἦσθημαι**; **ἦσθόμην**. Pres. αἰσθομαι (doubtful). (3)

αἰσχύνω (αἰσχυν-) *disgrace*, **αἰσχυνῶ**, **ἦσχυνᾶ**, pf. p. part. epic ἡσχυμμένος, ἦσχύνην *felt ashamed*, **αἰσχυνθήσομαι**; fut. m. αἰσχυνοῦμαι. (2)

αἰττω (αἰκ-, orig. φαι-φικ-) *rush*, **αἰξω**, **ἦἰξα**, **ἦἰχθην**, **ἦἰξάμην**. Also **ἄιττω** or **ἄισσω**, **ἄξω**, **ἦξα**. Both rare in prose. (2)

αἰώω *hear*, imp. αἰών, ἦιον, aor. -ἦῖσα or -ἦσα. Vb. ἐπ-αἰστος. Ionic and poetic.

αἰώω *breathe out*, only impf. αἰών. Epic. See ἄημι.

ἀκαχίζω (ἀχ-, ἀκ-αχ-, 561, 617) *afflict*, redupl. pres., with ἀχέω and ἀχέωω *be grieved* (only in pres. part. ἀχέων, ἀχέωω) and ἄχομαι *be grieved*; fut. ἀκαχήσω, aor. ἀκάχησα; pf. p. ἀκάχημαι (ἀκηχέδαται), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος; 2 aor. ἦκαχον, ἀκαχόμεν. See ἄχνυμαι and ἄχομαι. Epic. (2)

ἀκαχμένος (ἀκ-αχ-, 561, cf. ἄκ-ρον *edge*) *sharpened*, epic pf. part. with no present indicative in use.

ἀκέομαι (ἀκε-, ἀκεσ-) *heal*, aor. ἡκεσάμην. (2)

ἀκηδέω (ἀκηδε- for ἀκηδεσ-) *neglect*, aor. ἀκήδεσα epic (634). Epic and poetic. (2)

ἀκούω (ἀκου- for ἀκοφ-) *hear*, ἀκούσομαι, ἤκουσα, pf. ἀκήκοα (for ἀκ-ηκοφα, 721), plpf. ἤκηκόη or ἀκηκόη; ἡκούσθην, ἀκουσθήσομαι. 600.

ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, ἀλαλάξομαι, ἡλάλαξα. (2)

ἀλάομαι *wander*, pf. ἀλάλημαι (as pres.), w. inf. ἀλάλησθαι, part. ἀλαλήμενος, aor. ἀλήθην. Chiefly poetic.

ἀλδαίνω (ἀλδαν-) *nourish*, epic 2 aor. ἡλδανον. Pres. also ἀλδήσκω. Poetic. (2)

ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*, ἀλείψω, ἡλειψα, ἀλήλιφα (554), ἀλήλιμμαι, ἡλείφθην, ἀλειφθήσομαι (rare), 2 aor. p. ἡλίφην (rare). Mid. ἀλείψομαι, ἡλειψάμην.

ἀλέξω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off*, fut. ἀλέξομαι, epic ἀλεξήσω (590), Hdt. ἀλεξήσομαι; aor. ἡλέξησα (ἡλεξα, rare), ἡλεξάμην; epic 2 aor. ἔλαλκον.

ἀλέομαι *avoid*, epic; aor. ἡλεάμην. 37, 611. Cf. ἀλεύω.

ἀλεύω *avert*, ἀλεύσω, ἡλευσα. Mid. ἀλέομαι *avoid*, aor. ἡλενάμην, with subj. ἐξ-αλεύσωμαι. Poetic. Cf. ἀλύσκω.

ἀλέω *grind*, ἡλεσα, ἀλήλεμαι (ἀλήλεσμαι). 596, 597.

ἄλθομαι (ἀλθ-, ἀλθε-) *be healed*, ἀλθήσομαι. Ionic and poetic.

ἄλiscoμαι (ἀλ-, ἄλο-) *be captured*, ἄλίσσομαι, ἔάλωκα or ἡλώκα, 2 aor. ἔάλων or ἡλων, ἄλῳ (epic ἄλῶω), ἄλοιην, ἄλῶναι, ἄλους (694); all passive in meaning. 592, 604. No active ἀλίσκω, but see ἀν-ἄλiscoμαι. (4)

ἄλιταίνομαι (ἀλιτ-, ἀλιταν-) with epic pres. act. ἀλιτραίνω *sin*; 2 aor. ἡλιτον, ἀλιτόμην, pf. part. ἀλιτήμενος *sinning*. Poetic, chiefly epic. (2, 3)

ἀλλάττω (ἀλλαγ-) *change*, ἀλλάξω, ἡλλαξα, ἡλλαχα, ἡλλαγμαί, ἡλλάχθην and ἡλλάγην, ἀλλαχθήσομαι and ἀλλαγήσομαι. Mid. fut. ἀλλάξομαι, aor. ἡλλαξάμην. (2)

ἄλλομαι (ἀλ-) *leap*, ἄλοῦμαι, ἡλάμην; 2 aor. ἡλόμην (rare). Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος, athematic. 696 b. (2)

ἀλυκτάζω and ἀλυκτέω *be excited*, impf. ἀλύκταζον Hdt., pf. ἀλαλύκτῃμαι Hom. Ionic. (2)

ἀλύσκω (ἀλυκ-) *avoid*, ἀλύξω (epic ἀλύξομαι), ἡλυξα (rarely -άμην). Poetic. Ἀλύσκω is for ἀλυκ-σκω (648). Hom. also ἀλυσκάζω and ἀλυσκάνω. (4)

ἀλφάνω (ἀλφ-) *find*, acquire, epic 2 aor. ἡλφον. (3)

ἄμαρτάνω (ἄμαρτ-, ἄμαρτε-) *err*, ἄμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἡμαρτον, epic and Aeolic ἡμβροτον (108). (3)

ἀμβλίσκω (ἀμβλ-), ἀμβλώω in compos., miscarry, ἡμβλωσα, ἡμβλωκα, ἡμβλωμαι, ἡμβλώθην. (4)

ἀμείβω *change*, ἀμείψω, ἡμειψα. Mid. ἀμείβομαι *make return*, ἀμείψομαι, ἡμειψάμην; poetic ἡμειψάμην, ἡμειφθην *answered*. Mostly poetic.

ἀμείρω (ἀμερ-) and ἀμέρδω *deprive*, ἡμερσα, ἡμέρθην. Poetic. (2, 1)

ἀμπ-έχω and **ἀμπ-ίσχω** (*ἀμφί* and *ἔχω*, 105 d) *wrap about, clothe*, *ἀμφέξω*, 2 aor. *ἤμπι-σxon*; epic impf. *ἄμπεχον*. Mid. *ἀμπέχομαι*, *ἀμπίσχομαι*, *ἀμπισχνέομαι*; impf. *ἤμπειχόμεν*; fut. *ἀμφέξομαι*; 2 aor. *ἤμπι-σχόμεν* and *ἤμπ-εσχόμεν*, 567. See *έχω* and *ίσχω*.

ἀμπλακίσκω (*ἀμπλακ-*, *ἀμπλακε-*) *err, miss*, *ἡμπλάκημαι*; 2 aor. *ἡμπλακον*, part. *ἀμπλακῶν* or *ἀπλακῶν*. Poetic. (4)

ἄμπνυε, *ἀμπνύνθην*, *ἄμπνυτο*, all epic: see *ἀναπνέω*.

ἀμύνω (*ἀμυν-*) *ward off*; fut. *ἀμυνῶ*, *ἀμυνοῦμαι*; aor. *ἤμυνα*, *ἤμυνάμην*. Also impf. *ἤμύναθον*, inv. *ἀμύνάθετε* (601). (2)

ἀμύττω (*ἀμυχ-*) *scratch*, epic *ἀμύξω*, *ἤμυξα* (Theocr.), *ἤμυξάμην*. Poetic and Ionic. (2)

ἀμφι-γνοέω *doubt*, *ἡμφεγνόνουν*, *ἡμφεγνόησα*; aor. pass. part. *ἀμφιγνοηθείς*. 567.

ἀμφι-έννυμι (see *έννυμι*) *clothe*, fut. epic *ἀμφιέσω*, Att. *ἀμφιῶ* (678 c); *ἡμφίεσα*, *ἡμφιέσμαι*; *ἀμφιέσομαι*, *ἀμφιεσάμην* (poet.). 567. (3)

ἀμφισβητέω *dispute*, augmented *ἡμφισ-* and *ἡμφεσ-* (567); otherwise regular.

ἀναίνομαι (*ἀναν-*) *refuse*, impf. *ἡναινόμην*, poetic aor. *ἡνηνάμην*, *ἀνήρασθαι*. (2)

ἀνᾶλίσκω (*ἀλ-*, *ἀλο-*, 592), and *ἀνᾶλώω* *expend*, *ἀνᾶλώσω*, *ἀνήλωσα* (*κατηναλωσα* late), *ἀνήλωκα*, *ἀνήλωμαι* (*κατηνᾶλωμαι* late), *ἀνηλώθην*, *ἀνᾶλωθήσομαι*. See *ᾶλίσκομαι*. (4)

ἀναπνέω *take breath*; see *πνέω* (*πνευ-*, *πνυ-*). Epic 2 aor. inv. *ἄμπνυε*, aor. p. *ἀμπνύνθην*, 2 aor. m. *ἄμπνυτο*.

ἀνδάνω (*φαδ-* for *σφαδ-*, *ᾶδ-*, *ᾶδε-*, 88) *please*, impf. Hom. *ἄνδανον* and *ἑάνδανον*, Hdt. *ἤνδανον* (*ἑάνδανον* ?); fut. *ᾶδήσω* Hdt.; pf. *ἔᾶδα*, epic; 2 aor. *ᾶδον*, Ion. *ἔαδον*, epic *εὐᾶδον* for *ἑσφαδον* from *ἑσφαδον*. Ionic and poetic. Cf. *ᾶσ-μενος* *pleased*, as adj. (3)

ἀνέχω *hold up*, *ἀνέχομαι* *endure*, impf. *ἡνειχόμεν*, fut. *ἀνέξομαι* and *ἀνασχήσομαι*, 2 aor. *ἡνεσχόμεν*. See *έχω*, and 567.

ἀνήνοθε (*ἀνεθ-*, *ανοθ-*) defect. 2 pf. *springs, sprung*; in *Il.* 11, 266 as 2 plpf. (654 d). Epic.

ἀν-οίγνυμι and **ἀνοίγω** (see *οίγνυμι*) *open*, impf. *ἀνέωγον* (*ἡνοιγον*, rare), epic *ἀνέωγον* with synizesis; *ἀνοίξω*, *ἀνέωξα* (*ἡνοιξα*, rare), Hdt. MSS. *ἄνοιξα*; *ἀνέωχα*, *ἀνέωγμαι*, *ἀνέωχθην* (subj. *ἀνοιχθῶ* etc.); fut. pf. *ἀνέωξομαι* (pf. *ἀνέωγα* late, very rare in Attic). (3)

ἀν-ορθόω *set upright*, augment *ἀνωρ-* and *ἡνωρ-*. 567.

ἀνύω, Attic also *ἀνύτω* *accomplish*; fut. *ἀνύσω*, Hom. *-ανύω*, *ἀνύσομαι*; aor. *ἤνυσα*, *ἤνυσάμην*; pf. *ἤνυκα*, *ἤνυσμαι*. 596. Poetic also *ἄνω*.

ἄνωγα, 2 pf. as pres., *command*, 1 pl. *ἄνωγμεν*, subj. *ἄνώγω*, opt. *ἄνώγοιμι*, inv. *ἄνωγε* (rare), also *ἄνωχθι* (with *ἄνώχθω*, *ἄνωχθε*), epic inf. *ἄνωγέμεν*; 2 plpf. *ἠνώγεα*, *ἠνώγει* (or *ἄνώγει*), epic also *ἡνωγον* (or *ἄνωγον*), see 654 d. Present forms *ἄνώγει* and *ἄνώγετον* (as if from *ἄνώγω*) occur in epic; also fut. *ἄνώξω*, aor. *ἤνωξα*. Poetic and Ionic.

ἀπ-αυράω *take away*, not found in present; impf. ἀπηύρων (as aor.); kindred forms are epic fut. ἀπουρήσω, and aor. part. ἀπούρᾱς, ἀπουράμενος. Ἀπούρᾱς is for ἀπο-φρᾱς, and ἀπηύρων for ἀπ-εφρων (with η for ε). Poetic.

ἀπαφίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, -απάφησα (rare), 2 aor. -ήφαφον, m. opt. -απαφοίμην. Poetic. (4)

ἀπεχθάνομαι (ἐχθ-, ἐχθε-) *be hated*, ἀπεχθήσομαι, ἀπήχθημαι; 2 aor. ἀπηχθόμην. Late pres. ἀπέχθομαι. (3)

ἀπό(φ)ερσε *swept off*, subj. ἀποέρσῃ, opt. ἀποέρσειε (only in 3 pers.). Epic.

ἀποκτείνωμι and -ύω, forms of ἀποκτείνω (sometimes written ἀποκτείννυμι, -ύω, κτείννυμι, -ύω). See κτείνω.

ἀπόχρη *it suffices*, impersonal. See χρή.

ἄπτω (ἀφ-) *fasten, touch*, fut. ἄψω, ἄψομαι; aor. ἤψα, ἤψάμην; pf. ἤμμαι; aor. p. ἤφθην (see ἐάφθην). (2)

ἄράομαι *pray*, ἄράσομαι, ἡρᾱσάμην, ἡρᾱμαι. Ion. ἄρέομαι, ἄρήσομαι, ἡρησάμην. Epic act. inf. ἄρήμεναι.

ἄραρίσκω (ἄρ-) *fit*, ἡρσα, ἡρθην; 2 pf. ἄρᾱρα, Ion. ἄρηρα, plpf. ἀρήρεα and ἡρήρεα and ἡρήρει(ν); 2 aor. ἡραρον; 2 aor. m. part. ἄρμενος (as adj.) *fitting*. With form of Attic redupl. in pres. (646). Poetic. (4)

ἄράττω (ἀραγ-) *strike*, ἄράξω, ἡραξα, ἡράχθην. (2)

ἄρέσκω (ἄρε- for ἀρεσ-) *please*, ἄρέσω, ἡρεσα, ἡρέσθην; ἄρέσομαι, ἡρεσάμην. 596. (4)

ἀρημένος *oppressed*, perf. pass. part. Epic.

ἀρκέω (ἄρκε- for ἀρκεσ-) *assist, suffice*, ἀρκέσω, ἡρκεσα. 596.

ἀρμόττω, poet. ἀρμόζω (ἀρμοδ-) *fit*, ἀρμόσω, ἡρμοσα (συνάρμοξα Pind.), ἡρμοκα (Aristot.), ἡρμοσμαι, ἡρμόσθην, fut. p. ἡρμοσθήσομαι; aor. m. ἡρμοσάμην. (2)

ἄρνυμαι (ἄρ-) *win, secure*, fut. ἀροῦμαι, 2 aor. ἡρόμην (ἀρόμην). Chiefly poetic. See αἴρω. (3)

ἄρόω *plough*, ἡροσα, perf. mid. Ion. ἀρήρομαι, ἡρόθην. 596.

ἀρπάζω (ἀρπαγ-) *seize*, ἀρπάσω and ἀρπάσομαι, epic ἀρπάξω, ἡρπασα, epic ἡρπαξα, ἡρπακα, ἡρπασμαι (late ἡρπαγμαί), ἡρπάσθην, Hdt. ἡρπάχθην, ἀρπασθήσομαι. On the Attic forms, see 617, 624. (2)

ἀρύω and ἀρύτω *draw water*, aor. ἡρυσα, ἡρυσάμην, -ηρύθην, Ion. ἡρύσθην. 596.

ἄρχω *begin, rule*, ἄρξω, ἡρξα, (ἡρχα) ἡργμαι (mid.), ἡρχθην, ἀρχθήσομαι (Aristot.), ἄρξομαι (sometimes pass.), ἡρξάμην.

ἄσσω and ἄττω: see αἵττω.

ἀτιτάλλω (ἀτιταλ-) *tend*; aor. ἀτίτηλα. Epic and lyric. (2)

αὔαινω (αὔαν-) or αὔαινω *dry*; fut. αὔανῶ; aor. ηὔηνα, ηὔανθην or αὔανθην, αὔανθήσομαι; fut. m. αὔανοῦμαι (as pass.). Augment ην- or εν- (542). Chiefly poetic and Ionic. (2)

αύξάνω or αὔξω (αὔξε-, αὔξε-) *increase*, αὐξήσω, αὐξήσομαι (sometimes pass.), ηὔξησα, ηὔξηκα, ηὔξημαι, ηὔξηθην, αὐξήθησομαι. Also Ion. pres. ἀέξω, impf. ἄεξον. (3)

ἀφάσσω (see 623 and 625) *feel, handle*, aor. ἤφασα; used by Hdt. for ἀφάω or ἀφάω. (2)

ἀφ-ίτημι *let go*, impf. ἀφίτην or ἡφίτην (567); fut. ἀφήσω, etc. See the inflection of ἵημι, 514.

ἀφύσσω (ἀφυν-) *draw, pour*, ἀφύξω. Poetic, chiefly epic. See ἀφύω. (2)

ἀφύω *draw* (liquids), ἤφυσα, ἤφυσάμην. Poetic, chiefly epic.

ἄχθομαι (ἄχθ-, ἄχθε- for ἄχθεσ-, 596) *be displeased*, ἀχθέσομαι, ἡχθέσθην, ἀχθεσθήσομαι.

ἄχνυμαι (ἄχ-) *be troubled*, impf. ἄχνύμην. Poetic. (3) Also epic pres. ἄχκομαι. See ἀκαχίζω.

ἄω (ἀ- for ἀ-, σα-, 87, cf. ἄ-δην, Lat. sa-tis) *satiate*, ἄσω, ἄσα; 2 aor. subj. ἔωμεν or ἔωμεν from ἡόμεν, pres. inf. ἄμεναι *to satiate one's self*. Mid. (ἄομαι) ἄσται (to be written ἄεται) as fut.; fut. ἄσομαι, aor. ἄσάμην. Epic.

βάζω (βακ-) *speak, utter*, βάξω, epic pf. βέβακται. Poetic. (2)

βαίνω (βα-, βαν-) *go*, βήσομαι, βέβηκα, βέβαμαι, ἐβάθην (rare); 2 aor. ἔβην (694); 2 pf., see 727; epic aor. mid. ἐβησάμην (rare) and ἐβησόμεν, 654 h. In active sense, *cause to go*, βήσω, ἔβησα, poetic. See 643. The simple form is used in Attic prose only in the pres. and pf. active. 604. (2, 3)

βάλλω (βαλ-, βλη-, 169, 107, βαλλε-) *throw*, epic fut. βαλέω, βαλώ, rarely βαλλήσω, βέβληκα, βέβλημαι, opt. δια-βεβλήσθε (766), ἐβλήθην, βληθήσομαι; 2 aor. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; fut. pf. βεβλήσομαι. Epic 2 aor. dual ξυμ-βλήτην; 2 aor. m. ἐβλήμην, with subj. βλήεται, opt. βλήῃ or βλεῖο, inf. βλήσθαι, part. βλήμενος; fut. ξυμβλήσεται, pf. p. βέβληται and βεβόληται. (2)

βάπτω (βαφ-) *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (Aristoph.) ἐβάφθην; fut. m. βάψομαι. (2)

βάσκω (βα-) poetic form of βαίνω *go*. (4)

βαστάζω (see 618) *carry*, βαστάσω, ἐβάστασα. Later forms from stem βασταγ-. Poetic. (2)

βήττω (βηχ-) *cough*, βήξω, ἔβηξα. (2)

βιβάζω (βια-) *make go*, -βιβάσω and -βιβῶ (678), -εβίβασα. Cf. βαίνω. (2)

βιβημι (βι-) *go*, pres. part. βιβᾶς. Epic.

βιβρώσκω (βρω-) *eat*, pf. βέβρωκα, βέβρωμαι, ἐβρώθην Hdt.; 2 aor. ἔβρων; fut. pf. βεβρώσομαι Hom.; 2 pf. part. pl. βεβρώτες. Hom. 2 pf. opt. βεβρώθοις from βρώθω (601). (4)

βιώω *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, βεβίωμαι; 2 aor. ἐβίων (694). For ἐβιωσάμην see βιώσκειν.

βιώσκομαι (βιο-), usually comp. ἀνα-βιώσκομαι *restore to life*, -εβιώσαμην *restored to life*, 2 aor. -εβίων intr. (4)

βλάπτω (βλαβ-) *injure*, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην; 2 aor. p. ἐβλάβην, 2 fut. βλαβήσομαι; fut. m. βλάψομαι; fut. pf. βεβλάψομαι Ion. 622 b. (2)

βλαστάνω (βλαστ-) *sprout*, βλαστήσω, βεβλάστηκα and ἐβλάστηκα (546); 2 aor. ἔβλαστον. (3)

βλέπω *look*, βλέψομαι, Hdt. ἀνα-βλέψω, ἔβλεψα.

βλίττω (μλιτ-, βλιτ-, 108) *take honey*, aor. ἔβλισα. (2)

βλώσκω (μολ-, μλω-, βλω-, 108) *go*, fut. μολοῦμαι, pf. μέμβλωκα, 2 aor. ἔμολον. Poetic. (4)

βοάω *shout*, βοήσομαι, ἐβόησα. Ion. (stem βο-) βώσομαι, ἔβωσα, ἐβώσαμην, (βέβωμαι) βεβωμένος, ἐβώσθην.

βόσκω (βο-, βοσκ-, βοσκε-) *feed*, βοσκήσω. (4)

βούλομαι (βουλ-, βουλε-) *will, wish* (augm. ἐβουλ- or ἡβουλ-); βουλήσομαι, βεβούλημαι, ἐβουλήθην; epic 2 pf. προ-βέβουλα *prefer*. Epic pres. also βόλομαι. 536.

(βραχ-) stem, only 2 aor. ἔβραχε and βράχε *resounded*. Epic.

βρίζω (see 618) *be drownsy*, aor. ἔβριξα. Poetic. (2)

βρίθω *be heavy*, βρῖσω, ἔβρισα, βέβριθα. Rare in Attic prose.

(βροχ-) stem, *swallow*, aor. ἔβροξα (opt. -βρόξειε), 2 aor. p. ἀναβροχεῖς; 2 pf. ἀναβέβροχε *Il.* 17, 54 (Zenodotus). Epic. Cf. κατα-βροχθίζω *gulp down* (Ar.).

βρῦχάομαι (βρῦχ-, βρῦχα-, 591) *roar*, 2 pf. βέβρῦχα; -εβρῦχησάμην; βρῦχθéis.

βυνέω or **βύω** (βῦ- for βυσ-) *stop up*, βύσω, ἔβῡσα, βέβυσμαι. 639. Chiefly poetic. (3)

γαμέω (γαμ-, γαμε-) *marry* (said of a man), fut. γαμῶ, aor. ἔγημα, pf. γεγάμηκα; pf. p. γεγάμημαι (of a woman). Mid. *marry* (of a woman), fut. γαμοῦμαι, aor. ἐγημάμην. 590, 1245.

γάνυμαι *rejoice*, epic fut. γανύσσομαι. Chiefly poetic. (3)

γέγωνα (γων-, γωνε-), 2 pf. as pres. *shout*, subj. γεγώνω, imv. γέγωνε, epic inf. γεγωνέμεν, part. γεγωνώς; 2 plpf. ἐγεγώνει, with ἐγέγωνε and 1 sing. ἐγεγώνευν (654 d). Derived pres. γεγωνέω, w. fut. γεγωνήσω, aor. ἐγεγώνησα. Chiefly poetic. Present also γεγωνίσκω.

γείνομαι (γεν-) *be born*; aor. ἐγεινάμην *begat*. (2)

γελάω (γελα- for γελασ-) *laugh*, γελάσομαι, ἐγέλασα, ἐγελάσθην. 596, 597.

γέντο *seized*, epic 2 aor., *Il.* 18, 476. (See ἐγένετο, γίγνομαι).

γηθέω (γηθ-, γηθε-) *rejoice*, poetic γηθήσω, ἐγήθησα; pf. γέγηθα as pres. 590.

γηράσκω and less common **γηράω** (γηρα-) *grow old*, γηράσομαι, less often γηράσω, ἐγήράσα, γεγήρακα *am old*; 2 aor. (694) inf. γηράναι, Hom. part. γηράς. (4)

γίγνομαι (γεν-, γερε-, γον-, γν-) *become* (605), **γενήσομαι**, **γεγέννημαι**, **ἐγενήθην** Dor. and Ion., **γενηθήσομαι** (rare); 2 aor. **ἔγενόμην** (epic **γένετο** for **ἐγένετο**); 2 pf. **γέγονα** *am.* For **γεγάασι**, **γεγώς**, and other athematic forms, see 727. After 300 B.C. **γίγνομαι** in Attic became **γίνομαι**, as in New Ionic and Doric. 586, 604.

γινώσκω (γνω-, γνο-) *know*, **γνώσομαι**, **ἄν-έγνωσα**, **ἔγνωκα**, **ἔγνωσμαι**, **ἔγνώσθην**; 2 aor. **ἔγνων** *perceived* (694). New Ionic, and Attic after 300 B.C., **γινώσκω**. (4)

γλύφω *carve*, **ἐν-έγλυψα** Hdt., **ἐγλυψάμην** Theocr., **γέγλυμμαι** and **ἔγλυμμαι** (546).

γνάμπτω (γναμπ-) *bend*, **γνάμψω**, **ἔγναμψα**, **ἐγνάμφθην**. Poetic, chiefly epic. See **κάμπτω**. (2)

γοάω (γο-, 591) *bewail*, 2 aor. **γόον**, only epic in active. Mid. **γοάομαι**, poetic; epic fut. **γοήσομαι**.

γράφω *write*, **γράψω**, **ἔγραψα**, **ἔγραφα**, **ἔγραμμαι**, 2 aor. p. **ἐγράφην** (**ἐγράφθην** late); 2 fut. p. **γραφήσομαι**; fut. pf. **γεγράψομαι**, aor. m. **ἐγραψάμην**.

γρύζω (γρυγ-) *grunt*, **γρύξομαι** (**γρύξω** late), **ἔγρυξα**. Chiefly Att. comedy. (2)

(δα-) *teach, learn*, no pres., (δαε-) **δάσσομαι**, **δεδάηκα**, **δεδάημαι**; 2 aor. mid. inf. **δεδαέσθαι** (MSS. **δεδάσθαι**); 2 pf. pt. **δεδαώς** (726); 2 aor. **ἔδαον** *learned*, redupl. **δέδαον** *taught*; 2 aor. p. **ἐδάην** *learned*. Cf. Hom. **δήω** *shall find*, and **διδάσκω**. Poetic, chiefly epic.

δαιδάλλω (δαιδαλ-, δαιδαλο-) *deck out, ornament*, epic and lyric. Pindar has pf. p. part. **δεδαιδαλμένος**, aor. part. **δαιδαλλείς**; also fut. inf. **δαιδαλωσέμεν** (592). (2)

δαίζω (δαϊγ-) *rend*, **δαίξω**, **ἐδάϊξα**, **δεδάϊγμαι**, **ἐδαίχθην**. Epic, lyric, and tragic. (2)

δαίνυμι (δαι-) *entertain*, **δαίσω**, **ἔδαισα**, (**ἐδαίσθην**) **δαισθéis**. Epic **δαίνῳ**, impf. and pres. inv. Mid. **δαινυμαι** *feast*, **δαίσομαι**, **ἐδαισάμην**; epic pres. opt. **δαινῶτο** for **δαινυι-το**, **δαινῶατο** for **δαινυι-ατο** (654 c): see 766. (3)

δαίσομαι (δασ-, δασι-, δαι-, 636) *divide*, epic fut. **δάσομαι**, aor. **ἐδασάμην**, pf. p. **δέδασμαι**, epic **δέδαιμαι**. (2) See also **δατέομαι**.

δαίω (δαφ-, δαφι-, δαι-, 636) *kindle*, epic 2 pf. **δέδηα**, 2 plpf. 3 pers. **δεδήει**; 2 aor. (**ἐδασάμην**) subj. **δάηται**. Poetic. (2)

δάκνω (δηκ-, δακ-) *bite*, **δήξομαι**, **δέδηγμαι**, **ἐδήχθην**, **δηχθήσομαι**; 2 aor. **ἔδακον**. (3)

δάμνημι (642), (**δαμνάω**?) (δαμ-, δμη-, δαμα-), also pres. **δαμάζω** (620), *tame, subdue*, fut. **δαμάσω**, **δαμάω**, **δαμῶ** (with Hom. **δαμάα**, **δαμῆ**, **δαμῶσι**), aor. **ἐδάμασα**, pf. p. **δέδμημαι**, aor. p. **ἐδμήθην** and **ἐδαμάσθην**; epic also 2 aor. p. **ἐδάμην** (with **δάμεν**); fut. pf. **δεδμήσομαι**; fut. m. **δαμάσομαι**; aor. **ἐδαμασάμην**. In Attic prose only **δαμάζω**, **ἐδαμάσθην**, **ἐδαμασάμην**. 659, 678 b. (3, 2)

δαρθάνω (δαρθ-, δαρθε-) *sleep*, 2 aor. **ἔδαρθον**, poet. **ἔδραθον**; p. **κατα-δεδαρθηκῶς**. (Usually in comp. **κατα-δαρθάνω**, except 2 aor.) (3)

δατέομαι (δατ-, दाते-) *divide*, **δάσ(σ)ομαι**, **-εδασάμην** (in prose rare), epic **ἔδασ(σ)άμην**; Hes. **δατέασθαι** (should be written **δατέεσθαι**). See **δαίομαι**.

δαίμαι *appear*, only in impf. **δέατο** *Od.* 6, 242. Cf. **δοάσασατο** *Il.* 13, 458.

δέδια *fear*: see **δέδοικα**.

δέδοικα, pf. as pres. (δφει-, δφοι-, δφι-, 34), epic **δείδοικα**, 552, *fear*. Epic fut. **δείσομαι**, aor. **ἔδεισα**; 2 pf. **δέδια**, epic **δείδια**; for full forms see 727. From stem **δφι-** Homer forms impf. **δίων**, **διε** *feared, fled*. Epic present **δείδω** *fear*. See also **διεμαι**.

δέιδεκτο *welcomed* *Il.* 9, 224, pf. **δειδέχεται** *Od.* 7, 72, plpf. **δειδέχато** *Il.* 4, 4, probably belong with **δέχομαι** (552); some refer to **δείκνυμι** or to a still different base **δηκ-**. Cf. **δεικανόωντο** *made welcome* *Il.* 15, 86.

δείκνυμι (δεικ-) *show*: for synopsis and inflection see 503, 504, and 507. Ion. (δεκ-), **δέξω**, **ἔδεξα**, **δέδεγμαι**, **ἔδέχθην**, **ἔδεξάμην**. Epic pf. m. **δείδεγμαι** *greet* (for **δέδεγμαι**) probably comes from another stem **δεκ-** or **δηκ-** (see **δέχομαι**). 552, 553. (3)

δέμω (δεμ-, δμη-) *build*, **ἔδειμα**, **δέδμημαι**, **ἔδειμάμην**. Ionic and poetic.

δέρκομαι (δεрк-, δοрк-, драк-) *see*, **ἔδερχθην**; 2 aor. **ἔδρακον**, (**ἔδράκην**) **δρακείς**; pf. **δέδωρκα** (585, 587). Poetic.

δέρω (δεpr-, даp-) *flay*, **δερώ**, **ἔδειρα**, **δέδαρμαι**; 2 aor. **ἔδάρην**. Ionic and poetic also **δέιρω** (δεpr-). 585, 633.

δέχομαι *receive, await, accept*, **δέξομαι**, **δέδεγμαι**, **ἔδέχθην**, **ἔδεξάμην**; 2 aor. m. (chiefly epic) **ἔδέγμην**, **δέκτο**, imv. **δέξο** (788 a), inf. **δέχθαι**, part. **δέγμενος** (sometimes as pres.). So Hom. 3 pl. **δέχεται** (652).

δέω *bind*, **δήσω**, **ἔδησα**, **δέδεκα** (**δέδεκα** doubtful), **δέδεμαι**, **ἔδέθην**, **δεθήσομαι**; fut. pf. **δεδήσομαι**, aor. m. **ἔδησάμην**.

δέω (δεf-, δε-, де-) *want, need*, **δήσω**, **ἔδησα**, epic **ἔδησα**, **δεδέηκα**, **δεδέημαι**, **ἔδεήθην**. Mid. **δέομαι** *ask*, **δεήσομαι**. From epic stem **δευе-** come **ἔδεύησα** *Od.* 9, 540 and **δέβομαι**, **δυνήσομαι**. Impersonal **δεῖ**, *debet, there is need, (one) ought, δεήσει, ἔδεσε*.

δηριᾶω and **δηρῶω**, act. rare (**δηρι-**, **δηриа-**, 591), *contend*, aor. **ἐδήρῖσα** (Theocr.), aor. p. **δηρίνθην** as middle (Hom.). Mid. **δηριάομαι** and **δηρῶομαι**, as act., **δηρῶσομαι** (Theocr.), **ἐδηρῶσάμην** (Hom.). Epic and lyric.

δήω, epic present with future meaning, *shall find*. See stem **δα-**.

δαιτάω *arbitrate*, with double augment in pf. and plpf. and in compounds (565 and 567); **δαιτήσω**, **διήτησα** (**ἀπ-εδιήτησα**), **δεδιήτηκα**, **δεδιήτημαι**, **διητήθην** (**ἐξ-εδιητήθην**, late); **δαιτήσομαι**, **κατ-εδιητησάμην** *effected a settlement*.

διᾱκονέω *wait on*, **ἐδιᾱκόνουν**; **διᾱκονήσω**, (aor. inf. **διᾱκονῆσαι**), **δεδιᾱκόνημαι**, **ἐδιᾱκονήθην**. Later and doubtful (poetic) earlier forms with augment **διη-** or **δεδιη-**. See 565.

διδάσκω (διδαχ-) for διδαχ-σκω (648) *teach*, διδάξω, ἐδίδαξα, epic ἐδιδάσκησα. (stem διδασκε-), δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην; διδάξομαι, ἐδίδαξάμην. See stem **δα-**. (4)

δίδημι (δη-, δε-) *bind*, chiefly poetic form for δέω; Xen. διδέασι.

διδράσκω (δρᾱ-) only in comp., *run away*, -δράσομαι, -δεδράκα; 2 aor. -έδραν, Ion. -έδρην, -δρῶ, -δραίνην, -δρᾶναι, -δρᾶς (694). (4)

δίδωμι (δω-, δο-) *give*, δώσω, ἔδωκα, δέδωκα, etc.; see synopsis and inflection in 503, 504, 507. Ep. δόμεναι or δόμεν (= δοῦναι), fut. διδώσω (= δώσω), 2 aor. iterative δόσκον (606).

διέμαι (διε-) *be frightened, flee* (612), inf. διέσθαι *to flee or to drive (chase)*; διώμαι and διοίμην (cf. δύνωμαι, 761, and τιθοίμην, 773) *chase*, part. διόμενος *chasing*. Impf. act. ἐν-δίεσαν *set on* (of dogs) *Il.* 18, 584.

διζήμαι (δι-διη-, cf. ζητέω) *seek*; διζήσομαι, ἐδιζήσαμην. Ionic and poetic.

(δικ-) stem, 2 aor. ἔδικον *threw, cast*. In Pindar and the tragedians.

διψάω (διψη-, διψα-) *thirst*, διψήσω, ἐδιψήσα. See 486.

διώκω *pursue*, διώξομαι (διώξω), ἐδίωξα, δεδίωχα, ἐδιώχθην. For ἐδιώκαθον see 601.

δοκέω (δοκ-, δοκε-) *seem, think*, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (rare). Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. Impersonal, δοκεῖ *it seems*, etc. 590.

δουπέω (δουπ-, δουπε-) *sound heavily*, ἐδούπησα; epic δούπησα and ἐπι-γδούπησα, 2 pf. δέδουπα, δεδουπώς *fallen*. Chiefly poetic. 590.

δράττομαι or **δράσσομαι** (δραγ-) *grasp*, aor. ἐδραξάμην, pf. δέδραγμαι. (2)

δράω *do*, δρᾶσω, ἔδρᾶσα, δέδρᾶκα, δέδρᾶμαι (doubtful δέδρᾶσμαι), ἐδρᾶσθην. 598.

δύναμαι *be able*, augm. usually ἔδυν-, also ἡδυν- (536); 2 p. sing. pres. (poet.) δύνα, Ion. δύνη, impf. ἐδύνω (ἐδύνασο late, 667); δυνήσομαι, δεδύνημαι, ἐδυνήθην (ἐδυνάσθην, chiefly Ionic).

δύνω *enter or cause to enter*, also *go down*, and δύνω (δύ-, δυ-) *enter*; δύσω, ἔδυσσα, δέδυσκα, δέδυμαι, ἐδύθην, fut. p. δυθήσομαι; 2 aor. ἔδυν, inflected p. 125, see 503 and 694; fut. m. δύσομαι, aor. m. ἐδύσαμην, epic ἐδυσόμην (654 h).

εἰάφθῃ with ἐπί, *was hurled upon* (? *Il.* 13, 543; 14, 419), aor. pass. commonly referred to ἄπτω; also to ἔπομαι; possibly it should be referred to stem φαπ (λάπτω).

εἰάω *permit, let alone*, εἰᾶσω, εἰᾶσα, εἰᾶκα, εἰᾶμαι, εἰᾶθην; εἰᾶσομαι (as pass.). Ep. εἰάω, impf. εἰᾶ, aor. εἰᾶσα. For augment, see 537.

ἐγγυάω *pledge, betroth*, augm. ἡγγυ- or ἐνεγγυ- (ἐγγεγγυ-), see 565, 567.

ἐγείρω (έγερ-, έγορ-, έγρ-, 34) *raise, rouse*, ἐγερῶ, ἡγείρω, ἐγῆγερμαι, ἡγέρθην; 2 pf. ἐγρήγορα *am awake*, Hom. ἐγρηγόρθᾱσι, imv. ἐγρήγορθε, inf. ἐγρήγορθαι or -όρθαι; 2 aor. m. ἡγρόμην, epic ἐγρόμην. For ἐγρήγορα see 557. (2)

ἔδω *eat*, poetic (chiefly epic) present: see **ἔσθω**.

ἔζομαι (*εδ-* for *σεδ-*; cf. *sed-eo*) *sit*, fut. inf. *ἐφ-έσσεσθαι* trans. (Hom.); aor. *εἰσάμην*, epic *έσσάμην* and *έεσσάμην*. Active aor. *εἶσα* and *έσσα* (Hom.). **87, 88.** Chiefly poetic. **(2).** See **ἔζω** and **καθέζομαι**.

ἐθέλω (*ἐθελ-*, *ἐθελε-*) and **θέλω** *wish*, impf. *ἤθελον*; *ἐθελήσω* or *θελήσω*, *ἠθέλησα*, *ἠθέληκα*. **Ἐθέλω** is the more common form except in the tragic trimeter. Impf. always *ἤθελον*; aor. (probably) always *ἠθέλησα*, but subj. etc. *ἐθελήσω* and *θελήσω*, inf. *ἐθελῆσαι* and *θελῆσαι*, etc.

ἐθίζω (see 620) *accustom*, *ἐθιῶ* (678 c), *ἐθισα*, *εἶθικα*, *ἐθισμαι*, *ἐθίσθην*. The base is *σφεθ-* (see 537). **(2)**

ἔθων (*σφεθ-*) Hom. pres. part.: see *εἰωθα*.

εἶδον (*ιδ-*, *φιδ-*), *vid-i*, 2 aor. *saw*, no present (see 537): *ἶδω*, *ἴδοιμι*, *ἴδε* or *ιδέ*, *ιδεῖν*, *ιδών*. Mid. (chiefly poet.) *εἶδομαι* (*φειδ-*) *seem*, epic *εἰσάμην* and *έεσάμην*; 2 aor. *εἰδόμεν* (in prose rare and only in comp.) *saw* = *εἶδον*. **Οἶδα**, 2 pf. as pres. (*φοιδ-*) *know*, plpf. *ἤδη κNEW*, fut. *εἴσομαι*; see 529. **(5)**

εἰκάζω (see 620) *make like*, *ἤκαζον*, *εἰκάσω*, *ἤκασα*, *ἤκασμαι* (*εἴκασμαι*), *εἰκάσθην*, *εἰκασθήσομαι*. **(2)**

εἴκω, not used in pres. (*εἰκ-*, *οἰκ-*, *ικ-*), *resemble*, *appear*, impf. *εἶκον*, fut. *εἴξω* (rare), 2 pf. *ἔοικα*, Ion. *οἶκα* (with *ἔοιγμεν*, *ἔϊκτον* (728), *εἴξῃσι*, *εἰκέναι*, *εἰκώς*, chiefly poetic); 2 plpf. *ἔώκη*, with *ἔκτην*. Impersonal *ἔοικε* *it seems*, etc. For *ἔοικα*, see 537, 549.

εἴκω *yield*, *εἴξω*, *εἴξα*. For *εἴκαθον* see 601.

εἰλέω (*ἐλ-*, *εἰλ-*) *press*, *roll up* (590), aor. *ἔλσα*, pf. p. *ἔελμαι*, 2 aor. p. *ἐάλην* or *ἄλην* w. inf. *ἀλήμεναι*. Pres. pass. *εἰλομαι*. Epic. Hdt. has (in comp.) *-εἰλησα*, *-εἰλημαι*, *-εἰλήθην* (Thuc.). Pind. has plpf. *ἐόλει*. The Attic has *εἰλέομαι*, and *εἵλλω* or *εἴλλω*. See **ἵλλω**.

εἶμι *be* and **εἴμι** *go*. See 509-513.

εἶπον (*ἐπ-* for *φερ-*) *said*, epic *ἔειπον*, 2 aor., no present; *εἶπω*, *εἶποιμι*, *εἰπέ*, *εἰπεῖν*, *εἰπών*; Ion. and late Att. 1 aor. *εἶπα*, poet. *ἔειπα* (opt. *εἴπαιμι*, inv. *εἶπον*, inf. *εἴπαι*, part. *εἰπᾶς*), Hdt. *ἀπ-ειπάμην*. Other tenses are supplied by a stem *ἐρ-*, *ῥε-* (for *φερ-*, *φρη-*, Lat. *ver-bum*): Hom. pres. (rare) *εἶρω*, fut. *ἐρέω*, *ἐρῶ*; pf. *εἶρηκα*, *εἶρημαι* (552); aor. p. *ἐρρήθην*, rarely *ἐρρέθην*, Ion. *εἰρέθην*; fut. pass. *ῥηθήσομαι*; fut. pf. *εἰρήσομαι*. See **ἐνέπω**. **(5)**

εἶργνυμι and (rarely) **εἶργνύω**, also **εἶργω** (*εἶργ-*), *shut in*; *εἶρξω*, *εἶρξα*, *εἶργμαι*, *εἶρχθην*. Also **ἔργω**, *ῥεξω*, *ῥεξα*, Hom. pf. (*ἔργμαι*) 3 pl. *ἔρχεται*, plpf. *ἔρχατο* (652), *ἔρχθην*. Often with smooth breathing, *εἶργω*, *εἶρξω*, etc., Soph. *ῥεξεται*. Epic also *ἐέργω*. **(3, 1)**

εἶρομαι (*εἶρ-*, *εἶρε-*) Ion. *ask*, fut. *εἰρήσομαι*. Hom. *ἐρέφω* (rare), subj. *ἐρέλομεν* (for *ἐρεγομεν*); *ἐρέφομαι*, inv. *ῥεριο* or *ἐρεῖο*. See **ῥομαι**.

εἶρω (*φερ-*) *say*, epic in present. See **εἶπον**.

εἶρω (*ἐρ-* for *σερ-*, Lat. *sero*) *join*, aor. *-εἶρα*, Ion. *-έρσα*, pf. *-εἶρκα*, *εἶρμαι*, epic *ἔερμαι*. Rare except in composition. **(2)**

ἴσχω (φικ-, redupl. φερικ-) *liken, compare* (561, 648); poetic, chiefly epic: pres. also ἴσχω. Προσ-ῆξαι *art like* (Eur.) and epic ῆϊκτο or εἵκτο, sometimes referred to εἴκω. See εἴκω. (4)

εἴωθα, Ionic εἴωθα (ἐθ- for σφεθ-, 537, 719), pf. *am accustomed*, plpf. εἰώθη. Hom. has pres. act. part. ἔων.

ἐκκλησιάζω *hold an assembly*; augm. ἡκκλη- and ἐξεκλη- (565).

ἐλαύνω, for ἐλα-νυ-ω (641), poetic ἐλάω (ἐλα-) *drive, march*, fut. (ἐλάσω) ἐλῶ (678 b), epic ἐλάσσω, ἐλώω; ἤλασα, ἐλήλακα, ἐλήλαμαι, Ion. and late ἐλήλασμαι, Hom. plpf. ἐληλέδατο (558), ἡλάθην, ἡλασάμην. (3)

ἐλέγχω *test, confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (497 b), ἡλέγχθην, ἐλεγχθήσομαι.

ἐλίσσω (rarely εἰλίσσω, Hdt. εἰλίσσω, stem ἐλικ- for φελικ-) *roll*, ἐλίξω, ἐλιξά (537), ἐλιγμαι, ἐλίχθην, ἐξ-ἐλιχθήσομαι. Epic aor. m. ἐλιξάμην, plpf. m. ἐέλικτο (MSS. ἐλέλικτο), aor. p. ἐελίχθησαν (MSS. ἐλελίχθησαν). Written also ἐλίσσω etc. (2)

ἐλκω (ἐλκ- for σελκ-, ἐλκυ-) *pull*, ἔλξω (Ion. and late Att. ἐλκύω), εἴλκυσα, εἴλκυκα, εἴλκυσμαι, εἰλκύσθην. Pres. ἐλκύω late. 537.

ἐλπίζω (ἐλπιδ-) *hope*, aor. ἤλπισα; aor. p. part. ἐλπισθέν. (2)

ἐλπω (ἐλπ- for φελπ-) *cause to hope*, pf. ἔολπα (for φε-φολπα) *hope*; plpf. ἐώλπεια (585). Mid. ἐλπομαι *hope*, like Attic ἐλπίζω. Epic.

ἐμέω *vomit*, fut. ἐμοῦμαι, ἐμῶ (rare); aor. ἤμεσα. 596.

ἐναίρω (ἐναρ-) *kill*, 2 aor. ἤναρον. Hom. aor. m. ἐνήρατο. Poetic. (2)

ἐνέπω (ἐν and stem σεπ-, σπ-, σπε-) or ἐννέπω *say, tell*, epic fut. ἐνι-σπήσω and ἐνίψω; 2 aor. ἐνι-σπον, w. imv. ἐνισπε, epic ἐνίσπες, 2 pl. ἔσπετε for ἐν-σπετε, inf. ἐνισπεῖν, epic -έμεν. Poetic. See εἶπον.

ἐνίπτω (ἐνιπ-) *chide*, epic also ἐνίσσω, 2 aor. ἐνένιπον and ἡνίπαπον (559). (2)

ἐννῦμι (ἐ- for φεσ-, cf. ves-tio) *clothe*, pres. act. only in comp.; epic fut. ἔσσω, aor. ἔσσα, ἐσ(σ)άμην or ἐσσάμην (for ἐφεςσάμην); pf. ἔσμαι or εἵμαι, εἰμένος in trag. In comp. -έσω, -εσα, -εσάμην. Chiefly epic: ἀμφι-ἐννῦμι is the common form in prose. (3)

ἐνοχλέω *bother*, w. double augment (567); ἡνώχλουν, ἐνοχλήσω, ἡνώχλησα, ἡνώχλημαι.

ἔοικα *seem*, perfect: see εἴκω.

ἐορτάζω (see 616), Ion. ὀρτάζω *keep festival*; impf. ἐώρταζον (for ἡορταζον, 33). (2)

ἐπ-αυρέω and ἐπ-αυρίσκω (αὔρ-, αὔρε-) *enjoy*, both rare, 2 aor. Dor. and epic ἐπαῦρον; epic fut. m. ἐπαυρήσομαι, aor. ἐπηυράμην, 2 aor. ἐπηυρόμην. Chiefly poetic. 590. (4)

ἐπ-ἐνήνοθε, defect. 2 pf. *sit on, lie on*; also as 2 plpf. (654 d). Epic. See ἀνήνοθε.

ἐπίσταμαι *understand*, 2 p. sing. (poet.) ἐπίστα, Ion. ἐπίσται, impf. ἡπιστάμην, 2 p. sing. ἡπίστασο or ἡπίστω (667); fut. ἐπιστήσομαι, aor. ἡπιστήθην. Not to be confounded with forms of ἐφίστημι.

ἔπω (σεπ-, σπ-) *be after, be busy with*, impf. εἶπον (poet. ἔπον); fut. -έψω, 2 aor. -έσπον (for ἐ-σεπ-ον), aor. p. περι-έφθην (Hdt.): active chiefly Ionic or poetic, and in compos. Mid. **ἔπομαι** *follow*, fut. ἔψομαι; 2 aor. ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος). Hom. inv. σπεῖο for σποῦ. 87, 537.

ἐράω *love*, ἡράσθην *fell in love*, ἐρασθήσομαι, epic ἡρασ(σ)άμην. Poetic pres. ἔραμαι, impf. ἡράμην.

ἐργάζομαι (φεργ-) *work, do*; ἐργάσομαι, ἐργασμαι, ἡργάσθην, ἡργασάμην, ἐργασθήσομαι. 537, 616. (2)

ἔργω and **εἶργω**: see εἰργνῦμι (εἶργω).

ἔρδω and **ἔρδω** *work, do* (φεργ-ιω, φρεγ-ιω, 618, 537); fut. ἔρξω, aor. ἔρξα, Ion. 2 pf. ἔοργα, 2 plpf. ἑώργεα (for ἐφεοργεα), Ion. ἐόργεα. Ionic and poetic. See ῥέξω.

ἐρίδω *prop*, ἐρείσω (later), ἡρεῖσα, Ion. -ήρεια, epic ἐρήρεισμαι with ἐρηρέδαται and -ατο, 654 c, 558, ἡρείσθην; ἐρείσομαι (Aristot.), ἡρεῖσάμην.

ἔρικω (ἐρικ-, ἐρικ-) *tear, burst*, ἡρεῖξα, ἐρήριγμαῖ, 2 aor. ἡρικον. Ionic and poetic.

ἐρείπω (ἐρειπ-, ἐριπ-) *throw down*, ἐρείψω, epic ἡρειψα, 2 pf. ἐρήριπα *have fallen*, pf. p. ἐρήριμμαῖ (plpf. ἐέριπτο, Hom.), 2 aor. ἡριπον, ἡρίπην, aor. m. ἀν-ἡρειψάμην (Hom.), aor. p. ἡρείφθην.

ἐρέσσω (ερετ-) *row*, epic aor. δι-ήρεσ(σ)α. 625. (2)

ἐρέω *ask*, epic. See **ἔιρομαι** and cf. **ἔρομαι**.

ἐριδαίνω *contend*, aor. m. inf. ἐριδήσασθαι. Epic. (3)

ἐρίζω (ἐριδ-) *contend*, ἡρισ(σ)α, ἐρήρισμαι. Poetic. (2)

ἔρομαι (rare), Ion. **ἔιρομαι**, epic **ἐρέω** or **ἐρέομαι** (φερ-, φερε-) for the Attic **ἐρωτάω** *ask*, fut. ἐρήσομαι, Ion. εἰρήσομαι, 2 aor. ἡρόμην. See **ἔιρομαι**.

ἔρπω (σερπ-) *creep*, impf. εἶρπον; fut. ἔρψω. Also ἐρπύζω, aor. εἶρπυσα. Poetic. 537.

ἔρρω (ερρ-, ἔρρε-) *go to destruction*, ἐρρήσω, ἡρρησα, εἰς-ἡρρηκα.

ἐρυγγάνω (ἐρυγ-) *eruct*, 2 aor. ἤρυγον. (3). Ion. ἐρεύγομαι, ἐρεύξομαι.

ἐρύκω *hold back*, epic fut. ἐρύξω, ἡρύξα (Xen.), epic 2 aor. ἡρύκακον.

ἐρῦμαι (φερῦ-) and **εἶρυναι** (εφερῦ-) *protect*; 3 pl. εἰρύαται and εἶρύαται, inf. ἔρυσθαι or εἶρυσθαι; impf. ἐρῦτο and εἶρῦτο, εἰρύατο; fut. ἐρύσ(σ)ομαι and εἶρύσ(σ)ομαι, aor. ἐρυσ(σ)άμην and εἶρυσ(σ)άμην. See ῥύομαι.

ἐρύω (φερυ-, φρυ-) *draw*, fut. ἐρύω, aor. εἶρυσ(σ)α and ἔρυσ(σ)α, pf. p. εἶρῦμαι and εἶρυσμαι. Mid. ἐρύομαι *draw to one's self*; ἐρύσσομαι, ἐρυσ(σ)άμην and εἶρυσ(σ)άμην, εἶρῦμαι and εἶρυσμαι, εἶρύμην, ἐρύσθην and εἶρύσθην. Epic and Ion., with poetic and New Ion. pres. εἰρύω. 537, 596.

ἔρχομαι (ἐρχ-, ἔλθ-, ἔλευθ-, ἔλιθ-) *go, come*, fut. ἐλεύσομαι (Ion. and poet.), 2 pf. ἐλήλυθα, epic ἐλήλουθα and εἰλήλουθα, 2 aor. ἤλθον (poet. ἤλυθον). In Attic prose, εἶμι is used for ἐλεύσομαι (1257). 166 b. (5)

ἔσθω, also poetic ἔσθω and ἔδω (ἐδ-, φαγ-, edo) *eat*, fut. ἔδομαι, pf. ἐδήδοκα, ἐδήδεσμαι, epic ἐδήδομαι (?), ἡδέσθην; 2 aor. ἔφαγον; epic pres. inf. ἔδμεναι; 2 pf. part. ἐδηδώς. 681. (5)

ἐστιάω *entertain*, augment εἰστι- (537).

εὕδω (εὐδ-, εὐδε-) *sleep*, impf. εὐδον (ἐ-κάθ-εὐδον) or ἡῦδον (καθ-ἡῦδον, 541), εὐδήσῃω, Ion. -εὐδήσα. Commonly in καθ-εὐδω. 590.

εὐεργετέω *do good*, εὐεργετήσῃω, ἡεργέτησα, etc., regular: sometimes (wrongly) augmented εἰηργ-. See 567.

εὐρίσκω (εὐρ-, εὔρε-, 604) *find*, εὐρήσῃω, ἡύρηκα, ἡύρημαι, ἡύρέθην, εὐρεθήσομαι; 2 aor. ἡύρον, ἡύρόμην. 596, 597. Often found with augment εὐ- (541). (4)

εὐφραίνω (εὐφραν-) *cheer*, fut. εὐφρανῶ; aor. ἡύφρανᾶ; aor. p. ἡύφρανθην, fut. p. εὐφρανθήσομαι; fut. m. εὐφρανοῦμαι. 541. (2)

εὐχομαι *pray, boast*, εὐξομαι, ἡύξάμην, ἡύγμαι. 541.

ἐχθαίρω (ἐχθαρ-) *hate*, fut. ἐχθαροῦμαι, aor. ἡχθηρα. Epic and poetic. (2)

ἔχω (σεχ-, σχ-, σχε-) *have*, impf. εἶχον (537); ἔξω or σχήσω, ἔσχηκα, ἔσχημαι, ἔσχεθην (chiefly Ion.); 2 aor. ἔσχον, σχῶ, σχοίην and -σχοιμι, σχές, σχεῖν, σχών; poet. ἔσχεθον etc. (601). Hom. pf. part. συν-οχοῶς for δκ-οχ-ως (585, 554), plpf. ἐπ-ώχατο *were shut* Il. 12, 340. Mid. ἔχομαι *cling to, be next to*, ἔξομαι and σχήσομαι, ἐσχόμεν. See ἀμπέχω, ἴσχω, and ὑπισχνέομαι. 1250f.

ἔψω (ἐψ-, ἐψε-) *cook, boil*, fut. ἐψήσομαι, ἐψήσῃω (in comedy), aor. ἡψησα, Ion. ἡψημαι, ἡψήθην. 590.

ζάω *live* (ζα-, ζη-), with ζῆς, ζῆ, etc. (486), impf. ἔζων; ζήσω, ζήσομαι. Later are ζήσα, ζήκα, for which Att. uses ἐβίων, βεβίωκα. Ion. ζῶω in the drama.

ζεύγνυμι (ζευγ-, ζυγ-, cf. iug-um) *yoke*, ζεύξω, ἔξευξα, ἔξευγμαι, ἐξεύχθην (rare); 2 aor. p. ἐζύγην. (3)

ζέω (ζε- for ζεσ-) *boil* (poet. ζείω), ζέσω, ἔξεσα, -έξεσμαι Ion. 596.

ζώννυμι (ζω- for ζωσ-) *gird*, ζήσω, ἐζώμαι (inscr.) and ἔζωσμαι. (3)

ἡβάσκω (ἡβα-) *come to manhood*, with ἡβάω *be at manhood*: -ἡβήσω, ἡβησα, -ἡβηκα. For epic ἡβῶντα etc. see 659 b.

ἡγέρεσθαι *be collected*, poetic passive, see ἀγείρω (ἀγερ-) and 601. Only in 3 pl. ἡγέρονται, the subj. and infin., and ἡγέροντο.

ἡδομαι *be pleased*; aor. p. ἡσθην, fut. p. ἡσθήσομαι, aor. m. ἡσατο Od. 9, 353. The act. ἡδω with impf. ἡδον, aor. ἡσα, occurs very rarely.

ἡρέσθαι *be raised*, poetic passive, see αἰρώ (ἀερ-) and 601. Only in 3 pl. ἡέρονται (impf. ἡέροντο is late).

ἡμαι *sit*: see 521.

ἤμι *say*, chiefly in impf. ἦν δ' ἐγὼ *said I* and ἦ δ' ὅς *said he* (1023 b). Epic ἦ *he said*. Ἦμι *I say* is colloquial.

ἡμύω *bow, sink*, aor. ἡμῦσα, Hom. pf. ὑπ-εμν-ἡμῦκε (with an inexplicable ν inserted, for ὑπ-εμ-ἡμῦκε, 554). Poetic, chiefly epic.

θάλλω (θαλ-) *bloom*, 2 pf. τέθηλα as present. 589. Poetic. (2)

θαπ- or ταφ-, stem: see θηπ-.

θάπτω (ταφ- for θαφ-) *bury*, θάψω, ἔθαψα, τέθαμμαι, Ion. ἐθάφθην, rare; 2 aor. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. 105 e. (2)

θαυμάζω (see 620) *wonder*, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην, θαυμασθήσομαι. (2)

θείνω (θεν-) *smile*, θενῶ, ζεινα Hom., 2 aor. ζεινον. Poetic, Att. comedy. (2)

θέλω *wish*: see ἐθέλω.

θέρομαι *warm one's self*, epic fut. θέρσομαι (682), 2 aor. p. (ἐθέρην) subj. θερέρω. Chiefly epic.

θέω (θευ-, θερ-, θυ-) *run*, fut. θεύσομαι. 611.

(θη-), inf. θῆσθαι *milk*, ἐθησάμην. Epic.

(θηπ-, θαπ-, or ταφ-) *astonish*, stem with epic 2 pf. τέθηπα *am astonished*, epic plpf. ἐτεθήπεα; 2 aor. ἔταφον, also intransitive. 34, 105 e.

θιγγάνω (θιγ-) *touch*, θίξομαι, 2 aor. ἐθιγον. 638. Chiefly poetic. (3)

θλάω *bruise*, ἔθλασα, τέθλασμαι (Theocr.), ἐθλάσθην (Hippocr.). Ionic and poetic. See φλάω.

θλίβω (θλίβ-, θλιβ-) *squeeze*, ἔθλιψα, τέθλιφα, τέθλιμμαι, ἐθλίφθην; ἐθλίβην; fut. m. θλίψομαι, Hom.

θνήσκω, pres. also written θνήσκω, Doric and Aeolic θνᾶσχω (θαν-, θνη-) *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω (736), later τεθνήξομαι; 2 aor. ἔθανον; 2 pf. see 727 and 802. In Attic prose always ἀπο-θανοῦμαι and ἀπέθανον, but τέθνηκα. 594, 647. (4)

θράττω (θραχ-, τραχ-) *disturb*, aor. ἔθραξα, ἐθραχθην (Soph.); 2 pf. τέτρηχα *be disturbed*, Hom. See ταραττω. (2)

θραύω *bruise*, θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι, ἐθραύσθην (600).

θρύπτω (τρυφ- for θρυφ-) *crush*, ἔθρυψα Hippocr., τέθρυμμαι, ἐθρύφθην, epic 2 aor. p. ἐτρύφην, θρύψομαι. 105 e. (2)

θρόσκω and θρώσκω (θορ-, θρω-) *leap*, fut. θοροῦμαι, 2 aor. ἔθορον. Chiefly poetic. Cf. Hdt. θορνύομαι. (4)

θύω (θύ-, θυ-) *sacrifice*, impf. ἔθουν; θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην; θύσομαι, ἐθύσάμην. 105 a and c.

θύω or θύνω *rage, rush*. Poetic: classic only in present and imperfect. Hes. θύνέω.

ιάλλω (ιαλ-) *send*, fut. -ιαλώ, ep. aor. ἱηλα. Poetic (in Ar. comp. with ἐπί). (2)

ιάχω and ιαχέω (φιφαχ-) *shout*, pf. (ιαχα) ἀμφ-ιαχυῖα. Poetic, chiefly epic.

In tragedy commonly written ιακχ-.

(ιδ-, ιδ-) in εἶδον for ἐφιδον.

ιδρώ *sweat*, ιδρώσω, ἴδρωσα: for irregular contraction ιδρῶσι etc. see 488.

ιδρύω *place*, ιδρύσω, ἰδρῦσα, ἰδρῦκα, ἰδρῦμαι, ἰδρύθην, epic ἰδρύνθην (740), ἰδρύσομαι, ἰδρῦσάμην.

ἔμαι (εῖε-, Lat. in-vi-tus) *strive*, in Att. chiefly in comp. παρ-ἔμαι *entreat*; ep. aor. ἐεισάμην and εἰσάμην. Distinguish from mid. of ἔημι (ση-, σε-) *send*.

ἴω (σεδ-, redupl. σι-σδ-, 561) *seat* or *sit*, mid. ἴξομαι *sit*; used chiefly in καθ-ἴω, which see. See also ἔξομαι and ἔμαι. (2) By-form ἰζάνω.

ἔημι (ση-, σε-, redupl. σι-ση-, 561) *send*: for inflection see 514.

ἰκνέομαι (ικ-), poet. ἴκω, *come*, ἔξομαι, ἰγμαι; 2 aor. ἰκόμην. In prose usually ἀφ-ικνέομαι. From ἴκω, epic impf. ἰκον, aor. ἰξον, 654 h. Also ἰκάνω, epic and tragic. (3)

ἰλάσκομαι (ἰλα-) *propitiate*, ἰλάσομαι, ἰλάσθην, ἰλασάμην. (4) Epic pres. ἰλάομαι, aor. ἰλασάμην.

ἔλημι (ἔλη-, ἰλα- for σι-σλη-, σι-σλα-) *be propitious*, pres. only inv. ἔληθι or ἔλαθι; pf. subj. and opt. ἰλήκω, ἰλήκοιμι (Hom.). Mid. ἰλαμαι *propitiate*, epic. Poetic, chiefly epic.

ἔλλω and ἔλλομαι *roll*, aor. ἔλα. See εἰλέω. (2)

ἰμάσσω (ἰμαντ-, see 625) *lash*, aor. ἴμασα or ἴμασσα epic. (2)

ἰμείρω (ἰμερ-) *long for*, ἰμειράμην (epic), ἰμέρθην (Ion.). Poetic and Ionic. (2)

ἵπταμαι *fly*, late present: see πέτομαι.

ἴσαμι, Doric for οἶδα *know*, with ἴσας or ἴσαις, ἴσᾱτι, ἴσαμεν, ἴσατε, ἴσαντι, part. ἴσᾱς.

ἴσκω: see ἐῖσκω.

ἵστημι (στη-, στα-, redupl. σι-στη-, σι-στα-) *set, place*, for synopsis and inflection see 503, 504, 507: στήσω *shall set*, ἔστησα *set, brought to a stop*, ἔστην *came to a stand*, ἵστηκα *am standing*, εἰστήκη *was standing*, 2 pf. ἔστατον (506), pf. mid. ἕσταμαι (rare), fut. pf. ἐστήξω *shall stand*, aor. pass. ἐστάθην *was placed*.

ἰσχυαίνω (ισχυαν-) *make lean, make dry*, fut. ισχυανῶ, aor. ἴσχυᾶνα (688), ἰσχυηνα Ion., aor. p. ἰσχυάνθην; fut. m. ισχυανοῦμαι. (2)

ἴσχω (for σι-σχω-, 561) *have, hold*. See ἔχω.

(καδ-, καδε-) in Hom. redupl. 2 aor. κεκαδῶν *depriving*, fut. κεκαδήσω. For κεκάδοντο see χάζω.

καθαίρω (καθαρ-) *purify*, καθαρῶ, ἐκάθηρα (and ἐκάθᾱρα), κεκάθαρμαι, ἐκαθάρθην; καθαροῦμαι, ἐκαθηράμην. (2)

καθ-ἕξομαι (σεδ-, ἐδ-) *sit down*, impf. ἐκαθεζόμην, fut. καθεδοῦμαι. See ἕξομαι.

καθεύδω (εὕδ-, εὔδε-) *sleep*, impf. ἐκάθευδον and καθήυδον, epic καθεῦδον, see 567; fut. καθευδήσω. See εὔδω.

καθίζω *set, sit*, fut. καθιῶ (678 c), καθιζήσομαι; aor. ἐκάθισα or καθῖσα, Hom. καθεῖσα, Hdt. κατεῖσα, ἐκαθισάμην. See ἕζω. For inflection of κάθημαι see 522. (2)

καίνυμαι, perhaps for καδ-νυμαι (καδ-), *excel*, impf. ἐκαίνυτο, pf. κέκασμαι, Dor. κεκαδμένος. Poetic. (3)

καίνω (καν-, κον-) *kill*, fut. κανῶ, 2 aor. ἔκανον, 2 pf. κέκονα, κατα-κεκονότες (Xen.). Chiefly poetic. (2)

καίω (καίω for καφ-ιω, καν-, και-, 635), in Attic prose generally κάω (not contracted), *burn*; καύσω; ἔκαυσα, epic aor. ἔκηα, part. κήās, Att. κέās Eur., Ar.; κέκαυκα, κέκαυμαι, ἐκαύθην, καυθήσομαι, 2 aor. ἐκάην (poetic); fut. mid. καύσομαι (rare), ἀν-εκαυσάμην, Hdt. (2)

καλέω (καλε-, κλη-) *call*, καλῶ (678 a), ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλήω, κεκλήμεθα), ἐκλήθην, κληθήσομαι; fut. m. καλοῦμαι, aor. ἐκαλεσάμην; fut. pf. κεκλήσομαι. Aeol. pres. κάλλημι, epic inf. καλήμεναι, fut. καλέω (Hom.), καλέσω (Aristotle), aor. ἐκάλεσσα. Epic pres. κι-κλή-σκω, iterative καλέεσκον. 596, 597, 766.

καλύπτω (καλυβ-) *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλύψαμην. In prose chiefly in compounds. (2)

κάμνω (καμ-, κμη-) *labor, be sick*, καμοῦμαι, κέκμηκα, epic 2 pf. part. κεκμηώς; 2 aor. ἔκαμον, epic ἐκαμόμην. (3)

κάμπτω (καμπ-) *bend*, κάμψω, ἔκαμψα, κέκαμμαι (81), ἐκάμφθην. (2)

κατηγορέω *accuse*, regular except in augment, κατηγοροῦν etc. (565).

(καφε-) *rant*, in Hom. pf. part. κεκαφώς.

κεδάννυμι epic for σκεδάννυμι *scatter*, ἐκέδασσα, ἐκεδάσθην. (3)

κείμαι *lie*, κείσομαι; inflected in 525.

κείρω (κερ-, καρ-) *shear*, fut. κερῶ, aor. ἔκειρα, poet. ἔκερσα, κέκαρμαι, ἐκέρθην (Pind.); 2 aor. p. ἐκάρην; fut. m. κερῶμαι, aor. m. ἐκειράμην with poet. part. κερσάμενος. 689 b. (2)

κέκαδον in Hom. part. κεκαδών *depriving*. See (καδ-) and χάζω.

κελαδέω *shout, roar*, fut. κελαδήσω, κελαδήσομαι, aor. ἐκελάδησα; Hom. pres. part. κελάδων. Epic and lyric.

κελεύω *command*, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην (600). Mid. (chiefly in compounds) κελεύσομαι, ἐκελευσάμην.

κέλλω (κελ-) *run ashore*, κέλσω, ἔκελσα. 682, 689. Poetic: the Att. prose form is ὀκέλλω. (2)

κέλομαι (κελ-, κελε-) *command*, κελήσομαι, ἐκελησάμην; 2 aor. m. ἐκεκλόμην (559, 692). Poetic, chiefly epic; Att. prose κελεύω.

κωτέω (κεντ-, κεντε-) *goad*, κεντήσω, ἐκέντησα, κεκέντημαι Ion., ἐκεντήθην later, συγκεντηθήσομαι Hdt. Hom. aor. inf. κένσαι, from stem κεντ-. 590. Chiefly Ionic and poetic.

κεράννυμι and κεραννύω (κερα-, κρᾱ-) *mix*, ἐκέρασσα, κέκρᾱμαι, ἐκράσθην and ἐκεράσθην; fut. p. κρᾱθήσομαι; aor. m. ἐκερασάμην. Ion. ἔκρησα, poet. ἐκέρασσα, κέκρημαι, ἐκρήσθην. Other pres. forms are κεράω, κεραίω, κίρνημι, κιννάω. (3)

κερδαίνω (κερδ-, κερδε-, κερδαν-) *gain*, fut. κερδανῶ, aor. ἐκέρδᾱνα (688), Ion. ἐκέρδονα, fut. κερδήσομαι and aor. ἐκέρδησα (Hdt.); pf. προσ-κεκερδήκασι (Dem.). 643. (3, 2)

κεύθω (κευθ-, κυθ-) *hide*, κεύσω, ἔκευσα; 2 pf. κέκευθα (as pres.); epic 2 aor. κύθον, redupl. aor. subj. κεκύθω. Epic and tragic.

κῆδω (κῆδ-, κῆδε-, καδ-) *cause distress*, κηδήσω, -εκδήσῃ; 2 p. κέκηδα; active only epic. Mid. κῆδομαι *sorrow*, ἐκηδεσάμην, epic fut. pf. κεκαδήσομαι.

κηρύττω (κηρῦκ-) *proclaim*, κηρύξω, ἐκήρῡξα, κηκῆρῡχα, κηκῆρῡγμαι, ἐκηρύχθην, κηρύχθήσομαι; κηρύξομαι, ἐκηρύξάμην. (2)

κιγχάνω, epic κιχᾶνω (κιχ-, κιχε-) *find*, κιχήσομαι, epic ἐκιχησάμην; 2 aor. ἐκιχον. Epic forms as if from pres. κίχημι, 2 aor. pass. with intrans. meaning ἐκίχην: (ἐ)κίχεις, κίχημεν, κίχητην, κιχώω (κιχείω MSS.), κιχείη, κιχῆναι and κιχήμεναι, κιχείς, κιχήμενος. Poetic. 638 (b). (3)

κίδνημι (κιδ-να-) *spread*, Ion. and poetic for σκεδάννυμι. See σκίδνημι. (3)

κίνυμαι *move* (intrans.), pres. and impf.; as mid. of κινέω. Epic. (3)

κίρνημι and κιννάω: epic forms (in pres. and impf.) for κεράννυμι.

κίχρημι (χρη-, χρα-) *lend*, χρήσω Hdt., ἔχρησα, κέχρημαι; ἐχρησάμην *borrowed*. κλάζω (κλαγγ-, κλαγ-) *clang*, κλάγξω, ἔκλαγξα; 2 pf. κέκλαγγα, epic pf. part. formed like pres. κεκλήγοντες; 2 aor. ἐκλαγον; fut. pf. κεκλάγομαι. Chiefly poetic. (2)

κλαίω (κλαίω for κλαφ-ίζω, κλαυ-, κλαι-, κλαιε-, 634, 635), in Attic prose and Ar. generally κλάω (not contracted) *weep*, κλαύσομαι (rarely κλανσοῦμαι, sometimes κλαιήσω or κλαῖσω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (2)

κλάω *break*, ἔκλασα, κέκλασμαι, ἐκλάσθην; generally in composition. 2 aor. part. ἀποκλᾶς Ion.

κλέπτω (κλεπ-, κλοπ-) *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα (585, 723), κέκλεμμαι, (ἐκλέφθην) κλεφθεῖς; 2 aor. p. ἐκλάπην. (2)

κλήζω *sound the praises of*, κλήσω, ἔκλησα. Dor. aor. ἐκλέϊσα from κλετίζω. Poetic. (2)

κλήω, later Attic κλείω *shut*, κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην; κλησθήσομαι, κεκληθήσομαι, ἐκλησάμην (also κλείσω, ἔκλεισα, etc.). Ion. κληῖω, ἐκλήϊσα, κεκληῖμαι, ἐκλήϊσθην.

κλίνω (κλιν-) *bend, incline*, κλινῶ, ἔκλινᾱ, κέκλιμαι, ἐκλίθην, epic ἐκλίνθην, 740; κλιθήσομαι; 2 aor. p. ἐκλίνην, 2 fut. κλινήσομαι; fut. m. κλινοῦμαι, aor. ἐκλινάμην. 602. (2)

κλύω *hear*, impf. ἔκλυον (really 2 aor., as from a present κλεῦ-ω); 2 aor. imv. κλῦθι, κλῦτε, epic κέκλυθι, κέκλυτε. Part. κλύμενος *renowned*. Poetic.

κνάλω *scrape, scratch* (in compos.), -κναίσω, -έκναισα, -κέκναικα, -κέκναισμαι, -εκναίσθην, -κναισθήσομαι. Also Att. κνῶ (as from κνα-ω, κνη-, κνα-), with αε, αη contracted to η, and αει, αη to η (486).

κομίζω (κομιδ-) *care for, carry*, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην; κομισθήσομαι; fut. m. κομοῦμαι (678 c), aor. ἐκομισάμην. (2)

κόπτω (κοπ-) *cut*, κόψω, ἔκοψα, ἐκόφα (724), part. κεκοπώς Hom., ἐκομμαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. κεκόψομαι; aor. m. ἐκοψάμην. (2)

κορέννυμι (κορεσ-, κορε-) *satiate*, fut. κορέσω (Hdt.), κορέω (Hom.), aor. ἐκόρεσα (poet.), κεκόρεσμαι, Ion. κεκόρημαι, ἐκορέσθην; epic 2 pf. part. κεκορηώς, aor. m. ἐκορεσάμην. 596. (3)

κορύσσω (κορυθ-) *arm*, Hom. aor. part. κορυσσάμενος, pf. pt. κεκορυθμένος. Poetic, chiefly epic. (2)

κοτέω *be angry*, aor. ἐκότεσα, ἐκοτεσάμην, 2 pf. part. κεκοτηώς *angry*, epic.

κράζω (κράγ-, κραγ-) *cry out*, fut. pf. *κεκράξομαι (rare); 2 pf. κέκρᾱγα (imv. κέκραχθι and κεκράγετε, Ar.), 2 plpf. ἐκεκράγετε (Dem.); 2 aor. ἔκραγον. (2)

κραίνω (κραν-) *accomplish*, κρανῶ, ἔκρᾱνα, Ion. ἔκρηνα, ἐκράνθην, κρανήσομαι; pf. p. 3 sing. κέκρανται (cf. πέφανται), fut. m. inf. κρανέεσθαι, Hom. Ionic and poetic. Epic pres. also **κραιαίνω** (possibly for κρᾱαίνω), aor. ἐκρήνηνα, pf. and plpf. κεκρᾶνται and κεκρᾶντο; aor. p. 3 pl. ἐκρᾶνθεν (Theocr.). (2)

κρέμαμαι (κρεμα-) *hang* (intrans.), κρεμήσομαι. See κρεμάννυμι and κρίμνημι.

κρεμάννυμι (κρεμα-) *hang* (trans.), κρεμῶ (κρεμάσω in comedy), ἐκρέμασα, ἐκρέμασθην. For the mid. (intrans.) see κρέμαμαι. (3)

κρίζω (κρικ-, κριγ-) *creak, squeak*, epic 2 aor. κρίκε or κρίγε, 2 p. part. κεκρίγότες *squeaking* (Ar.). (2)

κρίμνημι (κριμ-νῆ-, κριμ-να-) *hang* (trans.), rare in act. Mid. κρίμναμαι = κρέμαμαι. Poetic (often wrongly written κρήμνημι); used only in pres. and impf. (3)

κρίνω (κριν-) *judge*, fut. κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην (epic ἐκρίνθην), κριθήσομαι; fut. m. κρινούμαι (rarely pass.). 602. (2)

κρούω *beat*, κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι, -εκρούσθην.

κρύπτω (κρυφ-) *conceal*, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην; 2 aor. p. ἐκρύφην (rare), 2 fut. κρυβήσομαι (rare). (2)

κτάομαι *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι (rarely ἔκτημαι) *possess* (subj. κεκτώμαι, opt. κεκτῆμην or κεκτώμην, 766), ἐκτήθην (as pass.); **κεκτήσομαι** (rarely ἐκτήσομαι) *shall possess*.

κτείνυμι and **κτείνύω**, in compos., only pres. and impf. See κτείνω. (3)

κτείνω (κτεν-, κτον-, κτα-ν-) *kill*, fut. κτενῶ, Ion. κτενέω, epic also κτανέω, aor. ἔκτεινα, 2 pf. ἀπ-έκτονα, epic aor. p. ἐκτάθην; 2 aor. ἔκτανον (for poetic ἔκταν and ἐκτάμην see 694); epic fut. m. κτανέομαι. In Attic prose ἀποκτείνω is generally used; pass. supplied from ἀποθνήσκω. 585, 1242. (2)

κτιῖω (see 620) *found*, κτίσω, ἔκτισα, ἔκτισμαι, ἐκτίσθην; aor. m. ἐκτισάμην (rare); epic 2 aor. m. part. κτίμενος as pass. *founded*. (2)

κτυπέω (κτυπ-, κτυπε-) *sound, cause to sound*, ἐκτύπησα, Hom. 2 aor. ἐκτυπον. Chiefly poetic. 590.

κυλίνδω and κυλινδέω, later κυλῖω, *roll*, ἐκύλισα, -κεκύλισμαι, ἐκυλίσθην, -κυλίσθῃσομαι.

κυνέω (κυ-) *kiss*, ἔκυσα. Poetic. προσ-κυνέω *do homage to*, fut. προσκυνήσω, aor. προσεκύνησα (poet. προσέκυσσα), are common in prose and poetry. (3)

κύπτω (κυφ-) *stoop*, κύψω and κύβομαι, aor. ἔκψα, 2 p. κέκυφα. (2)

κύρω (κυρ-, κυρε-) *meet, happen*, κύρσω, ἔκურσα (682, 689). Chiefly poetic. (2) κυρέω is regular.

λαγχάνω (λαχ-, ληχ-) *obtain by lot*, fut. m. λήξομαι, Ion. λάξομαι, 2 pf. ἐληχα, Ion. and poet. ἐλόγηχα, pf. m. ἐλήγμαι, aor. p. ἐλήχθην; 2 aor. ἔλαχον, epic ἔλλαχον (redupl. λέλαχον). 559, 638. (3)

λαμβάνω (λαβ-, ληβ-) *take*, λήψομαι, ἐληφα, ἐλημμαι (poet. λέλημμαι), ἐλήφθην, ληφθήσομαι; 2 aor. ἔλαβον, ἐλαβόμην (epic inf. λελαβέσθαι, 559). Ion. λάμψομαι (better λάψομαι), λελάβηκα, λέλαμμαι, ἐλάμφθην; Dor. fut. λᾱψοῦμαι, aor. p. ἐλᾱφθην. 604, 638. (3)

λάμπω *shine*, λάμψω, ἔλαμψα, pf. λέλαμπα (poetic).

λανθάνω (λαθ-, ληθ-) *lie hid, escape the notice of*, λήσω, 2 pf. ἐληθα, 2 aor. ἔλαθον. Mid. forget, ἐπιλήσομαι, -λέλησμαι, fut. pf. λελήσομαι, 2 aor. ἐλαθόμην. Epic 2 aor. ἐλαθον, λελαθόμην (559), Dor. 2 pf. ἐλέαθα, Hom. pf. m. ἐλασμαι. Poetic pres. λήθω, aor. ἐλησα. 638. (3)

λάπτω (λαβ- or λαφ-) *lap, lick*, λάψω, ἔλαψα, pf. λέλαφα (724); fut. m. -λάψομαι, ἐλαψάμην. (2)

λάσκω for λακ-σκω (λακ-, λακε-) *speak*, λακήσομαι, ἐλάκησα, 2 pf. ἐλέακα, epic ἐλέηκα with fem. part. λελακυῖα; 2 aor. ἔλακον, epic λελακόμην. Poetic. 648. (4)

λάω, λῶ *wish*, λῆς, λῆ, etc.; inf. λῆν. 486. Doric.

λέγω *say*, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἴρηκα is used (see εἶρω, εἶπον).

λέγω *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, εἰλοχα, εἰλεγμαι or λέλεγμαι, ἐλέχθην (rare); aor. m. ἐλεξάμην, 2 aor. p. ἐλέγην, fut. λεγήσομαι. Epic 2 aor. m. (ἐλέγμην) λέκτο *counted*. See stem λεχ-.

λείπω (λειπ-, λοιπ-, λιπ-, 585) *leave*, λείψω, λέλειμμαι, ἐλείφθην; 2 pf. ἐλόιπα; 2 aor. ἔλιπον, ἐλιπόμην. See synopsis in 477, and inflection of 2 aor., 2 pf., and 2 plpf. in 481.

λείλημαι, see λιλαίομαι.

λεύω *stone*, generally κατα-λεύω *stone to death*, -λεύσω, -έλευσα, -ελεύσθην (600), -λευσθήσομαι.

(λεχ-), cf. λέχ-ος; 2 aor. m. (ἐλέγμην) ἔλεκτο *laid himself to rest*, with inv.

λέξο (also λέξεο), inf. κατα-λέχθαι, part. κατα-λέγμενος (696 b). Also ἐλεξα *laid to rest*, with mid. λέξομαι *will go to rest* and ἐλεξάμην *went to rest*. Only epic.

λήθω, poetic: see λανθάνω.

ληΐζω (ληϊδ-) *plunder*, act. rare, only impf. ἐλήϊζον. Mid. ληϊζομαι (as act.), Ion. fut. ληϊσομαι, aor. ἐληϊσάμην. Eurip. has ἐλησάμην, and pf. p. λέλησμαι. (2)

λιλαίομαι (λασ-, λα-) *desire eagerly*, only pres., impf., and pf. λελημαι, part. λελημένος *eager*. Hom. Cf. λάω. (2)

λίσσομαι or (rare) λίτομαι (λιτ-) *supplicate*, epic ἐλλισάμην, 2 aor. ἐλιτόμην. (2)

λοέω (λοφε-) epic for λούω; λοέσσομαι, ἐλόεσσα, ἐλοεσσάμην.

λούω *wash, bathe*, regular. In Attic writers and Hdt. the pres. and impf. generally have contracted forms (λου- becoming λο-) where a short thematic vowel would appear; e.g. λούω, λούεις, λούει, but λοῦμεν, λοῦτε, λοῦσι; ἔλου, λοῦται, λοῦσθαι; aor. ἔλουσα, pf. ἔλουμεν. 488.

λύω (λῦ-, λυ-) *loose*, see synopsis and full inflection in 475 and 480. Hom. also λύω (ῡ). Epic 2 aor. m. ἐλύμην (as pass.), λύτο and λῡτο, λύντο; pf. opt. λελύτο and λελύντο (766). 604.

μαίνω (μαν-, μην-) *madden*, aor. ἔμηννα, pf. μέμηννα *am mad*, 2 aor. p. ἐμάνην. Mid. μαίνομαι *be mad*; μανοῦμαι (Hdt.); poetic are ἐμνήαμην and μεμάνημαι. (2)

μαίομαι (μασ-, μασι-, μαι-, 636) *desire, seek*. Ep. μάσσομαι, ἔμασ(σ)άμην. Also Aeolic pres. μάομαι (contracted μῶται, μῶνται, μῶσω, μῶσθαι, μῶμενος) and epic and poetic μαίμᾶω belong here. (2)

μαθάνω (μαθ-, μαθε-) *learn*, μαθήσομαι, μεμάθηκα; 2 aor. ἔμαθον. Hom. ἔμμαθον. 638. (3)

μάρναμαι (μαρ-να-) *fight* (subj. μάρνωμαι, impf. μάρναο); only in pres. and impf. Poetic. (3)

μάρπτω (μαρπ-) *seize*, μάρψω, ἔμαρψα, epic 2 pf. μέμαρπα, 2 aor. μέμαρπον (559). Poetic. (2)

μάττω (μαγ-) *knead*, μάξω, ἔμαξα, μέμαχα, μέμαγμα; 2 aor. p. ἐμάγην. (2)

μάχομαι (μαχ-, μαχε-) *fight*, fut. μαχοῦμαι, aor. ἔμαχεσάμην, pf. μεμάχημαι. Ion. forms are Hom. pres. μαχέομαι, part. μαχεόμενος and μαχειόμενος, fut. μαχέσσομαι (μαχήσομαι) and μαχέομαι, Hdt. μαχήσομαι, aor. ἔμαχεσ(σ)άμην.

μεδομαι (μεδ-, μεδε-) *think of, plan*, μεδήσομαι (rare). Epic.

μεθ-ημι *let loose*; see ἔημι (514). Hdt. pf. part. μεμετιμένος.

μεθύσκω (μεθυ-) *make drunk*, ἐμέθυσα. Pass. μεθύσκομαι *be made drunk*, aor. p. ἐμεθύσθην *became drunk*. See μεθύω. (4)

μεθύω *be drunk*, only pres. and impf.

μείγνυμι (μειγ-, μιγ-) *mix*, also **μειγνύω** and **μίσγω**, fut. **μείξω**, **ἔμειξα**, **μέμειγμαι**, **ἔμειχθην**, 2 aor. p. **ἔμειγην**; **μειχθήσομαι** (rare); epic 2 fut. pass. **μιγήσομαι**, 2 aor. m. **ἔμικτο** (or **ἔμεικτο**); poetic fut. pf. **μεμείξομαι**. Formerly written **μῑγνύμι**; the spelling with **ει** is attested by the inscriptions. (3)

μείρομαι (μερ- for σμερ-, μορ-, μαρ-) *obtain a share*, epic, 2 pf. 3 sing. **ἔμμορε**; impers. **εἴμαρται** (552) *it is fated*, **εἰμαρμένη** (as subst.) *Fate*. (2)

μέλλω (μελλ-, μελλε-) *am going to*, augm. **ἐμ-** or **ἤμ-** (536); **μελλήσω**, **ἐμέλλησα**.

μέλω (μελ-, μελε-) *concern, care for*, **μελήσω**, epic **μελήσομαι**, 2 pf. **μέμηλα**; **μεμέλημαι**, epic **μέμβλεται**, **μέμβλετο**, for **μεμλεται**, **μεμλετο** (108); (**ἐμελήθην**) **μεληθείς**. Poetic. **μέλει** *it concerns*, impers.; **μελήσει**, **ἐμέλησε**, **μεμέληκε**, — used in Attic prose, with **ἐπιμέλομαι** and **ἐπιμελέομαι**, **ἐπιμελήσομαι**, **ἐπιμελέημαι**, **ἐπεμελήθην**.

μέμονα (μεν-, μον-, μα- for μυ-) *desire*, 2 pf. with present meaning; dual **μέματον**, pl. **μέμαμεν**, **μέματε**, **μεμάασι**, impf. **μεμάτω**, part. **μεμάως** and **μεμαῶς**, **μεμανῖα**, inf. **μεμονέναι** (Hdt.). See 728. Epic and poetic.

μένω (μεν-, μενε-) *remain*, fut. **μενῶ** (Ion. **μενέω**), **ἔμεινα**, **μεμένηκα**. 633.

μερμηρίζω (see 620) *ponder*, **ἀπεμερμήρισα** (Ar.), but **μερμήριξα** epic. (2)

μήδομαι *devise*, **μήσομαι**, **ἐμησάμην**. Poetic.

μηκάομαι (μηκ-, μακ-, 591) *bleat*, Hom. 2 aor. part. **μακών**; 2 pf. part. **μεμηκώς**, **μεμακυῖα**; 2 plpf. **ἐμέμηκον** (654 d). Chiefly epic. 728.

μητιάω (μητι-, 591) *plan*. Mid. **μητιάομαι**, **μητίομαι** (Pind.), **μητῖσομαι**, **ἐμητῖσάμην**. Epic and lyric.

μιάινω (μιαν-) *stain*, **μιανῶ**, **ἐμίαινα**, **μεμιάσμαι**, **ἐμιάνθην**, **μιανθήσομαι**. (2)

μῑγνύμι *mix*, see **μείγνυμι**.

μιμνήσκω and (older) **μιμνήσκω** (μνα-, 647) *remind*; mid. *remember*; **μνήσω**, **ἔμνησα**, **μέμνημαι** *remember*, **ἐμνήσθην** (as mid.) *mentioned*; **μνησθήσομαι**, **μνήσομαι**, **μεμνήσομαι** *shall keep in mind*; **ἐμνησάμην** (poet.). **μέμνημαι** (*memini*) has subj. **μεμνῶμαι** (754), opt. **μεμνήμην** (766), inv. **μέμνησο**, Hdt. **μέμνεο**, inf. **μεμνήσθαι**, part. **μεμνημένος**. (4). From epic **μνάομαι** come **ἐμνώοντο**, **μνωόμενος**. 659.

μίμνω (μεν-, μν-) for **μι-μν-ω** (604, 605) *remain*, poetic form of **μένω**.

μίσγω (μιγ-) for **μι-μ-σγω** (604, 648) *mix*, pres. and impf. See **μῑγνύμι**. (4)

μύζω *suck*, Ion. **μυζέω**, aor. **-εμύζησα** (Hom.).

μύζω (μυγ-) *grumble, mutter*, aor. **ἔμυξα**. (2)

μῡκάομαι (μῡκ-, μυκ-, **μῡκα-**, 591) *bellow*, epic 2 pf. **μέμῡκα**; 2 aor. **μύκον**; **ἐμυκησάμην**. Chiefly poetic.

μύττω (μυκ-) *wipe*, **ἀπο-μυξάμενος**, plpf. **ἀπ-εμέμυκτο**. In comedy. (2)

μύω *shut (the lips or eyes)*, aor. **ἔμυσα**, pf. **μέμῡκα**.

(**να-**, **νη-**) in **νῶ spin**, pres. **νῆς**, **νῆ** (486), inf. **νῆν**, part. **νῶν**; fut. **νήσω**, **ἔνησα**, **ἐνήθην**.

ναίω (ναφ-, ναφι-, ναι-, 636) *swim, be full, impf.* ναῖον *Od.* 9, 222. (2)

ναίω (νασ-, να-, 636) *dwell, ἐνασσα caused to dwell, ἐνασσάμην came to dwell, ἐνάσθην was settled, dwell. Poetic.* (2)

νάττω (ναδ-, ναγ-) *stuff, ἐναξα (epic and Ion.), νένασμαι (Ar.) or νέναγμαι (Hippocr.).* 624. (2)

(νάω) *νῶ spin, see stem να-.*

νείκέω and **νείκω** (νείκεσ-, νείκε-, 597) *chide, νείκέσω, ἐνείκεσ(σ)α. Ionic, chiefly epic.* (2)

νέλει *it is snowing; -ένειψε. Formerly written νίφει.*

νέμω (νεμ-, νεμε-) *distribute, νεμῶ, ἐνειμα, νενέμηκα, νενέμημαι, ἐνεμήθην; νεμοῦμαι, ἐνειμάμην.* 590.

νέομαι (νεσ-) *go, come, also in future sense. Chiefly poetic. See νίσσομαι.*

νέω (νευ-, νεφ-, νυ-, orig. σνευ-) *swim, νευσοῦμαι (679), ἐνευσα, νένευκα.* 611.

νέω *heap up, ἔνησα, νένημαι (? νένησμαι).* For the pres. Att. generally uses **χόω**. *Epic and Ion. νήλω, νήσα, ἐνησάμην.*

νήθω *spin, νήσω, ἔνησα, ἐνήθην; epic aor. m. νήσαντο. See (να-).*

νίξω (νιβ-, νιγ-), later **νίπτω**, *Hom. νίπτομαι, wash, νίψω, ἔνιψα, νένιμμαι, -ενίφθην (Hippocr.); νίψομαι, ἐνιψάμην.* 619. (2)

νίσσομαι (νεσ-, redupl. νι-ν(ε)σ-ζομαι) *go, fut. νίσσομαι. Cf. 604. (2) See νέομαι.*

νοέω *think, perceive, νοήσω, etc., regular in Attic. Mid. usually in comp., as fut. διανοηθήσομαι. Ion. ἐνωσα, ἐνωκα, νένωμαι, ἐνωσάμην.*

νομίζω (see 620) *believe, fut. νομιῶ (678 c), aor. ἐνόμισα, pf. νενόμικα, νενόμισμαι, aor. p. ἐνομίσθην, fut. p. νομισθήσομαι, fut. m. νομιοῦμαι (Hippocr.).* (2)

νῶ spin, see (να-).

ξέω (ξεσ-, ξε-) *scrape, aor. ἔξεσα and ξέσσα, chiefly epic, ἔξεσμαι.* 597, 598.

ξηραίνω (ξηραν-) *dry, ξηρανῶ, ἐξήρανα, ἐξήρασμαι and late ἐξήραμμαι, ἐξηράνθην. Ion. aor. ἐξήρηνα.* 732. (2)

ξύω *polish, ἔξυσα, ἔξυσμαι, ἔξύσθην.* 598.

ὁδοιπορέω *travel, regular; but pf. ὁδοιπεπόρηκα for ὠδοιπόρηκα (565).*

ὁδοποιέω *make a way, regular; but pf. part. ὠδοποποιημένος for ὠδοποιημένος occurs (566).*

(ὀδυ-) *be angry, only Hom. ὀδυ(σ)άμην, ὀδώδυσμαι.*

ὀζω (ὀδ-, ὀξε-) *smell, ὀξήσω, ὠξησα, Ion. ὀξέσω, ὠξεσα, Hom. plpf. ὀδώδει as impf. 590. Aeol. has ὀσδω.* (2)

οἷγω *open, poetic οἷξω and ᾤξα, aor. p. part. οἰχθεῖς. οἷγνῦμι, simple form late in active, impf. p. ὠἷγνύμην Hom. (ὠεἰγνύμην?), aor. ὠεῖξα (ὠεῖξα?).*

In prose in composition: see ἀν-οἷγνῦμι.

οἶδα (φοιδ-) , 2 pf. as pres. *know, see εἶδον.* 529.

οἰδέω *swell, ᾤδησα, ᾤδηκα. Also οἰδάνω.*

- οἰκτῖρω** (οἰκτιρ-), later written οἰκτεῖρω, *pity* (630), aor. ἔκτιρα. (2)
- οἰνοχοέω** pour wine, οἰνοχοήσω, οἰνοχοῆσαι (epic and lyric). Impf. epic 3 pers. οἰνοχόει, ῥνοχόει, ῥνοχόει. 566.
- οἶμαι** (οἰ-, οἶε-) *think* (582 g), in prose generally οἶμαι and ᾤμην in 1 pers. sing.; οἴησομαι, ᾤήτην. Epic act. οἶω (only 1 sing.), often ὄτω; ὄτομαι, ὄισάμην, ὤτισθην. οἶμαι is probably a perfect.
- οἶσω** *shall bear*, see φέρω.
- οἶχομαι** (οἶχ-, οἶχε-, οἶχο-) *be gone*, οἰχήσομαι, οἶχωκα or ᾤχωκα (592); Ion. οἴχημαι or ᾤχημαι, doubtful.
- ὀκέλλω** (ὀκελ-) *run ashore*, aor. ὤκειλα. Prose form of κέλλω. (2)
- ὀλισθάνω** (ὀλισθ-, ὀλισθε-), also -ολισθαίνω *slip*, Ion. -ωλίσθησα, ὠλίσθηκα; 2 aor. ὤλισθον (poetic). (3)
- ὀλλῦμι** (ὀλ-, ὀλε-, ὀλο-, 640), for ὀλ-νῦ-μι, also -ολλύω *destroy, lose*, ὀλῶ, ὤλεσα, -ολώλεκα; 2 pf. ὤλωλα *am ruined*, 2 plpf. -ωλώλη (558). Mid. ἔλλυμαι *be lost*, -ολοῦμαι, 2 aor. -ωλόμην, epic part. οὐλόμενος *ruinous*. Epic also fut. ὀλέσ(σ)ω. In prose ἀπ-ὀλλῦμι, also δι- and ἐξ-. (3)
- ὀλοφύρομαι** (ὀλοφυρ-) *bewail*, fut. ὀλοφυρούμαι, ὠλοφῦράμην, part. ὀλοφυρθεῖς *made to lament* (Thuc.). (2)
- ὀμνῦμι** and **ὀμνύω** (ὀμ-, ὀμο-, 592) *swear*, ὀμοῦμαι, ὤμοσα, ὀμώμοκα ὀμώμοσμαι (with ὀμώμοται), ὤμότην and ὤμότην; ὀμοσθήσομαι, aor. m. ὤμοσάμην. (3)
- ὀμόρηνυμι** (ὀμοργ-) *wire*, ὀμόρξομαι, ὤμορξα, ὤμορξάμην; ἀπ-ομορχθεῖς. Chiefly poetic. (3)
- ὀνίνημι** (ὀνη-, ὀνα-, probably for ὀν-ονη-μι, 605) *benefit*, ὀνήσω, ὤνησα, ὤνήθην; ὀνήσομαι; 2 aor. m. ὤνήμην, ὀναίμην, ὄνασθαι (ὠνάμην late), Hom. inv. ὄνησο, pt. ὀνήμενος. 707.
- ὄνομαι** *insult*, inflected like δίδομαι, with opt. ὄνοιτο (Hom.), fut. ὀνόσσομαι, aor. ὠνο(σ)σάμην (ὠνατο Il. 17, 25), aor. p. κατ-ονοσθῆς (Hdt.). Ionic and poetic.
- ὀξύω** (ὀξυν-) *sharpen*, -οξυνῶ, ὤξυνα, -ὤξυμαι, -ωξύνθην, -οξυνθήσομαι Hippocr. 732. In Attic prose only in compos. (usually παρ-). (2)
- ὀπύω** (ὀπν-, 636) *take to wife*, fut. ὀπύσω (Ar.). (2)
- ὀράω** (ὀρα- for φορα-, ὀπ-) *see*, imperf. ἑώραν (537, Ion. ὠρων), ὄφομαι, ἐόρᾱκα or ἐώρᾱκα (plpf. ἐωράκη), ὤμμαι or ἐώρᾱμαι, ὤφθην, ὀφθήσομαι; 2 pf. ὄπωπα (Ion. and poet.). For 2 aor. εἶδον etc., see εἶδον. Hom. pres. mid. 2 sing. ὄρηαι, 659 d. Aeol. pres. ὄρημι (ὄρημι), New Ion. ὀρέω. (5)
- ὀργαίνω** (ὀργαν-) *be angry*, aor. ὤργᾱνα *enraged*. Only in tragedy. (2)
- ὀρέγω** *reach*, ὀρέξω, ὤρεξα, Ion. pf. ὤρεγμαι, Hom. 3 plur. ὀρωρέχεται, plpf. ὀρωρέχατο, aor. pass. as mid. ὠρέχθην; ὀρέξομαι, ὤρεξάμην. Epic ὀρέγνυμι, pres. part. ὀρεγνύς.
- ὀρνῦμι** (ὀρ-) *raise, rouse*, ὀρσω, ὤρσα, 2 pf. ὀρῶρα *am roused*, epic 2 aor. ὠρορον; mid. *rise, rush*, fut. ὀροῦμαι, pf. ὀρώρεμαι, 2 aor. ὠρόμην with ὠρτο, inv. ὄρσο, ὄρσεο, ὄρσειν, inf. ὄρθαι, part. ὄρμενος. Poetic. (3)

δρύττω (δρυγ-) *dig*, δρύξω, ὠρυξα, -ορώρυχα (rare), δρώρυγμαi (ῶρυγμαi rare and doubtful), ὠρύχθην; fut. p. κατ-ορυχθήσομαι, 2 fut. κατορυχθήσομαι; ὠρυξάμην *caused to dig* Hdt. (2)

ὀσφραίνομαι (ὀσφραν-, ὀσφρε-, 643) *smell*, ὀσφρήσομαι, ὠσφράνθην (rare), 2 aor. m. ὠσφρόμην, Hdt. ὠσφραντο. (2, 3)

οὔρέω *mingo*, impf. ἐοῦρουν, fut. οὔρήσομαι, aor. ἐοῦρησα, pf. ἐοῦρηκα. New Ionic has οὔρ- for Attic ἐοῦρ-.

οὔτάζω (616) *wound*, οὔτάσω, οὔτασα, οὔτασμαι. Chiefly epic. (2)

οὔτάω *wound*, οὔτησα, οὔτήθην; athematic 2 aor. 3 sing. οὔτα (cf. 696), inf. οὔτάμεναι and οὔτάμεν; 2 aor. m. οὔτάμενος as passive. Epic.

ὀφείλω (ὀφελ-, ὀφειλε-, 631) *owe*, ὀφειλήσω, ὠφείλησα, ὠφείληκα, aor. p. part. ὀφειληθεῖς; 2 aor. ὠφελον, used in wishes (1360), *O that*. Hom. has the Aeol. form ὀφέλλω. (2)

ὀφέλλω (ὀφελ-) *increase*, aor. opt. ὀφέλλειε Hom. Poetic, especially epic. (2)

ὀφλισκάνω (ὀφλ-, ὀφλε-, ὀφλισκ-) *owe, be guilty, incur a penalty*, ὀφλήσω, ὤφλησα (?), ὤφληκα, ὤφλημαι; 2 aor. ὠφλον (ὀφλεῖν and ὀφλων, for ὀφλεῖν and ὀφλών, are said by grammarians to be Attic forms of inf. and part., as from a later present ὀφλω). (3, 4)

ὀψομαι, see ὀράω.

παίζω (παιδ-, παιγ-) *sport*, παιξοῦμαι, ἔπαισα, πέπαικα, πέπαισμαι. Att. fut. probably παίσομαι. 618, 679. (2)

παίω (παι-, παιε-) *strike*, παίσω and παίήσω (Ar.), ἔπαισα, πέπαικα, ἐπαίσθην (598).

παλαίω *wrestle*, ἐπάλαισα, ἐπαλαίσθην (598); fut. παλαίσω in epic.

πάλλω (παλ-) *brandish*, ἐπηλα, πέπαλμαι; Hom. redupl. 2 aor. ἀμ-πεπαλών, as if from πέπαλον; 2 aor. m. ἔπαλτο and πάλτο. (2)

παρανομέω *transgress the law*, augm. παρενόμουν and παρηνόμουν, παρανενόμηκα (565).

παροινέω *insult (as a drunken man)*, impf. ἐπαρῶνουν; ἐπαρῶνησα, πεπαρῶνηκα, παρωνήθην (Dem.) and ἐπαρωνήθην (567).

πάσσομαι fut. *shall acquire* (no pres.), pf. πέπᾱμαι *possess*, ἐπᾱσάμην. Poetic = κτάομαι. Not to be confounded with πάσομαι, ἐπασάμην, etc. (with ᾱ) of πατέομαι *eat*.

πάσχω (πενθ-, πονθ-, παθ- for πνθ-), for παθ-σκω (648) *suffer*, πείσομαι (for πενθ-σομαι, 70), 2 pf. πέπονθα (Hom. πέποσθε or πέπασθε for πεπόνθατε, and πεπαθῖα); 2 aor. ἔπαθον. 585. (4)

πατάσσω *strike*, pres. and impf. epic. Att. uses τύπτω or παίω in pres. system, but has πατάξω, ἐπάταξα; Hom. ἐκ-πεπάταγμαi; ἐπατάχθην late. Perf. and aor. pass. in Att. from πλήττω (πέπληγμαi, ἐπλήγην). (2)

πατέομαι (πατ-, πατε-) *eat*, fut. πᾶσονται (?), ἐπᾶ(σ)σάμην (Hom.); epic plpf. πεπάσμεν. 590. Epic and New Ionic. Not to be confounded with πᾶσομαι.

πάττω (623, 625) *sprinkle*, **πάσω**, **ἔπασα**, **ἐπάσθην**; usually in comp. and chiefly in comedy. Hom. has only pres. and impf. (2)

παύω *stop, cause to cease*, **παύσω**, **ἔπαυσα**, **πέπαυκα**, **πέπαυμαι**, **ἐπαύθην** (**ἐπαύσθην** and **ἐπαύθην** Hdt.), **παυθήσομαι**, **πεπαύσομαι**. Mid. **παύομαι** *cease* (intrans.), **παύσομαι**, **ἐπαυσάμην**.

πείθω (**πειθ-**, **ποιθ-**, **πιθ-**) *persuade*, **πείσω**, **ἔπεισα**, **πέπεικα**, **πέπεισμαι** *am convinced, believe*, **ἐπείσθην** (66), **πεισθήσομαι**; fut. m. **πείσομαι**; 2 pf. **πέποιθα** *trust, with inv.* **πέπεισθι** (perhaps for **πέπισθι**) Aesch. *Eum.* 599, Hom. plpf. **ἐπέπιθμεν** for **ἐπεποιθμεν**, 728; poet. 2 aor. **ἐπιθον** and **ἐπιθόμην**, epic redupl. **πέπιθον** (559). From **πιθε-**, epic **πιθήσω** *shall obey*, **πεπιθήσω** *shall persuade*, **πιθήσας** *trusting* (590).

πείκω, epic pres. = **πεκτέω** *comb.*

πεινάω (**πεινη-**, **πεινα-**) *hunger*, regular, except in η for α in contract forms, inf. **πεινήν**, epic **πεινήμεναι**, etc. See 486.

πείρω (**περ-**, **παρ-**) *pierce*, epic in pres.; **ἔπειρα**, **πέπαρμαι**, **ἀν-επάρην** Hdt. 587. Ionic and poetic. (2)

πεκτέω (**πεκ-**, **πεκτε-**, 590) *comb, shear*, Dor. fut. **πεξῶ**, aor. **ἔπεξα** (Theocr.), epic **ἐπεξάμην**; aor. p. **ἐπέχθην**. See epic **πείκω**. Poetic. Att. uses **κτενίζω** or **ξαίνω** *comb*, **κείρω** *shear*.

πελάζω (cf. **πέλας** *near*; see 620) *bring near, approach*, fut. **πελάσω**, Att. **πελῶ** (678 b), **ἐπέλασα**, **πέπλημαι** (epic), **ἐπελάσθην** (epic), **ἐπλάθην** (trag.); epic **ἐπέλασσα**, with mid. **ἐπελασάμην**; 2 aor. m. **ἐπλήμην** *approached*. Also poetic presents **πελάω**, **πελάθω**, **πλάθω**, **πλινναίμαι**. (2)

πέλω and **πέλομαι** (**πελ-**, **πλ-**) *be*, impf. **ἔπελον**, **ἐπελόμην**; 2 aor. **ἔπλε**, **ἔπλεο** (**ἔπλεν**), **ἔπλετο**; so **ἐπι-πλόμενος** and **περι-πλόμενος**. Poetic.

πέμπω (**πεμπ-**, **πομπ-**) *send*, **πέμψω**, **ἔπεμψα**, **πέπομφα** (585, 724), **πέπεμμαι** (81, 499 a), **ἐπέμφθην**, **πεμφθήσομαι**; **πέμψομαι**, **ἐπεμψάμην**.

πεπαίνω (**πεπαν-**) *make soft, ripen*, **ἐπέπᾱνα** (688), **ἐπεπάνθην**, **πεπανθήσομαι**. (2)

πεπορεῖν or **πεπαρεῖν** *show*, 2 aor. inf. in Pind. *P.* 2, 57, see (**πορ-**).

πέπρωται *it is fated*: see (**πορ-**).

πέρδομαι (**περδ-**, **πορδ-**, **παρδ-**), Lat. *pedo*, 2 fut. **παρδήσομαι**, 2 pf. **πέπορδα**, 2 aor. **ἔπαρδον**. See 585, 587.

πέρθω (**περθ-**, **πραθ-**) *destroy, sack*, **πέρσω** (**πέρσομαι** Hom.), **ἔπερσα**, epic 2 aor. **ἔπραθον** (587), m. **ἐπραθόμην** (as pass.) with inf. **πέρθαι** for **περθ-σθαι**. Poetic. Prose **πορθέω**.

πέρνημι (**περ-να-**) *sell*, fut. **περάω**, **ἐπέρασ(σ)α**; mid. **πέρναμαι**, pf. part. **πεπερημένος**. Chiefly epic. Prose **πωλέω** and **ἀποδίδομαι**; cf. **πιπράσκω**. 642. (3)

πετάννυμι (**πετα-**, **πτα-**) *expand*, **πετῶ**, **ἐπέτασα**, **πέπταμαι**. Fut. **ἐκ-πετάσω** Eur., pf. mid. **πεπέτασμαι** late, aor. p. **πετάσθην** Hom. See **πίτνημι**. (3)

πέτομαι (**πετ-**, **πετε-**, **πτ-**) *fly*, **πτήσομαι** (poet. **πετήσομαι**); 2 aor. m. **ἐπτόμην**. To **πέταμαι** (poet.) belong 2 aor. **ἐπτην** and **ἐπτάμην** (694). The forms

πεπότῃμαι and ἐποτήθην (Dor. -ᾶμαι, -ᾶθην) belong to ποτάομαι. Late is ἵπταμαι.

πέττω (πεκ-, πεπ-) *cook*, πέψω, ἔπεψα, πέπευμαι (79, 499 a), ἐπέφθην. See 626. (2)

πεύθομαι (πευθ-, πυθ-) : see πυνθάνομαι.

πέφνον *slew*, see (φεν-).

πήγνυμι (πηγ-, παγ-) *fasten*, πήξω, ἔπηξα, ἐπήχθην (rare and poet.); 2 aor. p. ἐπάγην, 2 fut. p. παγήσομαι; 2 pf. πέπηγα *be fixed, be frozen*; epic 2 aor. m. κατ-ἐπηκτο; πηγνύτο (Plat.) pres. opt. for πηγνυ-ι-το (766); πήξομαι, ἐπηξάμην, Ion. (3)

πῖαινω (πῖαν-) *fatten*, πῖανῶ, ἐπίᾱνα, πεπῖασμαι. Chiefly poetic and Ionic. (2)

πῖλαμαι (πιλ-να-) *approach*, only in pres. and impf. 642. Epic. See πελάζω. (3)

πῖμπλημι (πλη-, πλα-, with μ assimilated) *fill*, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; aor. m. ἐπλησάμην (trans.); 2 aor. m. ἐπλήμην (707), chiefly epic, with ἐν-ἐπλητο, opt. ἐμ-πλήμην, ἐμ-πλήτο, impf. ἐμ-πλησο, part. ἐμ-πλήμενος, in Aristoph. 613. Cf. πλήθω, in prose only πλήθουσα, also poet. πληθύω and πληθύνομαι, and πληρόω.

πῖμπρημι (πρη-, πρα-, with μ assimilated) *burn*, πρήσω, ἔρησα, πέπρημαι and πέπρησμαι (Hdt.), ἐπρήσθην; Ion. fut. πρήσομαι, fut. pf. πεπρήσομαι. 613. Cf. πρήθω *blow*.

πίνυσκω (πινυ-) *make wise*, Hom. aor. ἐπίνυσσα. Poetic. See πνέω. (4)

πίνω (πι-, πο-, πω-) *drink*, fut. πίομαι (πιούμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 aor. ἔπιον. Aeol. πῶνω. 681. (3)

πιπίσκω (πί-) *give to drink*, πίσω, ἐπίσα. New Ionic and poetic (πίσα̃s Aristotle). See πίνω. (4)

πιπράσκω (πρᾱ-) *sell*, epic περάσω, ἐπέρασα, πέπρᾱκα, πέπρᾱμαι, Hom. πεπερημένος, ἐπρᾶθην (Ion. -ημαι, -ήθην); fut. pf. πεπράσομαι. The Attic uses forms of ἀποδίδομαι and πωλέω for pres., fut., and aor. (4)

πίπτω (πετ-, πτ-, πτω-, 605) *fall*, fut. πεσοῦμαι, Ion. πεσέομαι; pf. πέπτωκα, 2 pf. part. πεπτώς, epic πεπτῳός or -εώς; 2 aor. ἔπεσον, Dor. Aeol. ἐπετον.

πίτνυμι (πιτ-να-) *spread*, pres. and impf. act. and mid.; also πιτνάω. 642. Epic and lyric. See πετάννυμι. (3)

πίτνω, poetic for πίπτω. (3)

πλάζω (πλαγγ-) *cause to wander*, ἐπλαγξα. Pass. and mid. πλάζομαι *wander*, πλάζομαι *will wander*, ἐπλάγχθην *wandered*. Ionic and poetic. (2)

πλάττω (see 625) *form, mould*, ἔπλασα, πέπλασμαι, ἐπλάσθην; ἐπλασάμην. Ion. fut. ἀνα-πλάσω. (2)

πλέκω (πλεκ-, πλοκ-, πλακ-) *plait, knit*, πλέξω, ἔπλεξα, πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 aor. p. ἐπλάκην; aor. m. ἐπλεξάμην. Ion. πλέξω, -πέπλοχα (probably also Att.) and -πέπλεχα.

πλέω (πλευ-, πλεφ-, πλυ-) *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσαι, ἐπλείσθην (later). 600, 611. Ion. and poet. πλώω, πλώσομαι, ἔπλωσα, πέπλωκα, epic 2 aor. ἔπλων. Epic pres. also πλείω, Att. πλώζω.

πλήττω (πληγ-, πλαγ-, 34) *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 pf. πέπληγα; 2 aor. p. ἐπλήγην, in comp. -επλάγην (745); 2 fut. p. πληγήσομαι and -πλαγήσομαι; fut. pf. πεπλήξομαι; epic 2 aor. πέπληγον (or ἐπέπλ-), πεπληγόμεν; Ion. aor. m. ἐπληξάμην. Att. uses comp. forms in pres., impf., fut., and aor., or substitutes τύπτω and παίω. Cf. πατάσσω. (2)

πλύνω (πλυν-) *wash*, πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλύθην; fut. m. (as pass.) ἑκ-πλυνοῦμαι. 602. (2)

πλώω, Ionic and poetic: see πλέω.

πνέω (πνευ-, πνεφ-, πνυ-) *breathe, blow*, -πνεύσομαι and πνευσοῦμαι, ἔπνευσα, πέπνευκα, epic πέπνυμαι *be wise*, part. πεπνυμένος *wise*, plpf. πέπνυσο; late ἐπνεύσθην, Hom. ἀμ-πνύνθην. For epic ἄμ-πνυε etc., see ἀνα-πνέω and ἄμ-πνυε. See πινύσσω.

πνίγω (πνίγ-, πνιγ-) *choke*, πνίξω, Dor. πνιξοῦμαι, ἔπνιξα, πέπνιγμαι, ἐπνίγην, πνιγήσομαι. 584.

ποθέω *desire*, ποθήσω or ποθέσομαι, ἐπόθησα or ἐπόθεσα. 596, 597.

πονέω *labor*, πονήσω etc., regular, but Ionic πονέσω and ἐπόνεσα (Hippocr. MSS.). 596, 597. Older pres. πονέομαι (1244), Dor. and Aeol. πονάω.

(πορ-, πρω-) *give, allot*, 2 aor. ἔπορον (poet.), pf. p. πέπρωμαι, chiefly impers., πέπρωται *it is fated* (with ἡ πεπρωμένη *Fate*); redupl. 2 aor. inf. πεπορεῖν (πεπαρεῖν) in Pind. *to show*. Poetic except in perf. part.

πράττω (πρᾶγ-) *do*, πράξω, ἔπραξα, πέπραχα (trans. *have effected*, a later form, 725), πέπραγμαι, ἐπράχθην, πρᾶχθήσομαι, fut. pf. πεπράξομαι; intrans. pf. πέπραγα *am faring (well or ill*, 1250 c), also *have done*; mid. fut. πράξομαι, aor. ἐπράξάμην. Ionic πρήσσω (πρηγ-), πρήξω, ἔπρηξα, πέπρηχα, πέπρηγμαι, ἐπρήχθην; πέπρηγα; πρήξομαι, ἐπρηξάμην. (2)

(πρια-) *buy*, only 2 aor. ἐπριάμην, inflected throughout in 504; see synopsis in 503.

πρίω *saw*, ἔπρισα, πέπρισμαι, ἐπρίσθην. 598.

προῖσσομαι (προϊκ-) *beg*, once in Archil. (cf. προῖκα *gratis*); fut. only in κατα-προίξομαι (Ar.); Ion. κατα-προῖξομαι. (2)

πτάρνυμαι (πταρ-) *sneeze*; 2 aor. ἔπταρν; also 1 aor. ἔπταρα, 2 aor. pass. ἐπτάρην (Aristotle). (3)

πτήσσω (πτηκ-, πτακ-) *cower*, ἔπτηξα, ἔπτηχα; 2 aor. part. καταπτακών (Ar.). From stem πτα- epic 2 aor. καταπτήτην, dual; 2 pf. part. πεπτηώς. Poetic also πτώσσω (cf. πτωχ-ός *beggar*, πτώξ *hare*). (2)

πτίττω *pound* (πτισ-), ἔπτισα (Hdt.), -έπτισμαι (Ar.), late -επτίσθην. (2)

πτύσσω (πτυχ-) *fold*, πτύξω, ἔπτυξα, ἔπτυγμαι, ἐπτύχθην; πτύξομαι, ἐπτυξάμην; 2 aor. pass. -επτύγην (Hippocr.). Usually comp. in prose. (2)

πτύω *spit*, πτύσω, πτύσομαι, ἐπτύσθην, Hippocr.; aor. ἔπτυσα.

πυνθάνομαι (πυνθ-, πυνθ-) *hear, inquire*, fut. πείσομαι, Dor. πευσοῦμαι, pf. πέπυσμαι; 2 aor. ἐπυνθόμην (with Hom. redupl. opt. πεπύθοιτο). (3). Poetic also πεύθομαι.

ράινω (ρά-, ραν-) *sprinkle*, ρανῶ, ἔρρανα, ἐρράνθην. From a stem ραδ- epic aor. ἔρασσα, pf. p. ἔρρασμαι, ἐρρανται Aeschyl., epic ἐρράδαται, plpf. ἐρράδατο, 654 c. See 643. Ionic and poetic. (2, 3)

ραίω *strike*, ραίσω, ἔρραισα, ἐρραίσθην; fut. m. (as pass.) ραίσομαι. Poetic, chiefly epic.

ράπτω (ραφ-) *stitch*, ράψω, ἔρραψα, ἔρραμμαι; 2 aor. p. ἐρράφην; aor. m. ἐρραψάμην. (2)

ράττω (ραγ-), late for ἀράττω *throw down*, ράξω, ἔρραξα, ἐρράχθην. See ἀράττω. (2)

ρέξω (φρεγ-, 617) *do*, ρέξω, ἔρεξα; Ion. aor. p. ρεχθείη, ρεχθείς. See ἔρδω. (2)

ρέω (ρευ-, ρεφ-, ρυ-, ρυε-) *flow*, ρεύσομαι, ἔρρευσα (rare in Attic), ἐρρύηκα; 2 aor. p. ἐρρύην, ρύησομαι. 611.

(ρη-) stem of εἶρηκα, εἶρημαι, ἐρρήθην, ρηθήσομαι, εἰρήσομαι. See εἶπον and εἶρω.

ρήγνυμι (φρηγ-, ρωγ-, ραγ-) *break*; ρήξω, ἔρρηξα, ἔρρηγμαι and ἐρρήχθην Ion.; 2 aor. p. ἐρράγην; ραγήσομαι; 2 pf. ἔρρωγα *am broken* (719, 1250 c). (3)

ρίγέω (ρίγε-, ρίγ-) *shudder*, epic fut. ριγήσω, aor. ἐρρίγησα, pf. ἔρριγα (as pres.). Poetic, chiefly epic. 590.

ρίγώω *shiver*, ριγώσω, ἐρρίγωσα; pres. ind. and subj. ριγῶ for ριγοῖ, opt. ριγώην, inf. ριγῶν and ριγοῦν: see 488.

ρίπτω (ρίπ-, ριπ-) *throw*, ρίψω, ἔρριψα, ἔρριφα, ἔρριμμαι, ἐρρίφθην, ρίφθήσομαι; 2 aor. p. ἐρρίφην. Pres. also ρίπτέω (590). (2)

ρύομαι, epic also ῥύομαι (φρῦ-) *defend*, ῥύσομαι, ἐρρῦσάμην. Athematic forms: 3 pers. ἔρρυτο (ἔρυτο, 696 a), pl. ῥύατο, inf. ῥύσθαι. Chiefly poetic. See ἔρῡμαι.

ρυπάω *be dirty*, epic ρυπόω *soil*; Ion. pf. part. ρερυπωμένος. 547.

ρώννυμι (ρω-, ρωσ-, 86 c) *strengthen*, ἔρρωσα, ἔρρωμαι, imv. ἔρρωσο *farewell*, part. ἐρρωμένος as adj. *strong*, ἐρρώσθην. (3)

σαίνω (σαν-) *fawn on*, aor. ἔσηνα, Dor. ἔσαῖνα. Poetic. (2)

σαίρω (σηρ-, σαρ-) *sweep*, aor. (ἔσηρα) part. σήρās; 2 pf. σέσηρα *grin*, esp. in part. σεσηρῶς, Dor. σεσαῖρως. (2)

σαλπίζω (σαλπιγγ-) *sound a trumpet*, aor. ἐσάλπιξα. (2)

σαώω *save*, pres. rare and poet., σαώσω, ἐσαώσα, ἐσαώθην; 3 sing. impf. σάω (for ἐσάω), imv. σάω, as if from Aeol. σάωμι (or read σάου for σαο-ε). Epic subj. σόης, σόη (MSS.) should perhaps be σαῶς, σαῶ, or σάως, σάω (cf. 659). See σῶζω. Epic.

σάττω (σαγ-) *pack, load*, aor. ἔσαξα, pf. p. σέσαγμαi. (2)

σβέννυμι (σβε- for σβεσ-, 86 c) *extinguish*, σβέσω, ἔσβεσα, ἔσβηκα *have gone out* (of fire), ἐσβέσθην; 2 aor. ἔσβην (706) *went out*, with inf. σβῆναι, part. ἀποσβείς Hippocr.; fut. m. σβήσομαι. (3)

σέβω *revere*, aor. p. ἐσέφθην, with part. σεφθεῖς *awe-struck*.

σεῖω *shake*, σεῖσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσείσθην (598).

σεύω (σευ-, σιν-) *urge*, mid. *rush*, aor. ἔσσευα, ἔσσευάμην; ἔσσυμαι *be in haste*, ἐσσύθην or ἐσύθην; 2 aor. m. ἐσ(σ)ύμην (with ἔσυτο, σύτο, σύμενος). The Attic poets have σοῦται (σεῦται MSS.), σοῦνται, σοῦσθε (ind. and inv.), σοῦ, σοῦσθω (all probably from σοέομαι or σόομαι). 696 a. Poetic; Xen. has ἀπ-εσσῶ (ἀπ-έσσουα). The forms σοῦ and σοῦσθε in comedy may be imitative, *shoo!*

σημαίνω (σημαν-) *show*, σημαίνω, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην, σημανθήσομαι; mid. σημανούμαι, ἐσημνάμην; aor. act. ἐσήμᾱνα in Xen. MSS., but not good Att. (2)

σήπω (σηπ-, σαπ-) *rot*, σήψω, 2 pf. σέσηπα *am rotten*; σέσημαι (Aristot.), 2 aor. p. ἐσάπην, fut. σαπήσομαι.

στίνομαι (σιν-) *injure*, aor. ἐστῖνάμην Ion. 630. (2)

σκάπτω (σκαφ-) *dig*, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἐσκάφην. (2)

σκεδάννυμι (σκεδα- for σκεδασ-) *scatter*, fut. σκεδῶ, ἐσκέδασα, ἐσκέδασμαι with part. ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην; fut. σκεδάσω poetic. Epic also κεδάννυμι, Ion. σκίδνυμι and κίδνυμι. (3)

σκέλλω (σκελ-, σκλη-) *dry up*, Hom. aor. ἔσκηλα, Ion. pf. ἔσκληκα; 2 aor. (ἔσκλην) ἀπο-σκληῖναι (694) Aristophanes. (2)

σκέπτομαι (σκεπ-) *view*, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, fut. pf. ἐσκέψομαι; ἐσκέφθην Ion. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, etc. (see σκοπέω). (2)

σκήπτω (σκηπ-) *prop*, σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. In prose usually comp. ἐπισκήπτω *lay an injunction upon*. (2)

σκίδνυμι (σκιδν-, σκιδ-να-), mid. σκίδναμαι, *scatter*, also κίδνυμι: chiefly poetic for σκεδάννυμι. (3)

σκοπέω *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.

σκώπτω (σκωπ-) *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην. (2)

σμάω only in contr. σμῶ (σμα-, σμη-) *smear*, with η for ᾱ in contracted forms (486), σμῆς, σμῆ, etc.; aor. ἔσμησα, mid. ἐσμησάμην Hdt. Ion. σμέω and σμήχω, aor. p. διασμηχθεῖς (Aristoph.).

σπάω (σπα- for σπασ-) *draw*, σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην, σπασθήσομαι; σπάσομαι, ἐσπασάμην. 596, 597.

σπείρω (σπερ-, σπαρ-) *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι; 2 aor. p. ἐσπάρην. (2)

σπένδω *pour libation*, σπείσω (for σπενδ-σω, 70), ἔσπεισα, ἔσπεισμαι (see 499 c); mid. σπένδομαι *make a treaty*, σπείσομαι, ἐσπεισάμην.

στάζω (σταγ-) *drop*, ἔσταξα, ἔσταγμαι, ἐστάχθην. Late fut. στάσω, Theocr. σταξεῦμαι. (2)

στείβω (στειβ-) *tread*, ἔστειψα, ἐστίβημαι (from a stem στιβε-, 590, or possibly a pres. στιβέω). Poetic.

στείχω (στειχ-, στιχ-) *go*, ἔστειξα, 2 aor. ἐστιχον. Poetic and Ionic.

στέλλω (στελ-, σταλ-) *send*, στέλω, ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 aor. p. ἐστάλην; **σταλήσομαι**; aor. m. ἐστείλάμην. 587. In prose comp. with ἀπό and ἐπί. (2)

στενάζω (στεναγ-) *groan*, στενάξω, ἐστέναξα. Epic or poetic are στένω, στενάχω, στεναχίζω, στοναχέω. (2)

στέργω (στεργ-, στοργ-) *love*, στέρξω, ἔστερξα; 2 pf. ἔστοργα (585).

στερέω *deprive*, **στερήσω**, ἐστέρησα, ἐστέρηκα, ἐστέρημαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. ἐστέρην (poetic), part. στερεῖς, 2 fut. (pass. or mid.) **στερήσομαι**. Epic aor. ἐστέρεσα. In prose usually comp. ἀπο-στερέω. Also pres. **στερίσκω**. Pres. **στέρομαι** *be in want*.

(στεύμαι) *pledge one's self*; only in 3 pres. στεύται, στεύνται, impf. στεύτο. Poetic, chiefly epic.

στίζω (στιγ-) *tattoo*, **στίξω**, ἔστιγμαι; ἔστιξα Hdt. (2)

στόρνυμι (στορ-, στορε-) *spread out*, **στορώ**, ἐστόρεσα, ἐστορέσθην (Ion.). Late fut. στορέσω, Theocr. στορεσῶ. (3)

στρέφω (στρεφ-, στροφ-, στραφ-) *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην (rare in prose), usually 2 aor. p. ἐστράφην. 2 pf. ἀν-έστροφε trans. (comedy); Ion. aor. p. ἐστράφθην; fut. **στραφήσομαι**; mid. στρέφομαι, ἐστρεψάμην. 585, 587.

στρώννυμι (στρω-), **στρώσω**, ἔστρωσα, ἔστρωμαι, ἐστρώθην. Cf. **στόρνυμι**. (3)

στυγέω (στυγ-, στυγε-, 590) *dread, hate*, fut. **στυγήσομαι** (as pass.), aor. ἐστύγησα (epic ἔστυξα *made terrible*, Ion. pf. ἐστύγηκα), aor. p. ἐστυγήθην; epic 2 aor. ἔστυγον. Ionic and poetic.

στυφελίζω (στυφελιγ-) *dash*, aor. ἐστυφέλιξα. Ionic, chiefly epic. (2)

σύρω (συρ-) *draw*, aor. ἔσυρα, ἐσύράμην, **σέσυρκα**. In prose comp. with ἀπό, διά, ἐπί. (2)

σφάλλω (σφαλ-) *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 aor. p. ἐσφάλην, fut. p. **σφαλήσομαι**; fut. m. σφαλοῦμαι (rare). (2)

σφάττω (σφαγ-) *cut the throat of*, σφάξω, ἔσφαξα, ἔσφαγμαι, ἐσφάχθην (rare); 2 aor. p. ἐσφάγην, fut. **σφαγήσομαι**; aor. m. ἐσφαξάμην. 624. (2) Trag. pres. **σφάζω**, 617.

σχάζω (620) *cut open, let go*, σχάσω, ἔσχασα, ἐσχασάμην; Ion. ἐσχάσθην. From pres. **σχάω** impf. ἔσχων (Aristoph.). (2)

σώζω, later **σῶζω**, epic usually **σῶω** (σω-, σωι-), *save*, epic pres. subj. σόης (σάως, σόως), σόη (σᾶψ, σῶψ), σῶωσι; **σῶσω**, ἔσωσα (Att. inscr. ἔσωσα), **σέσωκα**, **σέσωμαι** or **σέσωσμαι**, ἐσώθην, σωθήσομαι; σῶσομαι, ἐσωσάμην. See **σαῶω**. (2)

ταγ- *seize*, in Hom. 2 aor. pt. τεταγών. Cf. Lat. tango.

τανύω (τεν-, τα- for τγ + -νυ-ω) *stretch*, τανύσω, ἐτάνυ(σ)σα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. Pres. pass. athematic τάνυται. Epic form of τείνω. (3)

ταράττω (ταραχ-) *disturb*, ταράξω, ἐτάραξα, τετάραιγμα, ἐταράχθην; fut. m. ταράξομαι; epic 2 pf. (τέτρηχα) τετρηχώς *disturbed*; plpf. τετρήχει. (2)

τάττω (ταγ-) *arrange*, τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 aor. p. ἐτάγην; fut. pf. τετάξομαι. 624. (2)

(ταφ- for θαφ-, 105) in 2 aor. ἔταφον *was amazed*; see (θηπ-).

τείνω (τεν-, τα- for τγ) *stretch*, τενώ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, ταθήσομαι; τενοῦμαι, ἐτεινάμην. 27, 585, 587. See τανύω and τιταίνω. (2)

τεκμαίρομαι (τεκμαρ-) *judge, infer*, fut. τεκμαροῦμαι, aor. ἐτεκμηράμην. Act. τεκμαίρω, rare and poetic, aor. ἐτέκμηρα. (2)

τελέω (τελεσ-, τελε-) *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut. m. (τελέομαι) τελοῦμαι, aor. m. ἐτέλεσάμην. 596, 597, 600. Epic also τελείω.

τέλλω (τελ-, ταλ- for τλ-) *cause to rise, rise*, aor. ἔτειλα; plpf. p. ἐτέταλτο. In compos. ἐν-τέταλμαι, ἐν-τετιλάμην. See 27, 585, 587. (2)

(τεμ-, τμ-) *find*, in Hom. redupl. 2 aor. τέτμον or ἔτετμον (559).

τέμνω (τεμ-, ταμ-, τμη-), Ion. and Dor. τάμνω, Hom. once τέμω, *cult*, fut. τεμῶ, τέτμηκα, τέτμημαι, ἐτμήθην, τμηθήσομαι; 2 aor. ἔτεμον, ἐτεμόμην, poet. and Ion. ἔταμον, ἐταμόμην; fut. m. τεμοῦμαι; fut. pf. τετμήσομαι. See τμήγω. (3)

τέρπω (τερπ-, ταρπ-, τραπ-) *amuse*, τέρψω, ἔτερψα, ἐτέρφθην, epic ἐτάρφθην, 2 aor. p. ἐτάρπην (with subj. τραπήομεν), 2 aor. m. (τ)εταρπόμεν (559); fut. m. τέρψομαι (poet.), aor. ἐτερψάμην epic. See 585, 587.

τέρσομαι *become dry*, 2 aor. p. ἐτέρσθην intrans. Chiefly epic. Fut. act. τέρσω in Theocr.

τεταγών *having seized*: see stem (ταγ-).

τετίμημαι Hom. perf. *am troubled*, in dual τετίησθον and part. τετιημένος; also τετιηώς *troubled*.

τέτμον or ἔτετμον (Hom.) *found*, redupl. 2 aor. (559). See (τεμ-).

τετραίνω (τετραν-, also τερ-, τρη-) *bore*, late pres. τιτραίνω and τιτράω; Ion. fut. τετρανέω, aor. ἐτέτράνα and ἔτρησα, ἐτετρηνάμην (688); pf. p. τέτρημαι. 643. (2, 3)

τεύχω (τευχ-, τυχ-, τυκ-) *prepare, make*, τεύξω, ἔτευξα, epic τετευχώς as pass., τέτυγμα, τετεύχεται, ἐτεύχματο, ἐτύχθην Hom., ἐτεύχθην Hippocr., fut. pf. τετεύξομαι Hom.; fut. m. τεύξομαι, epic aor. ἐτευξάμην, 2 aor. τετυκείν, τετυκόμην. Poetic.

τῆ (τα- in τανύω, τείνω) imperative *take*. Hence pl. τῆτε (Sophron). More probably instrumental case of demonstrative stem το- *here*!

τήκω (τηκ-, τακ-) *melt*, Dor. τᾱκω, τήξω, ἔτηξα, ἐτήχθην (rare); 2 aor. p. ἐτάκην; 2 pf. τέτηκα *am melted*.

τίθημι (θη-, θε-) *put*; see synopsis and inflection in 503, 504, 507.

τίκτω (τεκ-, τοκ-) for τι-τκ-ω (106, 605) *beget, bring forth*, τέξομαι, poet. also τέξω, rarely τεκοῦμαι, ἐτέχθην (rare); pf. τέτοκα; 2 aor. ἔτεκον, ἐτεκόμην.

τίλλω (τιλ-) *pluck*, τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλθην. Chiefly poetic. (2)

τίνω (τει-, τι-) *pay*, τείσω, ἔτεισα, τέτεικα, τέτεισμαι, ἐτείσθην. Mid. τίνομαι *take payment*, τείσομαι, ἐτεισάμην. The futures, aorists, and perfects are written τίσω, ἔτισα, etc. in MSS.; the spelling ει is attested by inscriptions. Hom. τίνω (for τι-νφ-ω), τίω. Parallel mid. pres. τείνυμαι *take vengeance* (MSS. τίνυμαι). See τίω. (3)

τιταίνω (redupl. τι-ταν-) *stretch*, aor. ἐτίτηνα, τιτήνᾱς. Epic for τείνω. (2)

τιτρώσκω (τρω-) *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι; fut. m. τρώσομαι as passive, Hom. Rarely epic τρώω. (4)

τίω *honor*, Hom. τῖω (? τείω) or τίω, fut. τίσω, aor. ἔτισα (προ-τίσᾱς, S. Ant. 22), pf. p. τέτιμαι. After Homer chiefly in pres. and impf. Attic τείσω, ἔτεισα, etc. belong to τίνω. See τίνω.

(τλα-, τλη-, ταλα-) *endure*, τλήσομαι, τέτληκα, 2 aor. ἔτλην (see 694). Epic forms of 2 pf. τέτλαμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν, τετλήως (728). From (ταλα-) Hom. aor. ἐτάλασσα. Poetic. Prose uses **τολμάω**.

τμήγω (τμηγ-, μαγ-) *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 aor. ἔτμαγον, ἐτμάγην, 3 pl. τμάγεν (cf. 741).

τορέω (τορ-, τορε-) *pierce*, pres. only in epic ἀντι-τορεῖντα; epic fut. τορήσω, τετορήσω (Ar.), epic aor. ἐτόρησα, 2 aor. ἔτορον. 590.

τρέπω (τρεπ-, τροπ-, τραπ-) *turn*, τρέψω, ἔτρεψα, τέτροφα (τέτραφα rare), τέτραμμαι, ἐτρέφθην; fut. m. τρέψομαι, aor. m. ἐτρεψάμην; ἐτράπην, ἐτραπόμην *fled*. Ion. Dor. pres. τράπω; epic and poetic 2 aor. ἔτραπον; Hom. and Hdt. aor. pass. ἐτράφθην. This verb has all the six aorists (746). 585, 587.

τρέφω (τρεφ- for θρεφ-, 105 e, τροφ-, τραφ-) *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι with inf. τεθράφθαι, ἐθρέφθην with inf. θρεφθῆναι (rare); 2 aor. p. ἐτράφην; fut. m. θρέψομαι, aor. m. ἐθρεψάμην. Dor. pres. τράφω, epic 2 aor. ἔτραφον intrans. 585, 587.

τρέχω (τρεχ- for θρεχ-, 105 e, τρεχε-, δραμ-) *run*, fut. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), δεδράμηκα, δεδράμηναι; 2 pf. δέδρομα (poet.) in comp. with ἀνά, ἀμφί, ἐπί, 2 aor. ἔδραμον. (5)

τρέω (τρεσ-, τρε-) *tremble*, aor. ἔτρεσα. Chiefly poetic.

τρίβω (τριβ-, τριβ-) *rub*, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι (497, 499), ἐτρίφθην; more often 2 aor. p. ἐτρίβην, 2 fut. p. τριβήσομαι; fut. pf. τετρίψομαι; fut. m. τρίψομαι, aor. m. ἐτριψάμην.

τρίζω (τριγ-, τριγ-) *squeak*, 2 pf. τέτριγα as present (with epic part. τετριγῶτες, τετριγυῖα). Ionic and poetic. (2)

τρῦχώ *exhaust*, fut. τρῦχώσω, aor. ἐτρύχωσα, pf. part. τετρύχωμένος, aor. p. ἐτρύχώην Ion. Parallel are τρύχω, epic τρύξω, and τρύω, τρύσω (Aesch.), pf. τέτρῡμαι.

τρώγω (τρωγ-, τραγ-, 585) *gnaw*, τρώξομαι, ἔτρωξα (Hippocr.), τέτρωγμαι; 2 aor. ἔτραγον.

τυγχάνω (τευχ-, τυχ-, τυχε-) *hit, happen*, τεύξομαι, pf. τετύχηκα; 2 aor. ἔτυχον. Epic aor. ἐτύχησε, Ion. 2 pf. τέτευχα (cf. τεύχω). (3)

τύπτω (τυπ-, τυπτε-) *strike*, τυπτῆσω, ἐτύπησα (Aristot.), 2 aor. p. ἐτύπην, fut. p. τυπτήσομαι or τυπήσομαι. Ionic and lyric aor. ἐτύψα, pf. p. τέτυμμαι, 2 aor. ἔτυπον; ἀπο-τύψονται (Hdt.). This verb, once the grammarian's model, was scarcely used in Att. prose except in the pres. and fut. systems (Aristoph. MSS. have fut. m. as pass. τυπτήσομαι). The other tenses are supplied in ἔπαισα or ἐπάταξα, πέπληγα, πέπληγμαι, ἐπλήγην. (2)

τύφω (τύφ- or τῦφ-, for θυφ-, 105 e) *raise smoke, smoke*, τέθυμμαι, 2 aor. p. ἐτύφην, 2 fut. p. τυφήσομαι (Menander).

ὑπισχνέομαι (ισχ- + νε-, cf. ἴσχω), Ion. and poet. ὑπίσχομαι (strengthened from ὑπέχομαι) *promise*, ὑποσχέσομαι, ὑπέσχημαι; 2 aor. m. ὑπесχόμεν. See ἴσχω and ἔχω. (3)

ὑφαίνω (ὑφαν-) *weave*, ὑφανῶ, ὕφηνα, ὕφασμαι (603), ὕφάνθην; aor. m. ὕφηνάμην. (2)

ὔω *rain*, ὕσω, ὕσα, ὕσμαι, ὕσθην. Hdt. ὕσομαι as pass.

φαίνω (φαεν-) *appear, shine*, aor. p. ἐφαάνθην (aa- for ae-, cf. 659) *appeared*. Epic. See φαίνω. (2)

φαίνω (φαν-) *show*, fut. φανῶ, aor. ἔφηνα, πέφαγκα, πέφασμαι (603), ἐφάνθην (rare in prose); 2 aor. p. ἐφάνην, 2 fut. φανήσομαι; 2 pf. πέφηνα *have appeared*; fut. m. φανοῦμαι, aor. m. ἐφηνάμην (rare and poet.) *showed*, but ἀπ-εφηνάμην *declared*; epic iter. 2 aor. φάνεσκε *appeared*. For full synopsis see 478; for inflection of certain tenses see 492. From stem φα- (cf. βαίνω, 643) Hom. impf. φάε *appeared*, fut. pf. πεφήσεται *will appear*. For ἐφαάνθην see φαίνω. (2)

φάσκω (φα-) *say, allege*, only pres. and impf. See φημί. (4)

φείδομαι (φειδ-, φιδ-) *spare*, φείσομαι, ἐφείσάμην, Hom. redupl. 2 aor. m. πεφιδόμην (559), fut. πεφιδήσομαι.

(φεν-, φν-, φα-) *kill*, stems whence Hom. πέφαμαι, πεφήσομαι; 2 aor. redupl. πέφνον or ἔπεφνον with part. κατα-πέφνων (or -νών). Related to φόνος *murder*, θείνω *smite*.

φέρω (φερ-, οί-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ-) *bear, carry*, fut. οἴσω, aor. ἤνεγκα, pf. ἐνήνοχα, ἐνήνεγμαι (3 s. ἐνήνεγκται inser.), aor. p. ἤνέχθην; fut. p. ἐνεχθήσομαι and οἰσθήσομαι; 2 aor. ἤνεγκον; fut. m. οἴσομαι (sometimes as pass.); aor. m. ἤνεγκάμην, 2 aor. m. imv. ἐνεγκοῦ (Soph.), 686. Ion.

- ἦνεια and -άμην, Dor. Aeol. ἦνικα, Ion. ἦνεικον, ἐνήνειαμαι, ἠνείχθην; Hdt. aor. inf. ἀν-οἶσαι (or ἀν-ῶσαι); Hom. aor. (also Ar.) imv. οἶσε for οἶσον (654 h), pres. imv. φέρετε for φέρετε. (5)
- φεύγω (φευγ-, φυγ-) *flee*, φεύξομαι and φευξοῦμαι (678), pf. πέφευγα (585), 2 aor. ἔφυγον; Hom. pf. part. πεφυγμένος and πεφυγότες, as from φύζω. Parallel form φυγγάνω New Ion. and Att. poetry.
- φημί (φη-, φα-) *say*, φήσω, ἔφησα; pf. p. imv. πεφάσθω (πεφασμένος belongs to φαίνω). Mid. Dor. fut. φᾶσομαι. For the full inflection see 517-520.
- φθάνώ (φθη-, φθα-) *anticipate*, φθήσομαι, ἔφθασα; 2 aor. act. ἔφθην (like ἔστην, 504), epic 2 aor. m. φθάμενος. Fut. φθάσω doubtful. Hom. pres. φθᾶνω from φθανῶ. (3)
- φθίρω (φθερ-, φθορ-, φθαρ-) *corrupt*, fut. φθερῶ, aor. ἔφθειρα, pf. ἔφθαρκα, ἔφθαρμαι; 2 aor. p. ἐφθάρην, 2 fut. p. φθαρήσομαι; 2 pf. διέφθορα; fut. m. φθεροῦμαι. Ion. fut. -φθερέω Hdt., -φθέρσω Hom. 585. (2)
- φθίω (φθι-) *waste, decay*, φθίσω, ἔφθισα, ἔφθιμαι; epic aor. p. ἐφθίθην, fut. m. φθίσσομαι; 2 aor. m. ἐφθίμην *perished*, subj. φθίωμαι, opt. φθίμην for φθι-ῖμην (766), imv. 3 sing. φθίσθω, inf. φθίσθαι, part. φθίμενος. All these forms in Hom. or Att. poetry. Hom. also pres. φθίω, assumed from φθίης and ἔφθιεν, which have been doubted; fut. φθίσω, ἔφθισα (φθείσω, ἔφθεισα?). Parallel is φθινύθω. Present generally intransitive; future and aorist active transitive. (3)
- φιλέω (φιλε-) *love*, φιλήσω, etc., regular. 482. Epic aor. m. (φιλ-) ἐφιλάμην, inf. pres. φιλήμεναι (659 f). 590. Aeolic φιλημι.
- φλάω *bruise*, fut. φλάσω (Dor. φλασσῶ), aor. ἔφλασ(σ)α, ἔφλασμαι, ἐφλάσθην. See θλάω.
- φράγνυμι (φραγ-) *fence*, mid. φράγνυμαι; only in pres. and impf. Also φάργνυμι. See φράττω. (3)
- φράζω (φραδ-) *tell*, mid. *consider, devise*, φράσω, ἔφρασα, πέφρακα, πέφρασμαι (epic part. πεφραδμένος), ἐφράσθην (as mid.); φράσ(σ)ομαι epic, ἐφρα(σ)-σάμην chiefly epic. Epic 2 aor. πέφραδον or ἐπέφραδον. (2)
- φράττω (φραγ-) *fence*, ἔφραξα (Att. inser. ἔφαρξα), πέφραγμαi (πέφαργμαi), ἐφράχθην; ἐφραξάμην. See φράγνυμι. (2)
- φρίττω (φρίκ-) *shudder*, ἔφριξα, ἐφρίκα, pf. part. πεφρίκοντας Pind. (cf. epic κεκλήγοντες from κλάζω). (2)
- φρύγω (φρύγ-, φρυγ-) *roast*, φρύξω, ἔφρυξα, πέφρυγμαi, ἐφρύγην (Hippocr.).
- φυλάττω (φυλακ-) *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαi, ἐφυλάχθην; φυλάξομαι (as pass. in Soph.), ἐφυλαξάμην. (2)
- φύρω (φυρ-) *mix*, ἔφυρσα (Hom.), πέφυρμαι, ἐφύρθην; fut. pf. πεφύρσομαι Pind. φῦράω *mix* is regular, φῦράσω etc. (2)
- φύω (φυ-, φῦ-), with ῥ in Homer and rarely in Attic, *produce*, φύσω, ἔφῡσα, πέφῡκα *be (by nature)*, with 2 pf. forms, epic πεφύασι, ἐμ-πεφύη, πεφῡώς; plpf. ἐπέφῡκον (654 d); 2 aor. ἔφῡν *came into being, was* (694); 2 aor. p. ἐφύην (subj. φυῶ); fut. m. φύσομαι.

χάζω (χαδ-) *force back*, **χάζομαι** *yield* (pres. only in ἀνα-χάζω), fut. χάσ(σ)ομαι, aor. -έχασσα (Pind.), aor. m. ἐχασάμην (Xen.); from stem καδ- (different from stem of κήδω) 2 aor. m. κεκαδόμην, fut. pf. κεκαδήσω *will deprive* (736), 2 aor. κέκαδον *deprived*. Poetic, chiefly epic; except ἀναχάζοντες and διαχάσασθαι in Xenophon. See (καδ-). (2)

χαίρω (χαρ-, χαιρε-, χαρε-) *rejoice*, **χαίρήσω**, **κεχάρηκα**, **κεχάρημαι** and **κέχαρμαι**, 2 aor. p. ἐχάρην, epic aor. m. χήρατο, 2 aor. m. κεχαρόμην; 2 pf. part. κεχαρηώς; fut. pf. κεχαρήσω, κεχαρήσομαι (736). (2)

χαλάω *loosen* (χαλάσω Ion.), **ἐχάλασα** (-αξα Pind.), **ἐχαλάσθην**. 596, 597.

χαλεπαίνω (χαλεπαν-) *be offended*, **χαλεπανῶ**, **ἐχαλέπηνα**, **ἐχαλεπάνθην**. (2)

χανδάνω (χενδ-, χονδ-, χαδ- for χνδ-) *hold*, 2 aor. ἔχαδον; fut. χείσομαι (70), 2 pf. κέχανδα (should be κέχονδα? 585). Poetic (chiefly epic) and Ionic. (3)

χάσκω, later **χαίνω** (χην-, χαν-, χν-σκω) *gape*, fut. χανοῦμαι, pf. κέχηνα as pres. (589), 2 aor. ἔχανον. Ionic and poetic. (4)

χέζω (χεδ-) Lat. caco, fut. χεσοῦμαι (rarely χέσομαι), ἔχεσα, 2 pf. κέχοδα (585), 2 aor. ἔχεσον (rare); aor. m. only in χέσαιτο, Ar. Eq. 1057; pf. p. part. κεχεσμένος. (2)

χέω (χευ-, χεϛ-, χν-), epic χείω (660 c), *pour*, fut. χέω, epic χένω, aor. ἔχεα, epic ἔχευα, **κέχυκα**, **κέχυμαι**, **ἐχύθην**, **χυθήσομαι**; aor. m. ἐχέαμην, epic ἐχενάμην, 2 aor. m. ἐχύμην as pass. (696 a). 611.

(χλαδ-), in 2 pf. part. κεχλαδώς *swelling* (Pind.), with acc. pl. κεχλάδοντας and inf. κεχλάδειν.

χόω (χοϛ-) *heap up*, **χώσω**, **ἔχωσα**, **κέχωκα**, **κέχωσμαι** (600), **ἐχώσθην**, **χωστήσομαι**.

χραισμέω (χραισμε-, χραισμη-) *help*, late in present; Hom. χραισμήσω, ἐχραίσμησα; 2 aor. ἔχραισμον. 590.

χράομαι (always χρώμαι) *use*, **χρήσομαι**, **ἐχρησάμην**, **κέχρημαι**, **ἐχρήσθην**; fut. pf. κεχρήσομαι Theocr. For **χρήται**, **χρήσθαι** (Hdt. χρᾶται, χρέωνται, inv. χρέω, χρᾶσθαι, part. χρεώμενος), etc., see 486, 487.

χράω (always χρώ) *give oracles* (Attic χρῆς, χρῆ, etc., 486); **χρήσω**, **ἔχρησα**, **κέχρηκα**, **κέχρησμαι** Hdt., **ἐχρήσθην**. Mid. *consult an oracle*, **χορήσομαι**, **ἐχρησάμην**. For χρῆς and χρῆ = **χρήζεις** and **χρήζει**, see **χρήζω**.

χρή (impers.), orig. a noun meaning *need* (cf. χρεία) with ἐστί understood, *there is need*, (one) *ought, must*, subj. χρῆ, opt. χρείη, inf. **χρήναι** (poet. χρῆν); impf. **χρήν** (= **χρή ἦν**) or **ἐχρήν**; **ἀπόχρη** *it suffices*, inf. **ἀποχρήν**, impf. **ἀπέχρη**, Ion. ἀποχρῆ, ἀποχρᾶν, ἀπέχρη; ἀποχρήσει, ἀπέχρησε. 528.

χρήζω (620), Ion. **χρηῖζω**, *want, ask*, **χρήσω**, Ion. **χρηῖσω**, **ἔχρησα**, Ion. **ἐχρήῖσα**; χρῆς and χρῆ (as if from **χράω**) occasionally have the meaning of **χρήζεις**, **χρήζει**. (2)

χρίω (χρῖ- for χρῖσ-) *anoint, sting*, **χρίσω**, **ἔχρισα**, **κέχριμαι** (or **κέχρισμαι**?), **ἐχρίσθην**; **χρίσομαι** Hom., **ἐχρίσάμην**.

χρῶζω, poet. also χροῖζω (620), *color, stain*, κέχρωσμαι (κέχρωφσμαι?), ἐχρώσθην (ἐχρώφσθην?). (2)

ψάω (always ψῶ) *rub*, with η for ā in contracted forms (486), ψῆ, ψῆν, ἔψη, etc.; generally in composition; ἀποψήσω, ἔψησα; pf. κατέψηγγμαι from parallel form ψήχω.

ψεύδω *deceive*, ψεύσω, ἔψευσα, ἔψευσται, ἐψεύσθην, ψευσθήσομαι; ψεύσομαι, ἐψευσάμην. 66, 69.

ψύχω (ψυχ-, ψῡχ-) *cool*, ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην, ψύχθήσομαι (Ion.); 2 aor. p. -εψύχην or (generally later) ἐψύγην.

ώθέω (ώθ- for φωθ-, ώθε-) *push*, impf. gen. ἐώθουν (537); ὤσω, poet. ὠθήσω, ἔῶσα, Ion. ὤσα, ἔωσμαι, Ion. ὤσμαι, ἐώσθην: ὠσθήσομαι; fut. m. ὤσομαι, aor. m. ἐωσάμην, Ion. ὠσάμην. 590.

ὠνέομαι (φωνε-) *buy*, impf. ὠνούμην (537) or ὠνούμην (in comp.); ὠνήσομαι, ἔῶνημαι (mid. and pass.), ὠνήθην. Classic writers use ἐπριάμην (503-504) for later (Ionic) ἐωνησάμην.

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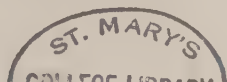
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484	494	551	577
485	495	552	578
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1010	1010	1071	1070
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1476	1491	1533	1537
1477	1492	1534	1538
1478. 1	1493. <i>b</i>	1535	1539
1478. 2	1493. <i>a</i>	1536	1540
1478. 3	1493. <i>c</i>	1537	1541
1479	1494	1538	1542
1480	1495	1540	1543
1481. 1, 2	1496. <i>a, b</i>	1541	1544
1482	1497	1542	1545
1483	1498	1543	1546
1484	1499	1544	1547
1485	1500	1545	1548
1486	1501	1546	1549
1487	1502	1547	1550
1488	1503	1548	1551
1489. 1, 2	1504. <i>a, b</i>	1549	1552
1490	1505	1550	1553
1491	1506	1551	1554
1492	1507	1552	1555
1493	1508	1553	1556
1494	1509	1554. 1, 2	1558. <i>a, b</i>
1495	1510	1555	1557
1496	1511	1557	1560
1497. 1, 2	1512. <i>a, b</i>	1558	1561
1498	1513	1559	1562
1499	1514	1560. 1, 2	1563. <i>a, b</i>
1500	1515	1561	1564. <i>a</i>
1501	1516	1562	1565
1502. 1-4	1517. <i>a-d</i>	1563. 1-8	1566. <i>a-h</i>
1503	1518	1564	1567
1504	1519	1565	1568
1505	1463	1566	1569. <i>a</i>
1506	1464	1568	1570 and <i>a</i>
1507	1355	1569	1571
1508	1356	1570	1572
1509	1357	1571	1573
1510	1358	1572	1574
1511	1359	1573	1575
1512	1360	1574	1576
1513	1361	1575	1577
1514	1362	1576	1578
1515	1363	1577	1579
1516. 1, 2	1520. <i>a, b</i>	1578	1580
1517	1521	1579	1581
1518	1522	1580	1582
1519	1523	1581	1583
1520	1524	1582	1584
1521	1525	1583	1585
1522. 1, 2	1526. <i>a, b</i>	1584	1586
1523. 1, 2	1527. <i>a, b</i>	1585	1587
1524	1528	1586	1588
1525	1529	1587	1589
1526	1530	1588	1590
1527	1531	1589	1591
1528	1532	1590	1592
1529	1533	1591	1593
1530	1534	1592. 1, 2	1594. <i>a, b</i>
1531	1535	1593. 1, 2	1595. <i>a, b</i>
1532. 1, 2	1536. <i>a, b</i>	1594	1596

G.	G. and G.	G.	G. and G.
1595	1597	1645	1646
1596	1598	1646	1647
1597	1599	1647	1648
1598	1600	1648	1649
1600	1601	1649	1650, 1651
1601	1602	1650	1652
1602	1604	1651	1653
1603	1605	1652	1654
1604	1606	1653. 1-5	1655. <i>a-e</i>
1605	1607	1654	1656
1606	1608	1655	1657
1607	1609	1656	1658
1608	1610	1657	1659
1609	1611	1658	1660
1610	1613	1659	1661
1611	1614	1660	1662
1612	1615	1661	1663
1613	1616	1662	1664
1614	1617	1663	1665
1615	1618	1664	1666. <i>a</i>
1616	1619	1665. 1-4	1667. <i>a-d</i>
1617. <i>a, b</i>	1620. <i>a, b</i>	1666	1668
1618	1621	1668	1670
1619	1622	1669	1671
1620	1625	1670	1674
1621 and footnote	1626 and <i>a</i>	1671	1675
1622	1623	1672	1672
1623	1625	1673. 1-3	1673. <i>a-c</i>
1624	1627	1674. 1-3	1676. <i>a-c</i>
1626. 1, 2	1628. <i>a, b</i>	1675	1677
1627. 1-5	1629. <i>a-e</i>	1676. 1-4	1678. <i>a-d</i>
1628	1630	1677	1679
1629	1631	1678	1680
1630	1632	1679-1682. 1-3	1688. <i>a-c</i>
1631	1633	1682. 4	1688. <i>d-f</i>
1632. 1	1628. <i>b</i>	1682. 5	1688. <i>h</i>
1633	1635	1682. 6	1688. <i>g</i>
1634	1636	1682. 7	1688. <i>k</i>
1636	1637	1683	1688. <i>l</i>
1637	1638	1684	1689
1638. <i>a-c</i>	1639. <i>a-c</i>	1685	1690
1639	1640	1687	1686
1640. 1, 2	1641. <i>a, b</i>	1688	1684
1641	1642	1689	1683
1642. 1, 2	1643. <i>a, b</i>	1690	1682
1643	1644	1691	1683
1644	1645		

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